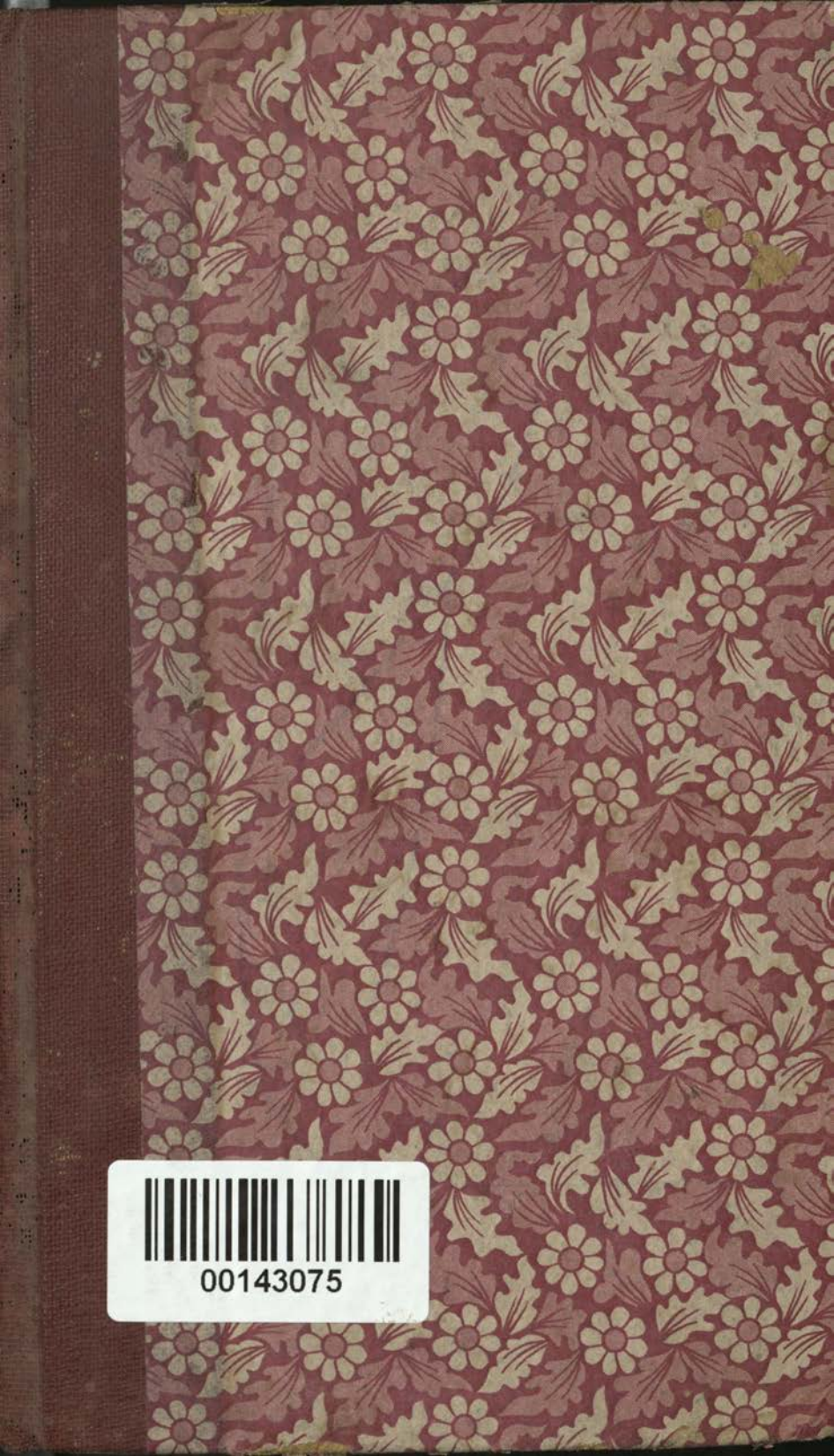
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CHRISTIAN OBSERVER.

THE

CHRISTIAN OBSERVER,

CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

Vol. 5

FOR THE YEAR 1806,

BEING

THE FIFTH VOLUME.

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1806.

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PREFACE.

WHEN the CONDUCTORS of the CHRISTIAN OBSERVER began their labours, they grounded their claim to public favour, principally, on the assurance which they gave of its being their main purpose to extend the influence, and increase the efficacy, of those Christian principles which convey, to fallen man, his only hope of salvation. They will not pretend to say how far they have redeemed this pledge; but there are circumstances, independent of the growing demand for their work, which lead them to believe, that they are not considered by their readers in general as having forfeited it. This persuasion will not fail to animate their future efforts.

One object which the CONDUCTORS of the CHRISTIAN OBSERVER have endeavoured uniformly to pursue, has been to abate the acrimony of theological debate; and to induce those "who agree in the essentials of our most holy faith," "to put away from them all rancour of religious dissension," as well as all unfounded suspicions of their brethren, "and to fulfil our blessed Saviour's commandment of loving one another as he hath loved us*." That some improvement, in this respect, is visible in the religious world, since the commencement of their labours, they cannot doubt. Probably many causes have concurred in producing this favourable result: yet they are willing to hope that it may have pleased the great Head of the Church to render

* Prayer appointed to be used on the 19th of October 1803, being a day of public fasting and humiliation.

their work in some small degree subservient to its production. To him be the praise !

The CONDUCTORS of the CHRISTIAN OBSERVER find an additional source of satisfaction in the gradual diminution of those vehement prejudices, which assailed their undertaking at its outset, and for a time impeded its success. If the groundless and contradictory clamours of "*Calvinism*" and "*Arminianism*" have subsided, they are disposed to attribute the circumstance to an increasing conviction, among religious persons, that the questions which agitate the partizans of these two systems are comparatively unimportant, and little affect the foundations of our common Christianity; and that therefore, on such topics (to use a trite but significant expression) good men may "agree to differ." It has been with the view of bringing Christians to this wise and beneficial determination, that they have employed so much of their time in correcting the mistakes and misapprehensions of writers on both sides of this endless controversy. And although they may have seemed to many, to neglect, in the eagerness of polemical discussion, the paramount interests of practical piety; yet they acted from a belief, that in order effectually to promote those interests, and to call men off from the angry contentions in which they were engaged to the cultivation of a spirit of Christian unity and peace, it was necessary to impress strongly on their minds the comparative unprofitableness of the speculations which excited their animosity, and fully to expose to them the errors and misrepresentations, the prejudice and want of charity with which both parties were sometimes chargeable. They derive comfort, in looking forward to the future, from the hope that it will no longer be requisite to divert an equally large share of their attention from practical objects to those of a controversial description.

Had any thing been wanting to confirm the CONDUCTORS of the CHRISTIAN OBSERVER in the view they have given of the question which has now been alluded to; a view, as they

conceive, perfectly coincident with that of our Church; it would have been found in a work, proceeding from high authority, which has recently issued from the press. The friends of evangelical theology, no less than those of the oppressed African race, have occasion to regret the loss of the distinguished talents of the late Bishop of St. Asaph: but he has left behind him a memorial of his theological opinions *, which will not carry with it the less weight, when the circumstances are considered under which it has met the public eye. The CONDUCTORS of the CHRISTIAN OBSERVER will embrace another opportunity of making their readers fully acquainted with this seasonable production. In the mean time they will observe, that could they have emulated the eloquence of this learned and lamented prelate, they would gladly have chosen the same language in which to have enounced the same sentiments. With him they would say to their fellow Christians in general, but especially to the clergy of the land; "Leave these barren disquisitions. Apply yourselves, with the whole strength and power of your minds, to do the work of Evangelists. Proclaim to those who are at enmity with God, and children of his wrath, the glad tidings of Christ's pacification. Sound the alarm, to awaken to a life of righteousness, a world lost and dead in trespasses and sins. Lift aloft the blazing torch of Revelation, to scatter its rays over them that sit in darkness and the shadow of death: and guide the footsteps of the benighted wanderer into the paths of life and peace," p. 29.

The CONDUCTORS of the CHRISTIAN OBSERVER have intimated, on many former occasions, that it was their great aim to recommend to their readers a plain and practical religion; and that they should feel themselves greatly indebted to such correspondents as should aid them in their design. They likewise suggested, that this important end might be much promoted, by the occasional introduction of that higher spe-

* Charge delivered to his clergy in the month of August, 1806. Hatchard.

cies of writing, which amuses while it instructs, and which may therefore serve to conciliate the attention of the intelligent youth of both sexes to the concerns of religion; an object which is certainly of immense moment, and yet often of extreme difficulty. They have reason indeed to be grateful for the many valuable contributions which they have received to both these departments of their miscellany. They hope however to be excused, if they venture to call on their correspondents for continued support, in a cause which, they do not hesitate to say, is worthy of their best exertions.

At the close of the Number for December (p. 798) the CONDUCTORS of the CHRISTIAN OBSERVER have stated the ground on which they have thought themselves entitled to increase the price of their publication. What they have there said, they doubt not, will prove satisfactory to every considerate mind; and to that they refer their readers. They have now only to renew their acknowledgments to their correspondents for the able assistance afforded by them, and to the public for its liberal patronage; and again to express their anxious desire, that the efforts which they employ to advance the interests of the Redeemer's kingdom, may obtain his approbation and blessing, and may tend to his glory.

AN

ADDRESS

FROM THE

DIRECTORS OF THE MISSIONARY SOCIETY,

TO

CHRISTIANS

OF EVERY DENOMINATION,

ON THE SUBJECT OF

THE JEWS.

Christian Brethren,

It is well known in what a solemn manner the Members of this Society stand pledged to use their utmost endeavours to bring their brethren, of the Hebrew race, to the knowledge and belief of the everlasting Gospel.

The impression made by the public avowal of this important design, at the last annual meeting, was too deep and too animating to be as yet effaced from the heart of any one who witnessed it. To impart similar sentiments and feelings to those who were absent, will be best performed by referring them to that discourse, which excited them in those who were present. That this able and excellent statement of the obligations under which Christians lie to their Jewish brethren, may be as extensively useful as possible, the Directors have caused a considerable number of copies to be printed separately from the other Sermons preached at the late Anniversary; and they most earnestly recommend it to the attention of every one who feels any degree of interest, either from motives of humanity or religion in the case of the Jews.

But it would fall far short of the wishes of the Directors, merely to excite emotions of commiseration in the breasts of British Christians. It is their desire that more permanent and

beneficial effects may be produced; effects, which shall, in their turn, become the causes of such judicious and well-directed measures, as may, through the Divine blessing, be followed with the happiest consequences.

The Directors have the greatest reason to be assured, that their designs in behalf of the Jews, have the cordial approbation of Christians throughout the United Kingdom. A sense of the great obligations under which they are to that people, and a consciousness of an inexcusable neglect of duty towards them, ought, indeed, to awaken in *all* the most lively concern for their salvation. How many might, ere this, have been reclaimed from their infidelity, had Christians been faithful to those solemn responsibilities under which they are in this respect! But no feelings of grief can recal the opportunities for ever past, or obliterate the consequences of this cruel indifference: they may, however, stimulate us to employ, with tenfold diligence, the opportunities which remain. This will be the best evidence of sincerity, and the genuine effect which contrition, if real, will produce.

This generous sympathy will, no doubt, be discouraged in the minds of some, by ideas of the difficulty, if not impracticability, of accomplishing the desired end. That great obstacles exist, it would be more than folly to deny: but when will not this be the case? They are such, however, as have been surmounted in past and present times, and by the same means as those intended to be employed. Besides, the object is not chimerical — the very design is derived from an authority which will fully justify the attempt, however unsuccessful present endeavours may prove. The decree of the Most High is gone forth; it is the basis of hope and confidence; but it is his *command*, not his secret counsel, which is relied upon as a defence against the charge of temerity. The times and seasons of accomplishing his purposes, the Father hath reserved in his own hand; but it can never be *unseasonable* to attempt to perform duties which his word enjoins, nor presumptuous to hope for results which are the subjects of promise as well as of prophecy. The operations of Providence are rapidly unfolding the volume of prediction; and what Christian, who is in the least degree observant of the "signs of the times" in which he lives, has not his mind raised to expectations which it would be thought visionary to express! The barriers opposed to the progress of the Gospel, by Jewish, Pagan, Mahometan, and Popish enmity, are visibly shaken, and tottering to the ground; and there is just reason to believe, that the Angel commissioned to carry it to "every nation and kindred, and tongue, and people, that dwell on the earth," is hastening his flight. While, therefore, the authority and operations of the "King of Saints" excite his subjects to zealous activity, let every diffident suggestion which would slacken these endeavours, be

discarded from their breasts; let them labour in a humble dependence on his assistance, remembering that "blessed is he that believeth, for there shall be a performance of those things which are spoken from the Lord." In the "great day," it will be found to be an honour, far excelling all earthly distinctions, to have contributed the smallest mite of willing service in such a cause.

It affords to the Directors the sincerest pleasure, to think that they are recommending to the general body of British Christians, a measure which wears no partial aspect. As the duty is of general obligation, it is their earnest desire that it should be as extensively acknowledged and fulfilled. It can never become a subject of jealousy to a true Christian, that a converted Jew join a communion different from that to which he adheres;— that his conversion may prove genuine, and influential upon others, will be the object of his solicitude and prayers. The harvest is great, and the labourers, as yet, very few. May the Lord of the harvest send forth an abundance of genuine labourers, from whatever class or denomination of his people it may please him to select! In this cause, each will rejoice in the success of his fellows. There is, even in Great Britain, ample scope for the zeal and talents of all the disciples of the Redeemer; for in almost every part of it may some of the unhappy descendants of Abraham be found. Such a union would, at the same time, be an argument in favour of Christianity in the esteem of the Jews, and a ground of hope, that the measures relating to them were undertaken under the especial direction of God, and would be accompanied with his blessing.

With the utmost earnestness and sincerity, do the Directors therefore, entreat the assistance, and, as far as possible, the co-operation of the united body of Christians in Great Britain, in the promotion of the important work in which they are engaged.—To ask it, will, they hope, be to obtain it; for their expectations would be faint, indeed, if they thought that arguments were necessary to add to the weight of the simple request. The considerations which enforce upon the disciples of Jesus the duty of seeking for the conversion of their follow-men, must immediately present themselves to every mind: to these will succeed, with importunate urgency, those which give the Jews a claim to Christian sympathy, above any race of men which inhabit the globe. God forbid that Christians should longer trifle with such obligations! It is difficult to conceive how the indifference with which the moral and religious condition of the Jews is regarded, can for so many ages have maintained itself in hearts in which the true love of God hath dwelt! Anxious to secure to themselves the blessings of faith, how can they have so supinely witnessed the infidelity of the descendants

of faithful Abraham? Were they unacquainted with its existence? That was impossible; for it was daily before their eyes. Were they ignorant of its consequences? That could not be: for while they anxiously read the words of the Saviour, "He that believeth, and is baptized, shall be saved," — they found coupled with it, "He that believeth not, *shall be damned*." May this astonishing paradox be from henceforth banished from the renewed hearts of men! Culpable, however, as past generations doubtless were, we cannot now tread in their steps with so small a degree of guilt. Since their days, the obligations to universal benevolence, in communicating the knowledge of the Gospel to those who are ignorant of it, have been more generally felt and acknowledged. Emotions of pity are not now considered as a sufficient tribute to the royal law of Christian charity; nor prayers, without correspondent exertions, a satisfactory proof of zeal for the extension of the Redeemer's kingdom. Negroes have participated in the anxiety of the friends of humanity, to extend to the oppressed the benefits of civil liberty; and untutored Heathens have received the invaluable blessing of the Gospel from the exertions of evangelical benevolence. In such times, the cause of the neglected Jews cannot be pleaded in vain.

Under this conviction, the Directors will proceed to point out to their Christian brethren, some of the ways in which they will be happy to receive their cordial assistance and co-operation.

1st. In such an enumeration, the anxious and importunate desire of the Directors, that Christians will make the conversion of the Jews, and the blessing of God upon the measures of the Society to that end, the object of their constant prayer, cannot but take the first place.

So much importance do the Directors attach to this request, that the degree in which it is obtained will form a criterion, by which they will estimate the probability of their success. It appears to them an axiom in the affairs of the church, that no great event is accomplished, tending to the advancement of the kingdom of the Redeemer among men, before it has become, generally, the subject of the fervent prayers of his people. God thus honours his people, by making their prayers the harbingers of the accomplishment of his promises. Can any Christian refuse his acquiescence in this request? Surely not. It can only be through forgetfulness, should it even be withheld; for it must speak to the conscience, the judgment, and the affections of every disciple of Jesus Christ.

Ye Ministers of the Redeemer, whose office it is to lead the devotions of our solemn assemblies, and to direct them to proper

objects, suffer not the sacred hour to pass, without supplicating the fulfilment of those promises and predictions, relative to the conversion of the Jews, which abound in the word of God. Whence is it that a duty so interesting and important should have been so much neglected? What a reproach to a Christian congregation, that a single season of public worship, still more, that a whole Sabbath should elapse, without one solitary petition being presented at the throne of grace for the salvation of the Jews! Would that this were never the case, even in the metropolis, where not a Minister or Christian can go to his place of worship without meeting one of that nation, whose presence should remind him of his duty, and awaken in him the sympathies of holy affection! May this sin be purged away from our churches, for it is to be feared that we are verily guilty, in this respect, of uncharitableness to our brethren.

2dly, The Directors, convinced that further arguments or importunity cannot be necessary on a subject of such plain obligation, will point out another important measure for promoting the object, which they earnestly recommend to the zeal of those whose local circumstances may enable them to adopt it.

While there are some Christians who can say that, in praying for the blessing of God upon the Mission to the Jews, they have done all that they can do; there are others, whom their situation and opportunities of aiding the cause, call forth to more active exertions.

The views of the Directors are, in this instance, turned to those Ministers and Christians who reside in places in which Jews are to be found, either in greater or smaller numbers. To such, a field of usefulness is presented, which they cannot fail to cultivate, without neglecting to improve a talent, for which they will be found to be accountable. What a happy opportunity of evidencing their attachment to the blessed Redeemer is thus brought to their very doors! How ought it to excite the compassion of a true Christian, daily to see a number of his neighbours, not merely ranking among formal professors of the Gospel, but the avowed rejectors of the only way to eternal life, and despisers of its divine Author! It should fill their hearts with holy zeal, and lead them to resolve, in a dependence on his aid, that no means within their power shall be left unemployed, which can tend to bring back these unhappy wanderers to the fold of their true Shepherd.

In such situations, the Directors would earnestly recommend the adoption of measures, similar to those which they are aiming to accomplish, in behalf of the Jews residing in the metropolis. For this purpose, let Ministers endeavour to excite in their re-

spective congregations a lively attention to their case, by laying before them, in their public ministrations, just views of the proposed object, the promises and predictions of the sacred scriptures, and their own duties and obligations relative to it. Let the signs of the times, and the aspect of the Divine dispensations, which seem to portend the approaching accomplishment of God's promises relative to the universal spread of the Gospel, be pointed out for their encouragement. A consistent knowledge of the subject will best counteract that unhappy indifference which hath so long prevailed amongst Christians, and prepare their minds for adopting and supporting a series of well-digested measures for the attainment of the desired end. To knowledge and zeal, let union be added. — Ministers should become examples to their flocks, by waving those distinctions from each other which might prevent a common prosecution of the important design; and when a plan has been concerted, let them invite their congregations to active co-operation. Where meetings for prayer have not hitherto been established, let them be appointed at the several places of worship of those churches which are willing to unite for the purpose; and let the success of the gospel among Heathen nations, and especially among the Jews, be the object of constant and fervent supplication. Let discourses adapted to the state of the Jews — the subjects at issue between them and Christians, be preached by the Associated Ministers in rotation; and all consistent means be used to induce the Jews to attend. Christians should endeavour to enlarge their own knowledge of the history, the ancient economy civil and religious, the modern rites and opinions of the Jews; and take every fit opportunity of entering into conversation with them, of exciting their curiosity, and awakening their attention to the concerns of religion in general, and especially to the superior excellence and blessings of Christianity. Tracts should be distributed among them, containing plain and clear statements of the doctrines of the Gospel, as well as of the arguments by which its authenticity is supported, and narratives of Jews who have been converted to Christianity, that they may have materials for reflection and consideration in private. Bibles should be given to such as will attend the public ministration of the Gospel. Let private meetings for prayer and conference with those who will assemble for that purpose, be held at stated times, and means adopted for the instruction of youth, and for affording relief and information to such sick persons as may apply for them. Particular attention should be paid to persons who have children; and one of the best marks of sincerity in parents professing a conviction of the truth of Christianity, will be their giving up their children to Christian instruction. It hardly needs to be observed, that the circumstances of the Jews, in general, will make them often dependent on Christian liberality, especially as an attendance upon the Gospel may affect their connexions and habits of life; and in such cases, while imposture is to be guarded against, they

should be treated with kindness and affection. To find suitable employment for such as may withdraw from loose and unsettled occupations, or may be deprived of their livelihood by persecution, is an object of high importance, and should be early provided for. The local circumstances of some places, will give them advantages over others in this respect; and it may sometimes be advisable that Jews should remove to such situations on that account.

The Directors are persuaded that it cannot be necessary to employ much time in stating the beneficial effects likely to follow such a general attention, on the part of Christian believers, to the religious state of their Jewish brethren. Experience fully justifies the expectation, that while they are endeavouring thus to promote the glory of their blessed Redeemer, they will themselves receive the cheering tokens of his approbation, in the increasing prosperity of the gospel among their own churches and societies. Nor is it to be concluded that there is no prospect of success, even among the Jews themselves. The attention of some will be forcibly excited, by that desire which they will naturally feel, to maintain their traditional creed; while others will be glad to embrace opportunities of indulging those convictions that are found to exist in the minds of many of their brethren. Truth only can stand the test of strict examination; and enquiry, from whatever motive it may be instituted, cannot but be unfriendly to error. The diffusion of light and knowledge is the legitimate means, sanctioned by the word, and employed by the providence of God, for the extension of the gospel among men. This will be the necessary consequence of the measures now recommended; and it is not presumptuous to suppose, that instances of the power of truth will not be rare among a people, whose errors can so little bear the irradiation of its beams.

The union of Christians, in the prosecution of the design, would likewise give additional weight to the natural efficacy of their measures. The Jews are not strangers to the discordances which subsist among Christians; and they have made use of them as a shelter for their prejudices against the gospel. That Christians should, therefore, by a common consent, join in recommending to their regard the blessings of the gospel, must appear to them a proof of the sincerity, as it is hoped that the prudence and affection with which it is done, will convince them of the benevolence of their intentions. How much depends upon the manner in which the design is carried into execution must be apparent to every one. That the genuine spirit of Christianity should shine with a bright lustre, in the conduct of those who are ostensibly its advocates and propagators, will with justice be required; and no zeal or activity whatever can compensate for the absence of its mild and benignant graces.

With what pleasure will the Directors hear of the adoption of such measures, by their Christian brethren, in every part of the country in which the dispersed sons of Jacob are to be found! With how much satisfaction will they correspond with those who are engaged in them; — communicate, as far as is in their power, whatever may tend to their usefulness and success; — and be themselves instructed, stimulated, and encouraged by their example!

3dly, Ministers, and well-informed Christians, who live in places remote from the usual resorts of Jews, may assist those engaged in the work by advice, information, and the efforts of their pens. The Directors will be happy to be advised by those whose extensive knowledge may enable them to state what have been the most successful means, at any time employed for promoting the conversion of the Jews. They will be thankful for interesting narratives of Jews converted to Christianity; — concise and forcible addresses, fitted to arouse the attention of the Jews, and excite them to enquiry; — brief views of the evidences of the Divine origin of Christianity; — argumentative tracts on the most prominent points at variance between Jews and Christians; — plain and appropriate manuals of instruction, calculated for the younger Jews, and such as are enquiring into the doctrines of the gospel, &c. * The Directors, while they do not pledge themselves to send to the press every communication which they may receive, will thankfully acknowledge all, and are persuaded, that there will be but few from which they will not derive advantage.

4th, Christians engaged in commercial, manufacturing, and mechanical occupations, especially such as reside in or near to places where active measures are pursued for the conversion of the Jews, may most essentially assist the cause, by furnishing employment for such as may stand in need of it, when they have separated themselves from their brethren, by making a profession of Christianity.

It is well known, that many Jews are brought up in modes of life not very compatible with the spirit of the gospel. For such, suitable occupations must be found, that the effects of instruction may not be counteracted by their habits and pursuits. It is besides, not very usual for Jews to be engaged in the employment of Christians; and it follows of course, that as soon as a Jew, who is in any way dependent upon his brethren, manifests an inclination to associate with Christians for religious purposes, he will be deprived of his means of support, and be obliged to look to those,

* A learned friend has undertaken to produce a connected series of argumentative addresses to the Jews; but they will not render unnecessary others of a more familiar kind, for less discriminate distribution.

by whose endeavours this has been occasioned, for recommendation and protection.

These are *general cases*, which Christians must resolve to make provision for, if they are desirous that measures for evangelizing the Jews should be zealously and successfully prosecuted.

In a few instances, situations have been found for some Jews under the patronage of the Society, through the kindness of friends. There are others, at present, who are in want of occupations, and whose cases require immediate attention. The Directors would therefore press this important point upon the regard of their Christian brethren, especially such as reside in or near the metropolis, with great earnestness. They are convinced that much depends upon it; and they indulge a hope that the zeal and benevolence of the friends of the cause, will enable them to provide for every exigency as it arises. Situations are wanted for adult persons, both male and female, and for youths. Those who have it in their power to afford immediate employment to one or more individuals, or would instruct one in an occupation easily to be acquired, or would take a youth as an apprentice; such families as are willing to take a Jewish female into their service, or furnish her with other suitable employment, are requested to send their names to the Treasurer or Secretary to the Society, stating in what way they can assist the Directors in this respect.

5th, In enumerating the several ways in which Christians may contribute to the introduction of the gospel among the Jews, the Directors cannot omit to recommend to their attention the Support of the Funds of the Society. The necessity for this recommendation is as obvious as it is urgent. It is not to be thought that, because the objects of this Mission are at our doors, the expences of it will be inconsiderable. Excepting the conveyance of Missionaries to distant places of labour, it incurs all the expences of a foreign mission in an encreased degree; for to the charges incurred by providing for their religious instruction, will, in many instances, be added those arising from the necessities of their civil conditions.

The Directors have already taken measures for establishing a Free School for Jewish Children, the support of which must be entirely derived from the funds of the Society. The printing of Tracts will also occasion considerable expences; and after the best enumeration of the causes of expenditure which the Directors could make, there would remain some which they had overlooked. It is an object which the Directors are very anxious to attain, that the exertions in behalf of the Jews should not be the means of diminishing the funds intended for the support and extension of the Missions to the Heathen. They beg to assure those

friends of the Jewish Mission who may wish to contribute to it exclusively, that their donations or subscriptions shall be reserved for its sole use. The same shall be done in cases where congregations may feel inclined to make collections for that object, and also with regard to any testamentary bequests that individuals may make in its behalf.

It must be evident, that the extent to which the Directors carry their endeavours, will be determined by the degree of support afforded by their Christian brethren. Their own views and desires embrace a field of wide extent; but their actual exertions must be restricted by their means of supporting them. At present, they can occupy only a small space: it is the object of this Address to widen the sphere of activity, and to extend it throughout the United Kingdom. But this still falls short of their desires. It is the commencement of a work which may ultimately embrace the race of Abraham, wherever dispersed, at which they aim, and to which they wish to stimulate their Christian brethren in the British islands. Whenever, therefore, the providence of God may furnish the Directors with genuine converts from among the Jews, endowed with suitable grace and talents, it is their intention to give them such an education as may fit them to become, not merely preachers to their brethren in Great Britain, but Missionaries to their nation in foreign countries.

What a scope for the most energetic exertions of Christian charity and zeal thus opens to our view! Shall it expand itself before our eyes in vain? The Directors are confident that it cannot be. They have reason to believe, that there are not a few Christians, whose partiality for the Jewish Mission, and desire to see it undertaken, are very strong; and from these they are sure of receiving support, as soon as their endeavours have assumed publicity. The attachment which many feel to the object, on its own account, will be not a little increased by the consideration of the influence, which it will most probably have in extending the knowledge of the gospel among Heathen nations.

That a close connexion subsists between the calling of the fulness of the Gentiles and the conversion of the Jews, the Scriptures warrant us to believe. Even the opinion that the latter event will precede the former, and that believing Jews will become the chief instruments of introducing the Heathen nations to the faith of the gospel, is not destitute of probability. Whatever truth may be in the supposition, this can hardly be doubted, that they will be well calculated for such an employment, by intimate intercourse with almost all the nations on the earth; by knowledge of their languages, and of the advantages or disadvantages afforded by their manners and opinions; and by the zeal and assiduity with which they prosecute any favourite object.

Whether, therefore, the Mission of the Jews be considered in reference to their conversion as men, — to their ancient relation to God, as his people,— to their present unhappy circumstances, as under the awful tokens of his displeasure, — or to their predicted restoration to their lost privileges, nothing can surpass, nay, equal it in importance, desireableness, and obligation. It eminently possesses every requisite to call forth and employ the best energies of holy zeal. They who now sow may not, it is true, reap the wished-for fruit; but, in the harvest, are the labours of him who prepared the soil, and cast in the seed considered void of honour? But the gracious Lord of the harvest will not leave his faithful labourers without some encouraging marks of his present approbation. The Society have been already recompensed, beyond their expectation, for their feeble endeavours. Three persons from the Jewish nation have been added to the Christian church, and others are apparently advancing in fitness for the same privilege. Some, of Christian extraction, have attributed their conversion to the endeavours made in behalf of the Jews. These things are not mentioned from ostentatious motives, but that the discouraging suggestions of diffidence may be repressed. The Directors do not themselves rely, nor do they invite their brethren to depend for success, on the natural efficacy of the means they employ. That faith and hope which encourage them to expect, in any degree, the accomplishment of their desires, rest upon the promises of Him, with whom is the residue of the Spirit, by whose power they are to be fulfilled. Will not he, then, give his holy Spirit, for this purpose, to those that ask him? For this blessing, Christian Brethren, let our ardent supplications unceasingly ascend to the throne of grace. Let it become, universally, our heart's desire and prayer to God for Israel, that they may be saved. Uniting thus our prayers with our labours, we may confidently leave the result in the hands of the glorified King of Saints. He reigns, far above all principalities and powers, in the kingdom of glory; he reigns, directing, with unerring wisdom, the affairs of men, to the advancement of his kingdom of grace; and he shall reign until every knee shall bow to him, and every tongue confess, among Jews and Gentiles, his dominion and authority, to the glory of God the Father. Soon may it be so. Amen and Amen!

THE END.

C. Auld, Printer, Greville Street, London.

THE

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Religious Communications.

SKETCHES OF THE REFORMATION, NO. IX.

BISHOP LATIMER.

AGREEABLY to a promise which I gave in a former number of the Christian Observer, I now proceed to employ a few papers in tracing the private sentiments of some of those venerable persons who were concerned in effecting the blessed work of reformation in this country. Of *Cranmer*, I have already spoken largely. To the opinions of his indefatigable coadjutor *Latimer*, I have also slightly alluded in a preceding sketch; but it appears to me, that the works of this eminent reformer, deserve to be distinctly and particularly examined. Bishop Latimer was early emancipated from the bondage of popish superstition; and during more than fifty years of his long life, he was "a burning and shining light." None of our reformers laboured more assiduously in extending the knowledge of the true Gospel of Christ among all ranks of men. He was an able and impressive preacher, and his unwearied exertions in that capacity, particularly in his diocese of Worcester, were attended, through the divine blessing, with very signal effects. In the uniform tenor of his conduct also, he gave satisfactory evidence, that his own mind felt the full influence of the truths which he professed, and preached to others. His piety, purity, and disinterestedness, his devotedness to the cause of Christ and his courage in maintaining it, his superiority to all selfish considerations, his integrity and uprightness, the apostolical fervour of his zeal, and the primitive simplicity of his manners, are well known. And the testimony which these characteristic qualities bore to the truth of his doctrines, he at length sealed with his blood. At the age of eighty-five, with a constancy and composure of mind which have never been surpassed, and which were evidently the result of a lively faith in the divine promises, this holy man witnessed at the stake a good confession for his Lord, and to use his own emphatic language, lighted "such a candle in England," as I trust through the grace of God, "shall never be extinguished."

It is well known that this eminent prelate enjoyed the particular friendship and confidence of Cranmer. Indeed, during the whole of Edward the Sixth's reign, he resided almost entirely at the archiepiscopal palace at Lambeth. It might, therefore, have been presumed, even if we had not been otherwise assured of the fact, that *Latimer* bore a part in framing the articles and homilies of the church: and this circumstance renders it particularly desirable, that his sentiments, respecting the fundamental doctrines of Christianity, should be accurately ascertained.

The only work of this venerable divine, with which I am acquainted, is a volume of his sermons. These contain, however, so clear and ample an exposition of his religious

opinions, that we require no additional information respecting them. The copy of these sermons which is now before me, was printed at London, by Thomas Cotes, in 1635. The editor's name is *Augustin Bernher*, and his prefatory epistle to the Duchess of Suffolk, is dated in 1570.

In exhibiting to your readers the sentiments of this holy martyr, I I shall first direct their attention to the exemplary moderation that marks his discussions of those questions which have since been so fiercely contested between Calvinists and Arminians. And if the extracts which I am about to give, should have no other effect than that of vindicating the middle path pursued by the Christian Observer, in treating on these points, I shall consider my labour in transcribing them as amply repaid. Bishop Latimer shall now speak for himself.

In reply to a question, which he supposes to be put by an objector, "If this be true what is become of our forefathers?" he observes, "It is a vain and unprofitable question." "Whatsoever they did, let us do well, let us keep God's bidding, God's commandments, then we are safe." "Study, therefore, to live in the favour and grace of God, in repentance and amendment of life, then diest thou well. Further to the question of our forefathers, God knoweth his elect, and diligently watcheth and keepeth them, so that all things serve to their salvation. The nature of fire is to burn all that is laid on it: yet God kept the three young men in Babylon that they burnt not." "So false doctrine, as the fire burneth, it corrupteth. But God kept his elect that they were not corrupt with it, but always put their trust in one ever living God, through the death of Jesus Christ our Lord." "God, I trust, reserved our forefathers in so perilous times more graciously than we can think. Let us thank God then, for the gracious light of his word sent to us," "and for forefathers, leave them and commend them to God's mercy who disposed better for them than we can wish. But some will say now: What need we preachers then? God can save his elect without preachers. A goodly reason! God can save my life without meat and drink: need I none therefore? God can save me from burning if I were in the fire: shall I run into it therefore? No, no, I must keep the way that God hath ordained, and use that ordinary means that God hath assigned, and not to seek new ways. This office of preaching is the only ordinary way that God hath appointed to save us all by. Let us maintain this, for I know none other, neither think I God will appoint or devise any other." *A Sermon preached at Stamford*, p. 99.

"Christ only, and no man else, merited remission, justification, and eternal felicity for as many as will believe the same: they that will not believe it, shall not have it; for it is no more but believe and have. For Christ shed as much blood for Judas as he did for Peter. Peter believed it, and therefore he was saved.. Judas would not believe, and therefore he was condemned, the fault being in him only, in no body else." *Sermon on Phil.* iii. p. 208.

"What availeth it me to be risen once, and fall by and by into the self same sin again, which is a renovation of the other sins? For whosoever hath done wickedly an act against God, and afterward is sorry for it, cryeth God mercy, and so cometh to forgiveness of the same sin, but by and by, willingly and wittingly, doth the self-same sin again, he renovateth by so doing all those sins which before times were forgiven him." And this doctrine the Bishop illustrates by the parable of the unmerciful servant. Mat. xviii. 23—34. *Seventh Sermon on the Lord's Prayer*, p. 170.

"The passion of Christ is profitable only unto them that believe. Notwithstanding that his death might be sufficient for all the whole world, yet for all that, no man shall

enjoy that same benefit, but only they that believe in him, that put their hope, trust, and confidence in him." *Sermon on Rom.* xiii. p. 223.

"There be two manner of men. Some there be that be not justified, nor regenerated, nor yet in the state of salvation, i. e. not God's servants: they lack the renovation or regeneration; they be not yet come to Christ. Now these persons that be not yet come to Christ; or if they were come to Christ, be fallen again from him, and so lost their justification, (as there be many of us, which when we fall willingly into sin against conscience, we lose the favour of God, our salvation, and finally the Holy Ghost): all they now that be out of the favour of God, and are not sorry for it, sin aggrieveth them not:" "all their works whatsoever they do be deadly sins." "Any act that is done against the law of God, willingly and wittingly, is a deadly sin; and that man or woman that committeth such an act, loseth the Holy Ghost, and the remission of sins, and so becometh the child of the devil, being before the child of God. For a regenerate man or woman that believeth, ought to have dominion over sin: but as soon as sin hath rule over him, he is gone." "Now he that is led so with sin, he is in the state of damnation, and sinneth damnably." ib. p. 227, 228.

"Now I will bring in here a notable sentence, and a comfortable saying: '*The righteousness of the righteous shall not save him, whensoever he turneth away unfaithfully.*' Again, '*The wickedness of the wicked shall not hurt him, whensoever he turneth from his ungodliness.*' And the righteousness of the righteous shall not save him whensoever he sinneth. '*If I say unto the righteous, &c.* and again '*If I say unto the wicked, &c.*' Ezek. xviii." ib. p. 234.

"It appeareth not unto us who it is that shall be saved or damned; for we see the good and the bad bear both the name of Christians: good and bad, faithful and unfaithful, are baptized in the name of Christ, so likewise they go to the communion, so that there is no great difference here in this world, between the elect and the reprobate:" "We cannot tell, as long as we be here in this world, which be elect and which not: but at the last day, then it shall appear who is he that shall be saved, and again, who shall be damned." *Sermon on Luke,* xxi. p. 250.

"The ordinary way to get faith, is through the hearing of the word of God." "We read that when St. Paul had made a long sermon at Antioch, there believed *as many as were ordained to life everlasting:* with which saying a great number of people have been offended, and have said 'We perceive that only those shall come to believe, and so to everlasting life, which are chosen of God unto it: therefore, it is no matter whatsoever we do; for if we be chosen to everlasting life, we shall have it:' and so they have opened a door unto themselves of all wickedness, and carnal liberty against the true meaning of the scripture. For if the most part be damned, the fault is not in God, but in themselves: for it is written *God would that all men should be saved:* but they themselves procure their own damnation, and despise the passion of Christ, by their own wickedness, and inordinate living. Here we may learn to keep us from all curious and dangerous questions: when we hear that some be chosen and some be damned, let us have good hope that we shall be among the chosen, and live after this hope, that is, uprightly and godly; then thou shalt not be deceived. Think that God hath chosen those that believe in Christ, and that Christ is the book of life. If thou believest in him, then thou art written in the book of life and shalt be saved. So we need not go about to trouble ourselves with curious questions of the predestination of God. But let us rather endeavour ourselves, that we may be in Christ; for when we

be in him, then are we well, and then we may be sure that we are ordained to everlasting life. But you will say, how shall I know that I am in the book of life? How shall I try myself to be elect of God to everlasting life? Answer, first we may know, that we may one time be in the book and another time come out again, as it appeareth by David, which was written in the book of life: but when he sinned, he at the same time was out of the book of the favour of God, until he had repented, and was sorry for his faults. So we may be in the book one time, and afterward when we forget God and his word and do wickedly, we come out of the book, i. e. out of Christ, which is the book: and in that book are written all believers. But I will tell you how you shall know when you are in the book, and there are three special notes whereby ye may know the same. The first note is, if you know your sin, and feel your own wretchedness and filthiness." "The second point is faith in Christ, that is when you believe, most stedfastly and undoubtedly, that God, through his son, will deliver you from your sins: when you believe, I say, that the blood of our Saviour was shed for you, for the cleansing and putting away of your sins, and believing this most stedfastly with an unfeigned heart. The third point is when you have an earnest desire to amendment, and hatred against sin, study to live after God's will and commandments, as much as it is possible for you to do." "When you find these three things in your hearts, then you may be sure that your names are written in the book: and you may be sure also, that you are elect and predestinate to everlasting life. And again, when you see not your wickedness, and that sin grieveth you not, neither have you faith or hope in our Saviour, and therefore are careless, and study not for amendment of life, then you are in a heavy case; and then you have cause to be sorry, and to lament your wretchedness: for truly, you are not in the book of life, but the Devil hath power over you as long as ye are in such a state." *Sermon on Matthew*, viii. p. 310.

"*Many are called and few are chosen.* These words of our Saviour are very hard to understand, and therefore it is not good to be too curious in them, as some vain fellows do, who, seeking carnal liberty, pervert, toss, and turn, the word of God, after their own mind and purpose.—'What need I to mortify my body with abstaining from all sin and wickedness, I perceive God hath chosen some, and some are rejected. Now if I be in the number of the chosen, I cannot be damned; but if I be accounted among the condemned number, then I cannot be saved: for God's judgments are immutable.' Such foolish and wicked reasons some have, which bringeth them either to desperation, or else to carnal liberty. Therefore, it is as needful to beware of such reasons or expositions of scripture, as it is to beware of the devil himself. But if thou art desirous to know whether thou art chosen to everlasting life, thou mayest not begin with God; for God is too high, thou canst not comprehend him: the judgments of God are unknown to man, therefore, thou mayest not begin there; but begin with Christ, and learn to know Christ, and wherefore he came, namely to save sinners." "Then begin to try thyself, whether thou art in the book of life or not. If thou findest thyself in Christ, then thou art sure of everlasting life. If thou be without him, then thou art in an evil case. Therefore, if thou knowest Christ, thou mayest know further of thy election. But when we are troubled within ourselves whether we be elect or no, we must ever have this maxim before our eyes, viz. that God beareth a good will towards us, God loveth us, God beareth a fatherly heart towards us. But you will say, how shall I know that? We may know God's will to-

ward us through Christ." "We may perceive his good will and love towards us: he hath sent the same his son into this world, which hath suffered most painful death for us. Shall I now think that God hateth me? Or shall I doubt of his love towards me? Here you see how you shall avoid the scrupulous and most dangerous question of the predestination of God. For if thou wilt enquire his counsels and enter into his consistory, thy wit will deceive thee, for thou shalt not be able to search the counsels of God. But if thou begin with Christ, and consider his coming into the world, and dost believe that God hath sent him for thy sake, to suffer for thee, and deliver thee from sin, death, the devil, and hell, then, this simple question cannot hurt thee, for thou art in the book of life, which is Christ himself."

"Now seeing that the Gospel is universal, it appeareth that God would have all mankind saved, and that the fault is not in him, if we be damned. *God would have all men to be saved:* his salvation is sufficient to save all mankind, but we are so wicked of ourselves that we refuse the same, and we will not take it when it is offered unto us; and therefore he saith, *Few are chosen,* that is few have pleasure and delight in it; for the most part are weary of it, they cannot abide it:" "few stick heartily unto it, and can find in their hearts to forego this world for God's sake and his holy word." "Such men are cause of their own damnation; for God would have them saved, but they refuse it, like as did Judas the traitor, whom Christ would have had to be saved, but he refused his salvation." "Whosoever heareth the word of God and followeth it, the same is elect by him. Whosoever refuseth to hear the word of God, and follow the same, is damned. So that our election is sure if we follow the word of God. Here now is taught you how to try your election." "In Christ are written all the names of the elect." "Christ is the book of life, and all that believe in him are in the same book, and so are chosen to everlasting life; for only those are ordained which believe. Therefore, when thou hast faith in Christ, then thou art sure of thine election. If thou be without Christ, and have no faith in him, neither art sorry for thy wickedness, nor have a mind and purpose to forsake sin, then thou art not in the book of life as long as thou art in such a case, and therefore shalt thou go into everlasting fire. But there is none so wicked but he may have a remedy. What is that? Enter into thine own heart and search the secrets of the same. Consider thine own life and how thou hast spent thy days: And if thou find in thyself all manner of uncleanness and abominable sins, and so seest thy damnation before thine eyes; what shalt thou do? Confess the same unto thy Lord God. Be sorry that thou hast offended so loving a Father, and ask mercy of him in the name of Christ, and believe stedfastly, that he will be merciful unto thee in the respect of his only son, which suffered death for thee, and then have a good purpose to leave all sin and wickedness, and to withstand and resist the affections of thine own flesh, which ever fight against the spirit; and to live uprightly and godly after the will and commandment of thy heavenly Father. If thou go thus to work, surely thou shalt be heard: thy sin shall be forgiven thee: God will shew himself true in his promise: for to that end he hath sent his only son into the world that he might save sinners. Consider therefore, I say, wherefore Christ came into this world; consider also the great hatred and wrath that God beareth against sin: and again consider his great love, shewed unto thee, in that he sent his only son to suffer most cruel death, rather than that thou shouldest be damned everlastingly."

"And thus may you see who are

in the book of life and who are not. For all those that are obstinate sinners are without Christ and so not elect to everlasting life, if they remain in their wickedness. There are none of us all but may be saved by Christ; and therefore let us stick hard unto it, and be content to forego all the pleasures and riches of this world for his sake, who for our sake forsook all the heavenly pleasures, and came down unto this miserable and wretched world, and here suffered all manner of afflictions for our sake. And therefore it is meet that we should do somewhat for his sake, to shew ourselves thankful unto him, and so we may assuredly be found among the first, and not among the last: that is to say, among the elect and chosen of God that are written in the counting book of God, that are those that believe in Christ Jesus, to whom with God the Father and the Holy Ghost, be all honour and glory world without end. Amen." *Sermon on Matthew* xxi. p. 323, 325.

I defer to a future occasion the reflections which these extracts naturally suggest. Q.

To the Editor of the Christian Observer.

ON 1 TIM. vi. 10.

If the following remarks are thought to be deserving a place in the Christian Observer, the insertion of them in that valuable publication will oblige the writer.

There are few subjects on which pious Christians and learned critics are so much agreed, as in acknowledging the superiority of our present authorized version of the scriptures, to every other attempt which has been made to translate them into the English language. But, notwithstanding this concurrence of sentiment, there are perhaps none who consider the subject closely, that do not find particular passages in our translation, which they think might be improved by a different rendering.

There is one passage which has often appeared to me to require correction, especially as it asserts what I apprehend cannot, according to the common acceptation of the words, be supported, either as a universal or a general truth. The passage to which I allude, is in the 1st Epistle to Timothy, vi. 10. where the apostle is made to say, "the love of money is the root of all evil." I am aware, that it is a frequent practice to express what is general by words of universal import; but this, as is already intimated, does not appear to apply to the present case: for it will, I suppose, be generally allowed, that pride and its various consequences, as they affect both public and private life, are productive of more evil and misery than avarice: and when to these we add the evils which result from the inordinate indulgence of various other passions of the human mind, it is difficult to conceive, that the apostle intended to say what his translators make him say; and which I think a close examination of the original will not be found to require. His words are, "Ριζα γαρ παντων των κακων εστι ἡ φιλαργυρια;" literally, "the love of money is the root of all the evils." Now a question arises, What evils? Are we necessarily to suppose, that the apostle meant all the evils in the world? or is it not a more natural and proper construction of the words, to suppose, that he meant the evils which he had just enumerated; for this expression immediately follows these words: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition:" then he adds, "for the love of money is the root of all the (or these) evils." Had our translators used as much liberty in this case, as they have done in others, they might have fixed the sense by the use of the word *these*, and making evil plural, as it is in the Greek, so as to have rendered the apostle's expression free from that difficulty which now

attends it. There is a parallel case in Mark iv. 11. where the same Greek article, though in a different case, is used; and the translators, to render the sense perspicuous, have used the word *these*, which they put in italics, to show that it is not strictly consistent with the original.

I submit this criticism to the consideration of the readers of the Christian Observer; and it is done with the greater diffidence, as no translator or commentator that I have consulted, gives the words of the apostle the meaning which I have attached to them. I do not, however, claim the originality of the criticism, it having been communicated to me many years ago by a learned friend.

It is possible to give an explication of this passage, which may in a great measure justify the sense of our translators; but if what is here offered be, as I apprehend it is, justifiable on the principles of sound criticism, it makes the sense so easy and perspicuous, as to render explication unnecessary. H. T.

To the Editor of the Christian Observer.

SIR,

The narrative which was contained in your Observer, for November, of the last hours of the Hon. Mr. Newport, speaks with so powerful a voice, as can scarcely fail to command the serious notice and consideration of all who are not judicially hardened into inattention. While we shudder at the dreadful scene, we recognize the mercy as well as the terrors of the Almighty, who doubtless intended, that the extraordinary manifestation of divine vengeance in the sufferings of this unhappy man, should deter all who should see or hear of them, from entering into those infidel paths which had so fearful a termination.

The lessons indeed, which this story inculcates, are so clearly as well as so convincingly taught, as to require no commentary or illustration.

The history of this unhappy man has powerfully, however, enforced on me one conclusion, on which I am desirous of troubling you with a few thoughts; the rather, because its importance appears to me to be commonly too little regarded in practice, even by those from whom it might be expected to receive the greatest attention. I mean the extreme importance of thoroughly grounding young men, especially those who are to move in the higher walks of life, or to mix much with the world, in the evidences and proofs of the truth of revelation in general, and of its leading doctrines and principles. This ought to be considered as a fundamental part of education; indeed, as by far the most important part. Surely, this is a truth too obvious to be questioned. Are we forming the future member of a civilized community? We are also training an heir of immortality. Here he is to be but a stranger and a pilgrim, who is on his way to a better country, where he is to dwell for ever. What but insanity then, would deliberately employ all the care and attention in making preparations for the transitory passage, with an utter neglect of all that should be necessary, after the journey should have been completed, for the utility or happiness of his future life? or rather, to put the case more accurately, with utter inattention to the only means by which that future life can be secured from the certainty of extreme and never ending misery.

But it may be replied, we would imbue our young man with principles, and habits of christianity, though we cannot think it necessary to make him master of the proofs and evidences of its divine original. There is also a strange notion too commonly current, that studying the evidences of christianity often tends to infuse doubts and objections which would not otherwise occur, thereby producing at first a dispu-

tatious and captious turn of mind, which often leads at length to downright scepticism. All the foundation there is for this argument, is grounded on the circumstance of our sometimes meeting with certain shallow characters, who falsely pretend to a degree of reading which they do not possess, and of consideration which they have never exercised. It is the ignorance however, not the knowledge of these smatterers which has been injurious to them. Here in the language of the poet,

'Tis shallow draughts intoxicate the brain;
But drinking largely, sobers us again.

In truth, it would be strange indeed, if the case were otherwise. The Almighty has compounded our minds of two great faculties, the understanding, and the will, which last comprehends the affections; and should we not therefore, prior to experience, be led to presume, that our holy religion, in vindicating its claim to a divine original, would address itself to both these faculties;—That while it should appeal to the heart, and provide for its reception by the holy and happy affections which it should there call forth, so it should also produce arguments and proofs, to which it should require our attention, and the serious consideration of which should lead us to recognize more clearly its character of heavenly wisdom. But it is well worthy of remark, that the heart cannot be powerfully affected, unless the understanding be first thoroughly convinced, and the assent decisively obtained. The great masters of oratory among the ancients well knew this, and one of their most important rules was grounded on the principle. In truth, every day's experience might alone serve to impress the same conclusion. What can be the cause, why men, sufficiently wakeful to their interests in other cases, are continually hearing, and almost falling asleep from mere indifference while they are hearing, of the terrors of hell and the joys of heaven? Is it not that some secret and sceptical doubt of the truth of these things has tainted the mind, and rendered the feelings inaccessible? So long as men acknowledge the reality of these invisible things, there is some hope of them; the way to their feelings is at least open; we may expect, in some favourable concurrence of circumstances, to animate their hopes or alarm their fears; but when once become sceptical, the very ground on which we should place our battery, is cut from under us, and our assault is at an end. Let this truth be ever borne in mind, by all whose profession renders it their duty to endeavour to influence the hearts and work on the feelings of men;—and let them, especially when they are conversant with the higher orders, if they observe their hearers remain unmoved, while considerations, in their own nature and importance the most affecting, are urged on them, strive to discover, whether there may not be some lurking principle of unbelief, more or less strong, which bars all approaches to the heart. Let people remember also, in their own practice, the important position which I have been laying down; and let them be aware, that the unbelief of which I have been speaking, may produce powerful effects, though it may not assume the shape of a formal argument or the substance of a distinct objection. Such is the nature of the human mind, that a mere floating cloud of incredulity, the confused hesitating suggestion of a hope that all may not be true, or not true at least to the extent of what is stated, may be sufficient to impair or destroy the efficiency of arguments and statements otherwise the most powerful and affecting. But to quit this subject, on which, on account of its extreme practical importance, I hope I shall be forgiven for dwelling so long; in examining whether or not we ought to make ourselves

masters of the evidences of the truth of christianity, we need not argue, as we have hitherto done, from probability only, what we might expect to be the case. Let us rather declare what the fact actually is. It has pleased God to furnish many strong evidences both external and internal of the truth of christianity, and surely this alone is a sufficient indication of his will, that we should carefully observe and seriously consider them. We know how heavy a charge is laid against those "who consider not the operations of the divine hand," and it is expressly mentioned as a crime in others, that they neglected the inferences afforded by the ordinary course of nature, of the being and providences of God; and can it then be otherwise than criminal, to be inattentive to those evidences and proofs, which God himself has graciously furnished of the religion which comes from him?—Again, the Almighty has graciously raised up, from time to time, men, whose understandings and researches have been successfully devoted to this honourable service; and is not this an intimation on his part, that we should listen to their lessons? And it is farther worthy of remark, that proofs of the divine authority of christianity have generally been furnished, in proportion as, from the peculiar circumstances of the times, they might seem to be wanted. In our own days, for instance, when, from various causes which it is not difficult to assign, but the enumeration of which would occupy us too long on the present occasion, infidelity has widely diffused itself, it has pleased God to favour us also with a more full and particular, and I had almost said a more *decisive* summary, of the proofs of the divine authority of christianity, than was ever before vouchsafed to man.

But the word of God affords a *direct* confirmation of these arguments from probability. It is remarkable, that throughout the whole scriptures, God deals with us as with reasonable beings. And let it be remembered, that our Saviour's answer to the rich man in the parable, does not imply, that it was wrong to require sufficient evidence of the truth of revelation; but only, that there was already a sufficiency both of proof and of instruction, in the writings of Moses. The injunction of the apostle also should not be forgotten, as fully involving the conclusion for which I now contend, and it will be no mean argument to those who know how to estimate its force, "that we should be always ready to give an answer to every man that asketh us a reason of the hope that is in us."

Infidelity, as might be expected, prevails most commonly in those countries, in which the superstitions of popery, detected in the progress of light and knowledge, brought discredit on christianity itself. But it is not, alas, to Popish countries, that scepticism is confined, though in them it be most generally prevalent. It has been in our own country the too natural and sure consequence of that relaxation of morals, and that indifference to religious institutions, which always attend increasing wealth and prosperity; greatly aggravated in our instance, by the large intercourse we have had with foreign countries; in which, to our disgrace it must be confessed, we have been less solicitous than any nation in Europe, whether Protestant or Popish, to provide for our countrymen while abroad, the means of attending public worship, according to our own established forms*. And

* It was remarked with the strongest expressions of grief and shame to the writer of this article, by the late celebrated Mr. Howard, that when he was at Vienna, he had seen 40 or 50 (the precise number the writer does not recollect, but it was a very considerable one) young men of high birth, large fortune, and extensive influence, who, owing to the neglect of our government, in not making a chaplain a necessary part of an ambassador's establishment, and the celebration of divine

infidelity has, perhaps, more powerfully than by any other cause, been promoted by our immense colonial possessions, whence both the religion and morals of the parent state are continually receiving a rapid deterioration.

Those persons especially, are called upon to arm their minds with the best proofs that can be obtained of the truth of our holy religion, who, from their destination in life, are likely to be thrown into the society of the irreligious or the sceptical, or to have much intercourse with foreign countries, where, besides the infidelity which prevails, they are but too likely to contract, perhaps insensibly, that indifference to religion in general, which is apt to arise in the minds of those who reside long in countries where the establishment and form are different from our own. This indifference first insinuates itself into the mind under the specious name of liberality, and is conceived, perhaps, only to weaken the bigotted attachment of the nursery to our own peculiar forms; but it too soon discovers its real character, by producing a fatal lukewarmness in religion altogether*.

But in truth, let the line of life and prospects, the connexions and circumstances of a man be what they may, and however little he may conceive himself to be likely to fall among sceptical associates, he may still, perhaps, find abundant cause hereafter to deplore his neglect of the opportunities afforded him of grounding himself well in the evidences of christianity, or to rejoice in having availed himself of them. Our temptations, even the suggestion of infidel doubts and difficulties, proceed not always from others; our own hearts and imaginations often become our most powerful tempters, and here probably, our great and spiritual enemy is peculiarly active. A late eminent christian, Mr. Milner, of Hull†, a man of vigorous understanding and considerable learning, when several years after his entering into orders, he began to obtain correct views of the great doctrines of christianity, and at the same time a new warmth of earnestness for the souls of men, then also first began to be assailed with sceptical doubts, and for several years he was grievously tormented by them. The great Mr. Baxter tells us himself, in the history of his own life and times, that he likewise was extremely harassed with doubts of the same kind, even in the close of life, when he had been for many years a most successful labourer in the christian vineyard. If such men as these were thus assaulted, let none of us conceive that it is unnecessary precaution to arm ourselves with such weapons as Providence has graciously provided, against the objections with which infidelity may attack our faith. It is here, as in other instances; a christian must make up his mind to endure with constancy the hour of trial. He is never promised a life of ease and security; on the contrary, he is plainly forewarned, that the way to heaven is straight and dangerous; he has a fight to maintain, and powerful enemies to encounter; but he is provided with heavenly armour, and if

worship a necessary part of his duty, remained wholly without religious instruction or the opportunity of public worship, in a place where they were exposed to the strongest temptations, at a period of life when those temptations would naturally be most powerful. The very habit hereby formed, of neglecting the public worship of God, is in the highest degree pernicious.

* The writer of this article was assured by the late Dr. Maclean, whose situation at the Hague during 10 years, gave him an opportunity, which no man was more disposed or better qualified to employ, of judging of the effect of foreign travel on the religious and moral character of youth, that in a great majority of instances it produced, even in those who had been religiously educated, infidel principles and loose morals.

† Author of the Church History and other works.

he faint not by the way, he is assured of victory: if he be faithful unto death, he is promised a crown of everlasting life and glory.

But were it less necessary for a Christian, on his own account, to make himself master of the proofs of our holy religion; yet has he no duties to perform to others? And if he would qualify himself solicitously to be useful to his fellow creatures in other ways, will he neglect the opportunity of enabling himself to render them a service, the effects of which may last for ever? In truth, Sir, it is here as in many other instances; love, if really vigorous, would supply the place of argument, and would urge us powerfully to the study I have been recommending; and here, according to the gracious ordination of Providence in general, while chiefly intent on promoting the happiness of others, we should be most effectually securing our own.

I remain,

SIR,

Your faithful servant,

EUBULUS.

To the Editor of the Christian Observer.

SOME time ago, a friend put into my hand a treatise on *anger*. I think he told me it was well written, and I have since heard that it is well received among the higher circles. I do not recollect the name of the author, neither have I seen the book since; but it appeared to me, in the few minutes which I had to look into it, that the subject was treated in the usual way, anger being considered as sinful only, when it was directed towards improper objects, or exercised in an undue degree. To have just views on this point must be allowed, by every friend to religion, to be a matter of no inconsiderable moment, as this is a subject which has so immediate a reference to the necessary duty of self-examination. The government of the temper forms so striking a feature in the Christian character, that every thing which has a tendency to throw light upon the nature and extent of this duty, must be considered as important. The apostle says—that "if our hearts condemn us, God is greater than our hearts, and knoweth all things"—but that "if our hearts condemn us not, then have we confidence towards God."—Now it is evident, that any mistaken notions on the nature of sin and duty, in any particular, must necessarily affect the state of our hearts in the work of self-examination. If any thing be considered as sinful, which is really not so, the heart of the righteous may be made sad. On the contrary, if any feeling or action be regarded as innocent, which in reality is sinful, the heart may be filled with confidence and joy, at the time when it ought to be humbled with penitential sorrow.

Impressed with the importance of this subject, I wish to call the attention of your correspondents to the following note, which I have copied from Dr. Guyse's Exposition, on Ephesians iv. 26. "Be ye angry and sin not."—"Be ye angry, is not to be taken as an *exhortation*, to anger, which alas, we are naturally too prone to of ourselves; and yet it intimates, that all anger in its own nature is not sinful, but may be allowable upon just occasions, as it is in itself an innocent passion, planted in the original frame of human nature, to be exercised in a proper and decent manner; and was so, by the blessed and holy Jesus himself. (Mark iii. 5)." Here it will be observed, that anger is stated to be an *innocent* passion, and consequently it is *allowable* upon just occasions. It is moreover stated, that this passion was "planted in the original frame of human nature." And as a *proof* of its innocence, it is asserted, that this passion was exercised by our blessed Lord, himself, referring to Mark iii. 5, where it is said, that 'he looked upon them with anger.' These opinions,

I confess, do not agree with my views of the subject. I cannot but consider *anger* as in its own nature *sinful*; at the same time, I allow that this passage in the Epistle to the Ephesians, seems to countenance a contrary opinion, and if we are to consider the expression in St. Mark as asserting that our Lord was *angry*, the point is proved. If any one of your correspondents, who has considered this subject, would favour us with his opinion upon it, he might greatly promote the cause of practical religion.

C.

To the Editor of the Christian Observer.

IT has been truly said, "That virtue herself becomes more acceptable, when she appears in an agreeable form." The strongest arguments may fail to convince, unless the powers of persuasion be exerted to apply conviction; and even inferior arguments may succeed where the expression is lively and the manner agreeable.

During a part of my life, I attended the preaching of a Minister no less eminent for the excellence of his matter, than defective in his manner of communicating it. Happily, habit, combined with a strong desire of sound instruction, soon so far overcame my perception of this defect, as to dispose me to receive whatever fell from him with thankfulness and respect: I even became impatient of hearing the blemish of a bad manner imputed to him. Still, Sir, I was not insensible of the defect; it was but too frequently forced upon my notice: for I seriously believe, that many, whom I occasionally took to hear him, were indisposed to the reception of true Christian doctrine, by disgust at the manner in which they had heard it proposed. Now the most polished diamond, unless it be advantageously set, will lose a part of its brilliancy, and blame justly attaches to the artist, for not having disposed it so as to produce its proper effect. The wisdom of the serpent should surely in like manner be exercised, in availing ourselves of all those means by which the cause of God may most effectually be promoted. MANNER then, claims a very decided attention on the part of the Clergy. It is idle to reply, let our congregations attend to *what* we say, not to *how* we say it: for what is the fact? What is the strongest impression felt by most congregations after the sermon? May it not be collected from the answers so commonly given to this question, How did you like the preacher? How often do we hear, "his *matter* may be good, but his *manner* is unpleasant,—he is too low—he is too quick—he is inattentive—he wants animation—he considers preaching as a task," with various other objections of a similar nature? Nay, is not the defect of a bad manner sometimes brought forward to justify a desertion of the parish church, for one where the service is more agreeably performed? On the other hand, even where little more than a barren morality is preached, unaccompanied by the motives or the sanctions of the Gospel, how often is the audience satisfied, even with the manner alone! Of this some popular preachers in the metropolis afford a striking instance.

Amongst no description of the clergy have I found that cast of pulpit manners to prevail, which, in my opinion, should distinguish the ambassadors of Jesus Christ. Those who consider preaching merely as a periodical labour, either run over their discourses in a negligent manner, or adopt a heavy methodical style of speaking, which, from its monotonous regularity, wearies the attention, and is equally unimpressive. Others, who seem to be more in earnest, and who occasionally bring forward the peculiarities of the Gospel, and some even of those who rightly divide the word of truth, unhappily use an artificial, high-toned, spouting, or

theatrical manner, which savours rather of studied design, than of simplicity, and thus lose a great part of that effect, which their sermons might otherwise produce; while not a few who seem to be engaged, with their whole hearts, in the propagation of the faith, "as it was once delivered to the saints," are either rustic and slovenly, or harsh and violent, and thus, like the fabulous toad, the *precious jewel in the head* is neglected, on account of the *ugly and venomous* aspect of the creature that contains it.

Some few however, I have heard, who are honourably distinguished from all these descriptions of preachers, who so happily blend elegance with simplicity, affection with reproof, persuasion with sincerity, and earnestness with moderation, even in *manner*, that my heart has been insensibly led to conviction, although my own defects have been drawn in their nicest and most discriminating shades, and attacked in their tenderest and most covert points.

But that we may better ascertain what it is which constitutes genuine excellence of manner in the pulpit; let us consider who are the clergy? Is not the ministry of reconciliation committed to them? Are they not ambassadors for Christ? Is it not their office to beseech apostate man in Christ's name, and in Christ's stead, to be reconciled to God? Having then to sustain the sacred character of Christ's representatives, ought they not, as much as possible, not only to imbibe the spirit, but to imitate the manner of their Lord? What then was the manner of Christ? To formalists, to the self-righteous, to the impenitent, to the presumptuous, it is invariably a manner of open and manly reproof; but to persons awakened to a sense of guilt, to the sincere penitent, to the believing disciple, it is invariably that of the most winning mercy, the most forgiving love, the most attractive condescension. Affection is the characteristic of our Saviour's manner; his reproofs are delivered with affectionate dignity, and are tempered by love. Even the severest of his discourses (Mat. xxiii.) that which contains, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" contains also, "O Jerusalem, Jerusalem, &c."—Love pervades every thought and word and action of his ministry. Let the clergy then imitate their master in this: reconciliation is their proper object: every imperfection of manner, therefore, which tends to convey a contrary impression; every harsh, negligent, or formal mode of delivery, which is inconsistent with lively affection, and with an ardent zeal for the welfare of souls; does but remove the preacher farther from persuasion, and in that degree frustrate the purpose of his embassy.

I am well aware, that a minister is not only to speak and exhort, but to rebuke also; but then he is to rebuke in love, and though he *knows* and ought to exhibit *the terrors of the Lord*, yet he is to *persuade* men with meekness and love, to *flee from the wrath to come*.

That "the feet" then "of those who preach the Gospel of Peace" may be "beautiful" indeed, let the Clergy cultivate *simplicity* of manner, which is the great secret of pleasing: and in order to acquire *simplicity*, they must be really in earnest. There must ever be something of affectation or negligence in any manner, which is unaccompanied by an earnest solicitude to save souls. Whereas a person really in earnest, will adopt every mean by which his object may be most effectually attained: he will correct whatever may obstruct or weaken his efforts: he will lop off what is redundant: with wholesome care he will smooth whatever is harsh: he will anxiously labour to discover that manner, by which reproof may be rendered convincing and even acceptable. With the grace of God upon such endeavours, he will be likely to

produce, on the minds of sinners, the same effect as is feigned to have been once produced, by the reproof of the angel Zephon, on the author of sin.

> ——————his grave rebuke
> Severe in youthful beauty, added grace
> *Invincible:* abash'd the devil stood
> And felt how awful goodness is, and saw
> Virtue in herself how lovely; saw and pin'd
> His loss.

But perhaps, it may be said, "*what is the chaff to the wheat?*" I answer, compared with the wheat its value is small indeed; but if the goodness even of the chaff tend in any measure to recommend the wheat, that labour is not lost which is spent in winnowing it. Besides, an earnest endeavour to attain a good manner in the pulpit, seems necessary to prove our consistency with that true Christian love, which becomes all things to all men, that by all, even the least, means which are lawful it may save some.

BOETHOS.

To the Editor of the Christian Observer.

THE hand which traced the lines inserted in the Christian Observer, under the signature of *Titus*, (Christ. Obs. for 1805, p. 461) is now mouldering in the dust of the grave—such are the vicissitudes of the present scene! I think the queries contained in that letter might have been better stated; yet while I truly honour the pious motive which excites the jealousy of Defensor in his reply to Titus; (Christ. Obs. for 1805, p. 585) I am persuaded, that Titus did not mean to lessen the force of any moral obligation, but rather to insist on those which are formed between God and man, by the redemption of the world; relations, which I conceive to be the basis of the divine economy that took place after the fall of Adam, by which the world is now governed, and according to which it will hereafter be judged.

As a lover of peace, I would suggest the following consideration. Since it is evident, that repentance cannot be enjoined by the *same* law which requires sinless obedience, so neither can faith in a propitiation: yet no one can doubt that repentance towards God, and faith in our Lord Jesus Christ are (under the Gospel dispensation) *duties;* and duties of high and universal obligation. (Acts xvii. 30. 1 John iii. 23.) Now since the very nature of duty implies the existence of some law, either virtual or explicit, does it not follow, that this controversy respecting the law of the Mediator, is a mere logomachy?

SOPATER.

To the Editor of the Christian Observer.

I BEG leave to remind you of your promise, made to me and the public, of giving in the course of your useful and valuable work, a list of such theological books as you approved, or would recommend, for clerical students of the Church of England, together with some hints of the order in which it would be proper to read them. Two years have now elapsed, since the first hint of such intention was given in one of your magazines. I am of opinion that your execution of that intention would be of great use in promoting the increase of knowledge and sound divinity among the ministers of the Gospel, and through their means, the prosperity of the Church. I hope you will not suffer many more months to elapse, ere you attend to this particular.

I remain, in admiration of your work, and with ardent wishes for its extensive circulation, if possible, into all lands,

Φιλοθεος.

We invite our learned correspondents to contribute their suggestions on the above important subject: and if they were to add to the list which Φιλοθεος requires, a *Catalogue raisonnée* of a select theological library proper for Clergymen,

we think that they would be doing essential service to the cause of religion.

To the Editor of the Christian Observer.

PERMIT me to take the liberty of requesting some of your pious and judicious correspondents to communicate a few hints, through the medium of your excellent Miscellany, respecting the means that have been found most successful, in impressing the minds of children with the important truths of our holy religion, and bringing them to an early acquaintance with its sanctifying influence.

Trusting that no arguments can be necessary to impress the pious mind with the importance of this inquiry, I shall hope that an early attention will be paid to the anxious solicitude of

A CHRISTIAN PARENT.

To the Editor of the Christian Observer.

IT is not the least useful part of your work to expose false and whimsical interpretations of scripture. A very common one which I have seen adopted by a writer quoted in a former number, is that turn given to the words of our Lord, John vii. 38. *He that believeth on me, as the Scripture hath said*—which is introduced as if the meaning were, "He that exercises such a kind of faith as the scripture warrants: whereas it is evident, the term, *as the Scripture hath said*, refers not to the nature of faith, but to the promise made to it, which is specified in the following words, "out of his belly shall flow rivers of living water." Vid. *Doddridge* in loc.—The above interpretation reminds me of another, somewhat similar, by a certain illiterate preacher, who in discoursing on that text, "WRITE, blessed are the dead that die in the Lord," made this observation, "That there is a RIGHT blessedness, and a WRONG blessedness; and that departed saints are RIGHT, that is *truly* blessed." A striking instance to prove how desirable it is that public teachers should be able not only to read and WRITE, but also to SPELL.

P. H.

To the Editor of the Christian Observer.

I HAVE sent you the copy of an inscription on the monument erected to the memory of the late Bishop of *Down* and *Connor*, in the new-burying-ground, belonging to St. James's church, in Tottenham Court Road. The inscription was written by Mr. Fox, and it certainly does credit to the classical taste of that distinguished senator. My reason, however, for transmitting it to you, is not to call the attention of your readers to the purity of its style, but to exemplify the ideas which such men as Mr. Fox are apt to entertain respecting the *perfection* of the episcopal character. The words of the inscription are as follows:

"Under this stone lie interred the mortal remains of the Right Rev. WILLIAM DICKSON, late Bishop of Down and Connor, whose memory will ever be dear to all who were connected with him in any of the various relations of life. Of his public character, the love of liberty, and especially of religious liberty, was the prominent feature; sincere in his own faith, he abhorred the thought of holding out temptations to prevarication or insincerity in others, and was a decided enemy, both as a Bishop and a Legislator, to laws whose tendency is to seduce or to deter men from the open and undisguised profession of their religious opinions by reward and punishment, by political advantages, or political disabilities. In private life—singular modesty, correct taste, a most engaging simplicity of manners, unshaken constancy in friendship, a warm heart alive to all the charities of our nature, did not fail to conciliate to this excellent Man the affections of

all who knew him. But, though the exercise of the gentler virtues which endear and attract, was more habitual to him, as most congenial to his nature, he was by no means deficient in those more energetic qualities of the mind which command respect and admiration. When roused by unjust aggression, or whatever the occasion might be that called for exertion, his mildness did not prevent him from displaying the most manly and determined spirit; and notwithstanding his exquisite sensibility, he bore the severest of all human calamities, the loss of several deserving and beloved children, with exemplary fortitude and resignation. He was born in February 1745, was married in June 1773, to HENRIETTA SYMES, daughter of the Rev. JEREMIAH SYMES, was preferred to the Bishopric of DOWN and CONNOR, in December 1783, and died on the 19th of September, 1804, deeply regretted, by all the different religious sects that composed the population of his extensive diocese; by acquaintances, neighbours, and dependents of every condition and description; by his children, his friends, and his country; and most of all by his disconsolate Widow, who has erected this stone to the memory of the kindest husband and the best of men.

C. J. FOX."

I sincerely hope that the character of this departed prelate was marked by some traits of a still more appropriate description, than any which the pen of Mr. Fox has attributed to him, although that great orator may have been but little accustomed to appreciate their value and importance. The deficiencies of the episcopal character, as it is here drawn by Mr. Fox, will be best seen by contrasting his delineation of it, with the view given us in the New Testament and in the consecration service of our church, of the qualities which are required in a Christian Bishop.

"Simon, lovest thou me more than these?" "Feed my lambs and my sheep." John xxi. 15.

"Serving the Lord with all humility of mind." "I kept back nothing that was profitable to you, but have shewed you and have taught you publicly, and from house to house, testifying repentance towards God, and faith towards our Lord Jesus Christ." "I take you to record this day that I am pure from the blood of all men." Acts xx. 19—21, and 26.

"Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you *Bishops*, to feed the church of God, which he hath purchased with his own blood." Acts xx. 28.

"Be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." "Give attendance to reading, to exhortation, to doctrine?" "Meditate on these things, give thyself wholly to them that thy profiting may appear unto all men. Take heed unto thyself and to thy doctrine: continue in them: for in doing this, thou shalt both save thyself, and them that hear thee." 1 Tim. iv. 12—16.

"Be strong in the grace that is in Christ Jesus." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "And the servant of the Lord must not strive, but be gentle to all men; apt to teach, patient, in meekness instructing those that oppose themselves, if God, peradventure will give them repentance to the acknowledging of the truth." 2 Tim. ii. 1, 15, 24, 25.

"Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." 2 Tim. iv. 2.

"In all things shew thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned." Tit. ii. 7, 8.

Almost all the texts which I have cited, are incorporated into

the consecration service for Bishops, by way of pointing out to them the nature and obligations of their holy office. Besides which, they engage in the most solemn manner, "out of the Holy Scriptures to instruct the people committed to their charge;" "faithfully to exercise themselves in the same Holy Scriptures, and to call upon God by prayer for the true understanding of the same, so as they may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers;" "with all faithful diligence to banish and drive away all erroneous and strange doctrine, contrary to God's word;" and "to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, shewing themselves an example of good works unto others." Now on the manner in which his friend fulfilled these scriptural injunctions, and performed these solemn engagements, Mr. Fox is wholly silent, although it must be obvious, that on that depends in a very essential degree, the intrinsic worth of any individual, who is invested with the episcopal character. Compare the meagre, though elaborate enumeration of the virtues of the deceased prelate, contained in the above inscription, with the following hasty sketch of Bishop Burnet, who in speaking of Archbishop Leighton, represents him as "a Bishop, that had the greatest elevation of soul, the largest compass of knowledge, the most mortified and most heavenly disposition that I ever yet saw in mortal. He had the greatest parts as well as virtues, with the perfectest humility that I ever saw in man; and had a sublime strain in preaching, with so grave a gesture, and such a majesty both of thought, of language, and of pronunciation, that I never once saw a wandering eye where he preached, and have seen whole assemblies often melt in tears before him. I can say of him with great truth, that in a free and frequent conversation with him, for above two and twenty years, I never knew him say an *idle word*, that had not a direct tendency to edification: and I never once saw him in any other temper, but that which I wished to be in, in the last minutes of my life."

When Mr. Fox pronounced a panegyric on the late Duke of Bedford, you deemed it incumbent on you to prevent, by some seasonable remarks, the ill effect to be apprehended from an attempt to hold up to admiration a character, from which the eulogist had contrived to exclude every reference to Christian principle. It seems still more necessary, when a similar attempt is made in the case of an appointed *Overseer of the Church of God*, to guard against the defective views of the appropriate excellencies of that sacred character, which such a delineation of them as Mr. Fox has given, is directly calculated to cherish. Should you agree with me in this sentiment, you will, I doubt not, find room for this paper.

I am, &c.

S.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I HAVE been frequently struck with the difference of the manner, in which different persons receive the public news from the Continent. Some there are, who enquire after it with eagerness, as if anxious to possess a priority of intelligence, and particularly delight in any little anecdote or secret, which may be

supposed to imply familiarity with persons at the fountain head of information. You would imagine the individuals of whom I now speak, to be deeply concerned for the interests of Europe, if you were to judge by the important air which they assume, by the joy which they express at each victory of the allies, and the seriousness with which they prognosticate the evils which must follow every defeat. Many of these patriots, nevertheless, exhibit so little public spirit in their general course of conduct, that it is difficult to account for the interest which they seem to take in the proper adjustment of the affairs of Europe, except by supposing that the public news furnish a supply of conversation, on which they principally depend for being deemed agreeable at the dinner table, or at the evening party. It is one, Mr. Editor, of the many evils of Bonaparte's usurpation, that it has served to elevate into politicians a certain class of triflers, who, but for the fruitful subject of his enormities, might have learnt to feel the vacuity of their minds, and might have been led to some improvement by the consciousness of their deficiency.

There is another order of individuals who form a perfect contrast to the preceding. I allude to those persons, both men and women, "who make it a rule not to trouble their heads (as they call it) about politics." Occupied with their own little domestic concerns, eager to a fault in many of the most trifling matters, narrow in their views, and insensible to all the larger interests of their fellow creatures, they hear of a tremendous battle on the Continent, almost without inquiring which side obtained the victory. Inform a man of this class of the capitulation of Ulm, or of the bloody conflict at Austerlitz, his thoughts are so full of his own professional pursuits, or of his pecuniary interests, or of some little domestic topic, that he scarcely lends an ear to your intelligence. Mention the same events to the wife; she fails to listen because she is so busy with her needle—or perhaps, because she is deep in thought, respecting the dishes which shall constitute the second course for to-morrow's company. Turn to the group of daughters; one postpones her attention till she has perfected the last leaf of the flower which she is drawing; another, till she has concluded her air upon the harpsichord; a third, till she has ended her intelligence from the last ball, or has corroborated what every one else had already said respecting the state of yesterday's weather. Little do persons of this description reflect, that if Bonaparte be not beaten on the plains of Austerlitz, it may, perhaps, remain, for us to beat him on the plains of England; and that the manner in which he surprised the Austrian capital, is an illustration of the mode in which, ere long, he may aim a *coup de main* at London. Some of these persons assume themselves to be extremely wise, because the invasion which others have so long foretold, and about which they never troubled themselves, has not come to pass. It ought to be replied to them, that if the unconcern which they have manifested had been general, the invasion unquestionably would have taken place: Britain at this hour would have been a province of France. These very persons constitute a chief source of our danger. Opulent and luxurious, selfish and devoid of spirit; occupied like the Romans, before their city was attacked by Alaric, only with that multitude of little cares, which a redundancy of wealth brings with it; many of them diligent, it is true, but diligent in their preparation for their amusements and festivities; oppressed by the labour of governing their servants, of adorning their houses, of improving their gardens, and completing their equipages; fatigued and overpowered in making provision for the multitude of their enjoyments:—they present to

the French soldier the idea of a rich prize, and of a most easy conquest. They have property, but they have not virtue to defend it. They complain of the law which the legislature imposes for this purpose, and perhaps some of them take credit for the prudence, with which they have avoided embarking in the Volunteer service. I am myself, Mr. Editor, the father of a family, and I declare to you, that I consider the duty of teaching my children to care for the public weal, and for all the more extended interests of their fellow creatures, to be a point of most essential importance in the formation of their moral principles. On this ground, my little boy was encouraged, the other day, to subscribe half his pocket money for the wounded sailors of the fleet of Lord Nelson; and my little girl sent three quarters of her property to the poor sufferers in Germany. I remember to have heard a story of an old gentleman of this selfish class, which it may not be unseasonable to relate. An immense fire had broken out at a moderate distance from his house, and his daughter, anxious for the welfare of her neighbours, was regardless of the supper which had been just placed on the table. "Come, come, my dear," said he, "do eat your oysters while they are hot, and think of the fire afterwards." I am afraid, Sir, that we have not a few among us who resemble this parent. If they can but enjoy their accustomed luxuries, if they can but "eat their oysters while they are hot," they care little about the conflagration of Europe. In mitigation of the fault of some of these persons, it may possibly be pleaded, that it is not so much their own individual indulgence, as their attention to their family which engrosses them. I reply, that even this parent did not confine his regard strictly to himself. He extended it to his daughter. The benevolent wish of gratifying her palate (probably indeed, at the same time with his own) was the principle which urged him. Our kindness may be so limited to those around us, as to deprive us of all feeling for those who are at fifty yards distance.

I shall name a third class, who although they take a lively and real interest in every important piece of public intelligence, are as little entitled to our admiration, as those who have been already mentioned. I now allude to those, who merely calculate whether they shall buy or sell by the last news from the Continent, and in particular to the race of stock-jobbers. A battle is contemplated by such persons, in reference only to its influence on the price of the funds. If it be a drawn battle; if merely a few thousand men have perished *on each side;* this is a subject of just as cold contemplation, as the *plus* and *minus* of the mathematician; even a slight victory is of no consequence, for it does not produce a *shade* of difference in the price of the funds. But if they can hear of thirty thousand men killed or taken, this they tell you has a *serious* influence on the consols; and the capture of Vienna is estimated at nearly one per cent.

There is another class who feel, in some measure, as they ought, on these subjects; who perceive that great sacrifices and extraordinary efforts, are at this time necessary, to the maintenance of the laws, liberties, and religion of their country, and to the general independence of Europe; and who, at the same time, look to the hand of God as the great instrument of our deliverance. These enquire respecting the news from the Continent, not in order merely to strike a bargain, nor in order to be able to attract the attention of the next company, and to supply the want of other topics of conversation; but because they deeply feel whatever deeply interests the happiness either of their native land, or of any large portion of their fellow creatures. While I am writing, Mr. Editor, I

hear that the advantage supposed to have been obtained by the allies, at Austerlitz, proves to have been a defeat, and that an armistice between France and Austria has been the consequence. To what issue this event may lead, I will not prognosticate. God grant that we may all prepare for the hour of trial, which may come upon us. Under these circumstances, I cannot better fulfil the object of this paper, than by offering the following quotation, from an author* who appears to have felt both as a patriot and as a Christian, on the subject of the general course of European politics.

"To form an adequate idea of the duties of this crisis, (says this writer, addressing himself chiefly to our Volunteers) it will be necessary to raise your minds to a level with your station, to extend your views to a distant futurity, and to consequences the most certain, though most remote. By a series of criminal enterprizes, by the successes of guilty ambition, the liberties of Europe have been gradually extinguished: the subjugation of Holland, Switzerland, and the free towns of Germany, has completed that catastrophe; and we are the only people in the eastern hemisphere, who are in possession of equal laws and a free constitution."

"If liberty, after being extinguished on the Continent, is suffered to expire here, whence is it ever to emerge in the midst of that thick night that will invest it? It remains with you then, to decide, whether that freedom, at whose voice the kingdoms of Europe awoke from the sleep of ages, to run a career of virtuous emulation in every thing great and good; the freedom which dispelled the mists of superstition, and invited the nations to behold their God; whose magic touch kindled the rays of genius, the enthusiasm of poetry, and the flame of eloquence; the freedom which poured into our lap opulence and arts, and embellished life with innumerable institutions and improvements, till it became a theatre of wonders; it is for you to decide whether this freedom shall yet survive or be covered with a funeral pall, and wrapped in eternal gloom. It is not necessary to await your determination; in the solicitude you feel, to approve yourselves worthy of such a trust, every apprehension of danger must vanish, and you are impatient to mingle in the battle of the civilized world. Go then ye defenders of your country, accompanied with every auspicious omen, advance with alacrity into the field: Religion is too much interested in your success, not to lend her aid. While you are engaged in the field, many will repair to the closet, many to the sanctuary; the faithful of every name will employ that prayer which has power with God; the feeble hands which are unequal to any other weapon, will grasp the sword of the spirit; and from myriads of humble contrite hearts, the voice of intercession, supplication, and weeping, will mingle in its ascent to Heaven with the shouts of battle and the shock of arms."

I am, &c.

BRITANNICUS.

* Hall.

To the Editor of the Christian Observer.

IN a company into which I lately stepped with a friend, the conversation passed from subject to subject with such quick transitions, and the speakers, though the greater proportion was not of the female sex, were in general so voluble, that, I had not the opportunity of taking any material share in the discourse. Silence, however, prepared me for subsequent recollection; and has enabled me to communicate to you some of the remarks which were made by others.

"It was particularly kind in that tradesman, who is not thought very full of money, to lend his neighbour

the hundred pounds, in order to help him out of his difficulty."

"Yes, yes, very kind, no doubt. But there may be motives for kindness. The lender is a prudent man, and knows his own situation. One good turn deserves another. You understand me."

"Perfectly. A word to the wise."

"I am very glad," said another person, "that we had a majority last week, at the Board of Governors; and thus secured to the Infirmary the additional services of a third physician."

"And the young man," replied a gentleman with a shrewd look, "is very glad also. He expects that his gratuitous attendance on the Hospital, will draw many a fee from the pockets of its supporters into his own."

Here I ventured to observe, that physicians in the Metropolis, already overloaded with private business, are known to continue their attendance on charitable Institutions.

"They are ashamed of giving it up," answered the former speaker. "And they gratify their pride by the appearance of liberality."

A new subject immediately arose.

"Did the Rector or his Curate preach yesterday morning?"

"The Rector, certainly, though it was not his turn. He had the Baronet's family with him on a visit: and you might be confident beforehand, that he would not let slip an occasion of displaying his oratory before them."

"You were not at church, I apprehend," said I to the person who made this remark; "for ——"

"Well, Sir," hastily interrupted the other, "and what if I was not? I might have very good reasons for not being there: and very good reasons I had. I was dressed too late; and besides, the morning was damp, and I am lately recovered from a cold, and so is one of my horses. There is nothing so unfair and abominable as to impute bad motives to people——"

"I assure you, my good Sir, that I had not the slightest intention of imputing any wrong motive to you. I merely designed to observe, that if you had happened to be at church, you would have known that the Curate was the preacher."

"It was most likely," he replied, "that he would be sent into the pulpit. The Doctor was too haughty to let his great friends think, that he would preach out of his turn because they were there."

"How lucky it was," said a gentleman on the other side of the room, "that young Mr. F. when he was thrown from his horse, should meet with his accident so near to the house of Mr. L. He was immediately conveyed thither, and nursed as if he had been at home."

"Perhaps," rejoined a lady, nodding with a significant air, "it was something like being at home."

"I do not comprehend your meaning, Madam."

"It may be so, Sir. You have not lived so many years in the world as I have."

"But I comprehend it," said another lady in a moderated voice. "The young man is heir apparent to three thousand a year. Mrs. L. has two marriageable daughters, and it was hoped that one or other of the misses might make herself agreeable to him during the restoration of his broken arm."

"I will venture to say," added her neighbour, "that many broad hints were given to the surgeon, that he should admonish his patient to be very cautious not to move too soon."

"So Mr. N. is to be ranked a Peer at last!"

"You are very right in saying at last. He has been labouring for this peerage during the last twenty years."

"I scarcely should think so: for he told me this morning, that an offer of a peerage, wholly unsolicited, had just been made to him; and that he had without hesitation declined it."

"His high spirit then was more gratified by refusing the proposal, than it would have been by accepting it."

"He thought, I conclude," said the person who introduced this topic, "that it was a grander thing to be first country-gentleman in his county than the lowest of the Lords."

"Sir William is not one of those Members of Parliament who vote through thick and thin with their party. On the late great question, he divided against the minister."

"Yes: he is one of those on whom no dependence can be placed. When his friends are pressed, he fails them."

"No doubt he had asked something, and was refused."

"The fact is, that he commonly votes with Government, that he may get what he can: but joins now and then with opposition, that he may maintain a shew of independence."

"The support which the Premier has given to this bill, is thought, I hear, very creditable to him."

"The bill he detests; but he has cunningly secured to himself the popularity of countenancing it in the House of Commons, and knows that he can throw it out in the Upper House."

"Have you read the last number of the Christian Observer? I see that the Editors keep up the old tone of moderation."

"Moderation! They understand their trade. They wish all parties to buy their book; and therefore praise each to please each, and censure each to please the other."

"For my part, I think that they have no clear or fixed opinions of any kind."

"It is indeed very plain, that they are either knaves or fools."

"I am perfectly certain that they are both."

"Is this," said I to my friend as soon as we had left the company; "Is this the *charity* which *believeth all things*?"

"Yes," replied he; "which *believeth all things* that are to men's prejudice."

A. B.

To the Editor of the Christian Observer.

I PERCEIVE by your insertion of a paper on the limitations to the right of reproof, that you are not unwilling to lay before your readers such conversations as may be supposed to illustrate topics of a moral nature. I hope, therefore, that the following communication may be acceptable to you.

"I am very sorry," said one of a mixed company, "that those young men were involved in so disgraceful a broil."

"Oh, very natural," replied another: "nothing but a little wine and frolic. Young men are but young men. We must not be rigid and severe. No sin is so great as want of charity."

"Is it true," interposed a third person, beginning a new subject, "that Mr. O. M. has married the rich Miss P. with all her visible deformity, and all her known ill-temper?"

"Strictly true—why do you ask?" returned a fourth.

"Is Mr. O. M." rejoined the former speaker, "a friend of yours?"

"Not at all, I have scarcely seen him; and never was introduced to him."

"Then I may venture to observe, that I fear it was the gilding of the pill which made him willing to take it."

"Perhaps he liked her. There is no answering for tastes."

"We might have given him credit for liking her, if he had been more private and reserved in his contumelious speeches respecting her."

"No doubt then he marries her for the benefit of his family."

"Yet he spent the fortune of his former wife on the turf and at the gaming-table: and he not only gives up his time to the same occupations,

but avows an undiminished attachment to them."

"He may have his reasons. We are not to judge others. He will certainly take care not to injure himself: and he has a right to have his amusements."

"I have heard it much lamented," said a person who hitherto had been silent, "that Mr. H. should be so remarkable for the luxury of his table, and the general parade of his household."

"He lives in that way," answered another new speaker, "that he may gain influence among the country-gentlemen for the purpose of doing good."

"But he is so noted for personal finery, and for fondness for the indulgencies of the table."

"He is able to pay for finery: and when he has good things set before him, I do not see why he is not to enjoy them."

"Sir Richard, I understand, has at length completely ruined himself by his expensiveness."

"It is his misfortune; but people must be very censorious if they blame him greatly. He came to his estate at twenty-two. He has neither wife nor child. He has been no man's enemy but his own; and never did any harm in his life."

"I am afraid that the same cannot be said of his younger brother."

"Why to be sure he is dissolute, as the phrase runs among your stricter people. But he is a fine dashing liberal fellow; and has as good a heart as ever existed."

"It is most infamous," exclaimed a lady, looking very red, "that because my friend Mrs. M. has three daughters come out, and has for the first time had a box at the Opera this winter, it should be said, that she has taken the box for the purpose of introducing her girls more easily to the notice of young men of fashion."

"Pray," whispered a lady at my right hand to her neighbour, "has not this red-looking woman just taken for the first time a box at the Opera? And has not she a daughter lately come out?"

"Certainly," replied the other, "she has just taken the box, and has taken it for the purpose of helping her to get a match for her daughter. And she has done very wisely. A mother must always want to get her daughters off her hands: and an opera-box is a charming snug place for making acquaintance."

"How shocking was the profaneness of that sea-captain, whom we met yesterday at dinner."

"It is unquestionably disagreeable to be obliged to use such language. But it is necessary on shipboard, in order to ensure obedience; and the Captain cannot be expected to lose the habit when ashore."

"So poor Major M. did not live an hour after he had received General B.'s ball. He died just as they had conveyed him home from Hyde Park."

"How much it is to be lamented that he would fight!"

"Why, was he one of those squeamish people who think duels wrong?"

"He certainly thought duels wrong: for he has left a paper behind him unequivocally stating that conviction, and acknowledging every duellist to be a murderer by laws human and divine."

"But he did not give the challenge; he received it. Surely that is a sufficient excuse! Was he to stand to be pointed at and spit upon? Your morose moralists may condemn him. But God is more merciful, and does not require impossibilities."

"What do you think, Sir, of all this charity which we have been witnessing?" said I to a grave gentleman, who quitted the scene of discourse at the same time when I went away.

"It is charity," he replied, "for sin. It is charity which *calls evil good*. It is charity which professes to *believe all things*, and *believeth*

against testimony, and experience, and reason, and scripture."

Y. Z.

To the Editor of the Christian Observer.

My attention has lately been recalled to an article in your number for July last. It is there said, p. 413, that "Echard, in his History of England, states some curious facts, with respect to Dr. Peter Heylin's History of the Reformation, with which," your correspondent sarcastically adds, "it may be useful for those who regard that writer as an oracle to be acquainted." Now what are these averred facts? That King James the Second became a convert to popery, in consequence of reading Dr. Heylin's narrative of the wickedness of Henry the Eighth, the ambition of the Duke of Somerset, the policy of Queen Elizabeth, and the avarice of those who had seized the lands of the church: and that the Duchess of York declared, in a paper written not long before her death, that her conversion to popery was owing to her perusal of the same work. Is there any thing then in these facts, the complete accuracy of Echard's statement being assumed, which militates against the credit and character of Dr. Heylin? Is it contended, that he represents Henry, and Somerset, and Elizabeth, and the occupiers of church-lands, in colours more dark than belonged to them? Such an imputation appears not to be in the slightest degree implied. Was he then to falsify the truth of history, in order to cover the faults of the patrons of the reformation? Is he responsible for the absurd conclusions, which James and the Duchess of York might draw from a simple and faithful recital of those faults? If the Scriptures impartially record the sins even of the most excellent among men; if St. Paul avows that various preachers of a true gospel, preached Christ from motives of contention and malignity: do we blame the inspired writers? do we charge on them the sophisms in favour of infidelity, which foolish or perverse men may think deducible from such disclosures? Whether other censures which I have seen cast upon Dr. Heylin, may be merited either wholly or in part, I know not. But the article which you have inserted, however designed to discredit him, reflects honour, so far as it goes, on his feelings of the duties incumbent on an historian*.

P. Q.

To the Editor of the Christian Observer.

SIR,

Though I entirely and warmly approve of the object which Narcissa has in view in her letter, published in your number for May, 1805, yet I must say, that I was somewhat shocked at a young woman being so forward in talking about the faults of her aunt.

When I see a female signature in your Miscellany, I expect to find practical truths arranged in that garb of tenderness and delicacy, which gives such charms to the letters and conversation of the softer sex. We all, Sir, have felt the value of these endearing qualities in a female monitor. How often have they bent the stubborn will, calmed the turbulence of passion, and attracted us to the ways of

* Heylin's fault, we apprehend, does not consist in pointing out the wickedness of Henry, the ambition of Somerset, the policy of Elizabeth, and the avarice which led to the seizure of the church-lands; but in so constructing his view of the reformation, as that these objects should occupy a very disproportionate space, compared with others which are calculated to call forth our admiration and gratitude. A history of the primitive church, which should dwell chiefly on the contentions that prevailed in it, while it passed hastily and coldly over the piety, zeal, and love, by which it was peculiarly distinguished, might utter no untruth, but yet would be a partial and unfair history. EDITOR.

religion, when we were disposed to set our faces as a flint against the arguments and rebukes of our male friends! St. Peter was fully aware of their power. "Wives be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives." He shews in what immediately follows, how conducive he thought "a meek and quiet spirit" in the wife, to the attainment of this great object*. Now, Sir, I cannot but fear, that your correspondent is not sufficiently aware of the danger of laying aside part of the weapons appropriate to her sex, and of taking up others of a very different kind. I cannot but fear, that she is not a lady whom St. Peter would have quite approved. He would have liked, if I am not much mistaken, a greater appearance of deep consciousness of *her own* faults, and more backwardness in mentioning, and even in seeing, the faults of others, and especially those of her aunt. He would have thought her, I apprehend, somewhat less *winning* than young women ought to be.

But perhaps it may be thought, that I am combating a phantom, and that there is in reality no such lady as Narcissa. Be it so. Still I would advise your correspondents to beware how they assume signatures, without sustaining the proprieties of the characters they personate. That instances of this species of fault may be produced from the Spectator, and other books of the same class, I well know. But authorities will never vindicate what is an outrage against good sense. Bold and forward young women are an anomaly in the natural, and a far greater in the Christian world: and surely good sense will not authorise their introduction into your Miscellany, especially when they are so bold and so forward, (to say no more,) as to pourtray the faults of those relations who are their natural guides and protectors, unless it be done in such a way as to expose them to the censure they merit.

Surely it will not be said, that instruction cannot be conveyed in a periodical Miscellany, unless occasional violations of the laws of propriety in the delineation of characters are permitted. None of your correspondents can be so ignorant of the value of those laws, or so deficient in ingenuity, as to advance this plea. What would Horace have said, had it been brought forward by a dramatic writer, in defence of a breach of the rules laid down, in his Art of Poetry, for supporting the proprieties of the different characters introduced into a play? And I hope, Sir, that you will not permit liberties to be taken with the *dramatis personæ* who may appear in your work, which would not be tolerated in a theatrical composition, inferior as such compositions are to the Christian Observer, both in the objects they have in view, and in the good which even the best of them actually effect. However not merely the literary character of your work, which is a point of secondary importance, but its moral and religious tendency is implicated in the present question. "Example takes where precept fails;" and the personages who appear in your pages may perhaps produce almost as great an effect among your readers, as the able arguments by which truth is there enforced. If then, in delineating a character of substantial worth, some bad qualities are thrown in, without blame in some shape or other attached to them, is there not danger, that the base coin may pass current amidst the sterling gold? Is it not to be feared, that some of your readers may even exclusively copy what is blameable, since that is always most easily copied; or at least, that they may take but a small portion of the good along with it?

I am the more jealous of the forwardness of Narcissa in displaying the faults of her aunt, (I remember, that

* 1 Pet. iii. 1—4.

another young woman did something of the same kind in a former number) as there is a spurious religion among us, which is said to make its professors bold, and impertinent, and unfeeling. The genuine Christianity inculcated by your Miscellany, is of the very opposite kind. It is calculated to add graces to female delicacy, and even to implant it in the bosom where it was not originally found. The ladies who study your pages, will I hope, be eminent among their countrywomen for all those amiable endowments which are the glory of the sex: and you would be grieved to find, that any of them were led astray by qualities of an opposite nature being not only exhibited without censure, but rendered respectable in common eyes by their association with penetration, sound judgment, and upright intentions, in female characters which have a place in the Christian Observer.

P. M.

REVIEW OF NEW PUBLICATIONS.

Discourses on various Subjects and Occasions, with a Preface addressed to the Congregation assembled in Christ's Church, Bath. By the Rev. CHARLES DAUBENY, Archdeacon of Sarum, and Author of a Guide to the Church, vol. ii. London, Rivington and Hatchard, 8vo. pp. 427. 1805.

IF we go into an extended review of these sermons, our motive for doing so will, we trust, justify our prolixity. The writings, the station, and the reputation of the author, give considerable importance to whatever issues from his pen: his name will add weight with some persons, even to the heavy bullion of truth, and it will also give currency to prejudice and error. It becomes our duty, therefore, to avail ourselves of his authority, whenever it lends its aid to the promoting of what we deem to be "pure and undefiled religion;" and when his views no longer coincide with our own, and the difference appears to us of moment, the same sense of duty will compel us to oppose our cautions against his assertions, and to correct his statements by others, which we conceive to be more scriptural and just. In discharging this least agreeable part of our duty, we shall be actuated (so far as we know ourselves) by no sentiments disallowed by Christianity or good manners; and if we must oppose our opinions, on some subjects, to those of Mr. D., we hope to do it with meekness and charity, and without forgetting the respect which is due to him. Nor shall any remembrance of those altercations, into which we have been reluctantly drawn with Mr. D., be allowed to affect the impartiality of our criticism.

We are glad to commence our report with commendation. In his first sermon, on 1 Pet. ii. 17., Mr. D. ably vindicates the importance of religious principle to the stability and prosperity of all human government; and with great strength of argument he controverts Dr. Paley's well-known position upon the subject of obedience to civil authority, that, "so far as relates to the *extent* of it, the gospel has left man precisely in the same condition in which it found him: that it has provided for no extreme cases, but laid down only the general principle of obedience to government; leaving it to the discretion of the subject to determine in what cases and under what circumstances, it is to be applied."

"This if I mistake not," says Mr. D. "is not so much to interpret scripture, as to explain it away. And certain it is, that

such a position, which includes in it a right of resistance in certain cases, is not more contradictory to the letter and true spirit of the religion we profess, than it is to the positive laws of the country in which we live.

"But the falsehood of this position is not more evident than is its absurdity. The law of obedience to government was made for the purpose of securing society against that power of force, which knows no distinction between right and wrong. But, if the application of this law is to depend on the judgment of the party intended to be bound by it, the design of its promulgation must, in a great degree, be frustrated. For the right of resistance to authority being, in such case, left to be determined by the resisting party, all causes of that kind, are, of course, tried by a *rebel jury*; and, consequently, every criminal is sure to meet with an honourable acquittal. Upon such uncertain ground no society could subsist." (p. 16, 17.)

The subject is further argued from Scripture, which certainly lends little countenance to Dr. Paley's statement; though, as Mr. D. admits, the obedience it inculcates "extends not to the extinguishing those rights which the subject may *legally* claim;" and St. Paul himself is adduced as an example of resistance to authority *illegally* exercised, in his conduct towards the magistrates of Philippi. "The constitution of this country," Mr. D. justly observes, "grounded on the law of God, admits of no right of controul over the power of authority but a *legal one*." Happily for Britons, a legal controul *is* provided by their admired constitution, sufficient and effectual to keep the exercise of the supreme authority within its just limits, and to repress all wanton and injurious abuse of power. With regard to us, at least, it is therefore a question of mere speculation, whether there be any such extreme cases as Dr. Paley supposes; and whatever may be thought of the matter, as other countries are concerned, whose government, being despotic, are consequently without legal restraint or controul, *our* duty beyond all dispute, is as Mr. D. has described it. Thanks be to God, no state of things is very likely to arise as our constitution is now settled, which any sober and conscientious person will be inclined to regard as an extreme case, loosening his ordinary obligation to obedience. However he may be disposed, therefore, to apologize for revolutions among other less favoured nations, such a man will never cherish the iniquitous and infatuated wish, of seeing the precedent imitated by his own countrymen. On this ground, jarring politicians, if honest men, might cordially meet each other; and then, whether, in their speculative views on the subject of obedience to government, they range themselves with Dr. Paley, or with Mr. Daubeny, Englishmen would have nothing to fear from the practical application of their principles.

The second sermon affords us the satisfaction of beholding Mr. D. standing up as the advocate of those views of the spirituality of Christianity, considered as a practical system, which it is the great purpose of our work to recommend and defend. Practical Christianity, we conceive, contains in it much more than mere morality on the one hand, and than mere rites and ceremonies on the other; with one or other of which, or with both combined, it has been too often confounded. It requires a right state of heart, corresponding to the external acts of virtue or of devotion, to render these available; and in such a state of heart, alien to man by nature, and the fruit only of a divine operation upon the soul, we apprehend the spirituality of religion to consist. Mr. D., we are happy to say, concurs with us in this sentiment. After quoting various passages of Scripture which confirm the doctrine of the text; (taken from John vii. 37) he proceeds to say,

"Passages of Scripture need not, it is presumed, be multiplied, to convince you of the propriety of the figurative language in the text, which, under the emblem of water, the necessary aliment and support

of man's natural life, represents that grace of the Holy Spirit derived, from the fountain of life, through Jesus Christ, without which every man living is counted dead before God. 'The pure fountain of life, (we read in the book of Revelations,) clear as crystal, proceedeth out of the throne of God and of the Lamb;'—and whoever attempteth to draw from any other fountain; in plain language, whoever looketh for grace and salvation from any other quarter, than from that which has been provided by a merciful God, through the merits of a crucified Redeemer, is like a man that is seeking for water 'in broken cisterns that can hold no water'." (p. 34, 35.)

One more passage, however, he afterwards brings forward, "because too striking to be omitted," viz. *Isa.* 55. 1, &c. on which he thus comments:

"In pursuance of the same method of instruction, by which sensible objects are made subservient to the illustration and enforcement of spiritual subjects; the prophet in the preceding passage, under the emblem of the natural food of the body, represents the spiritual food of the soul; with this difference only, that the former is to be bought with a price, whilst the latter is of too great value to be purchased with money; it is the gift of God: that meat which perisheth not, but endureth unto everlasting life, which the Son of Man shall give unto all that diligently seek him. But to this end it is necessary that attention should be paid to the condition of the party who is to obtain it. Every one knows what are the sensations of hunger and thirst; and that without an experience of them, there is no inclination either to eat or drink. But every one, alas! does not know what is meant by the hunger and thirst of the soul. Such sensations, however, taken in a spiritual sense, must be felt by every Christian, before he will think of coming to the water of life; or of applying for that food from heaven, which alone can save his soul alive; upon the same principle that no one cometh to the physician, till he finds himself sick. The invitation therefore, of our Saviour in the text, like that of the prophet before us, is addressed only to hungry and thirsty Christians. 'If any man *thirst*,' says our blessed Saviour, 'let him come unto me and drink.'—'Ho, every one that *thirsteth*,' (says the prophet,) 'come ye to the waters; come ye, buy and eat, without money and without price'." (p. 36, 37.)

Of this excellent comment there is one correction, however, which we beg leave to propose. When Mr. D. speaks of the invitation of our Saviour, as well as that of the prophet being "addressed only to hungry and thirsty *Christians*," we should be inclined to substitute the word *men* for *Christians*. And the emendation is of more importance than may at first sight appear. There is a class of religionists amongst us, whether known to the author or not, who warmly contend, that the invitations of the Gospel are not addressed to all men, but to the regenerate only; and they comment on these very passages precisely in the same manner, that Mr. D. has done, and thus make them to speak the language of their own pernicious and unscriptural opinion: an opinion which Mr. D. would, we apprehend, be far from wishing to sanction by his authority. It may be worthy, therefore, of his consideration, whether the terms "hungry and thirsty," be not rather intended to describe the condition of mankind at large, who seek happiness in the ways of sin and vanity, and find it not, than that of such only as, with genuine spiritual appetites, hunger and thirst after righteousness. And the whole scope of the quotation from the prophet strongly supports this exposition; nor indeed to our mind, can it very consistently admit of any other. For to whom is the invitation, "Ho! every one that thirsteth, &c." expressly addressed, but to those who "spend their money for that which is not bread, &c.?"—a description surely, that will not apply to the characters pointed out by "hungry and thirsty *Christians*." The object of the address, therefore, and its accompanying assurances, in this view of the passage, is, to call off fallen man from his vain pursuit of happiness in forbidden paths, and to offer him that solid and substantial good, the loss of which indeed he bitterly feels, but, till enlightened from above, knows neither

wherein it consists, nor how it is to be recovered.

Mr. D.'s application of this subject to his hearers, is faithful and impressive. The following extract from this part of the sermon, though long, will require no apology to be made for its insertion.

"Alas! when we look abroad in the world, and measure the modern profession of Christianity by the primitive standard, we feel as it were shrinking within ourselves upon the experiment. The subject which in better days inflamed the heart, occupied the thoughts, and engaged the conversation of those spiritual Christians who loved the Lord in sincerity, is now become, for the most part, flat and uninteresting. We do not say, there are not spiritual Christians to be found among us; God forbid there should not. But when speaking of the general state of religion, it must be admitted, that we possess little more than the shadow of what ought to be possessed by us, to entitle us to the character of a Christian people. Christianity, from being what it ever must be, to become effectual to salvation, a vital principle influencing the thoughts, controuling the passions, and directing the conduct of every baptized person, is for the most part degenerated into a mere nominal profession. If decent appearances are kept up, if the grosser habits of sin are avoided, Christians are apt to flatter themselves that, because they may not be so notoriously vicious as other men, they are therefore what they ought to be.

"But those who conclude thus, have surely never considered one principal end for which Christ came into the world. Did our blessed Saviour purchase a church with his blood, promise his presence and protection to it, furnish it with the means of grace, and appoint certain persons for the regular administration of those means; did he, think ye, make this gracious provision for the spiritual welfare of fallen man, for the purpose of raising him to no higher state of perfection, than that to which the morality of the heathen world might have advanced him?—Had the great and stupendous scheme of human redemption, that glorious combination (if we may so say) of divine wisdom, no higher object in view, than to qualify man for the discharge of the reciprocal duties of civilized society?—He who thinks thus, must never have looked into his Bible; or if he has, and remains of the same opinion, he must consider that chosen vessel, St. Paul, in the light of a madman, when praying for his disciples, 'that they may be filled with all the fulness of God;' and plainly telling them, that 'if they have not the spirit o Christ, they are none of his'." (p. 4—143.)

It would be faint praise to say of the next sermon in this collection, that it is liable to no particular objection. It is both spiritual and impressive, and in the explanation and defence of the Christian duty on which it treats, is entitled to high commendation. From Daniel's example and success in "setting his heart to understand, and to chasten himself before God," the obligation and use of mortification, and self-denial are inferred, and with great earnestness enforced. We are glad to aid the circulation of such remarks as these:

"The world may change its fashions every day; for it is a matter of little consequence to thoughtless mortals, whether they hunt after one shadow or another: but the Christian Religion, it is to be remembered, bears the unchangeable character of its divine author, 'the same yesterday, to-day, and for ever.'—What was Christianity therefore 1700 years ago, is Christianity still. The professors of it may, and indeed do at times, differ widely from each other; but this makes no alteration in the standard that has been set up, by which the Christian character in every age of the church must be measured; and, what is still of greater importance, by which it will be definitively judged. This circumstance considered, it might be expected, that instead of resting satisfied with a form of godliness, a mere outside shew of religion, which is a disgrace to the Christian profession; we should be desirous of practising those means, by which Christians of a former day arrived at that exalted degree of spiritual attainment, to which modern professors are for the most part perfect strangers." (p. 57, 58.)

We recommend to our readers the whole of this discourse, in which many sensible and judicious reflections are expressed in a lively and striking manner.

In a sermon on the sacrament of the Lord's supper, which comes next under our review, we are happy to find Mr. D. recognizing the distinction between nominal and real

Christianity, for which we have so often contended, and giving the following important cautions on this head to his hearers.

"A proper distinction," he observes, "must be made on this occasion between the *means* and the *end:* The offices of religion, it must be considered, are not *religion itself*, but the *means to promote it*."—"Means of grace are means of grace *only* to those who are graciously disposed. As the hope of glory is a hope *only* to that Christian, who, through divine help, is walking in the way that leadeth to it. We may put a cheat upon ourselves in both cases. We may be *nominal* instead of *real* members of the church. And we may hope against hope."—"To the wicked the services of the church may be considered as no services at all."—"As members of the church, they are members of it in the same sense that the unbelieving Jews were children of Abraham. The mistake, therefore, of such nominal members of the church, is the same as that of the Jews was in former days. Their religious services, like the vain oblations on the jewish altar, may be before the Lord continually, till he is weary of them; but whilst religion is not carried out of the church into their lives and conversation, their prayers are not the prayers of faith, nor are their sacrifices the sacrifices of the Spirit; but so many idle ceremonies offensive to God, and unprofitable to themselves."

These considerations are then applied more particularly to the holy sacrament, the immediate subject of the discourse, with the view of drawing a line of distinction between the form and substance of religion; and shewing that while men are exhorted to the regular use of the means of grace, the grace to be expected will depend on the faith and sincerity with which they have used those means (p. 88).

The pleasure we felt in reading such language as this, from the pen of an author of Mr. D.'s influence, would have been greater, had it been unmingled with a painful recollection of the doctrine which the same gentleman has elsewhere advanced (we refer to his *Vindiciæ Ecclesiæ Anglicanæ*) concerning the other Christian sacrament, as necessarily conferring grace, and *ipso facto* implying the regeneration and justification of all who have received the outward and visible sign:—a doctrine not differing, as far as we can perceive, from the *opus operatum* of the superstitious Catholic, and irreconcileable, at least by us, with the just and enlightened sentiments above quoted. We can be in no danger of misrepresenting Mr. D.'s sentiments respecting baptism. Indeed it is only on the supposition of their being precisely what we have stated, that any controversy exists between himself and us on this subject. If Mr. D. holds baptism to be subjected to the same condition with other means of grace, —depending, i.e. for its success upon the disposition of the recipient, then he thinks of it exactly as we have ever done. If, on the other hand, he holds, what certainly from the impression which his writings have made upon our mind, we have always believed him to hold, the universal and unconditional efficacy of the baptismal rite; in other words, the invariable and necessary union of the outward and visible sign with the inward and spiritual grace; then indeed an important difference subsists between us. But may it not be asked, in this case, of Mr. D., or any other person professing the same opinion, On what ground do you exempt one religious ordinance from a general law operating in the case of all the rest? Have you any Scriptural authority whatever, for attributing to one sacrament that efficacy which is denied as to the other, and which, if its claim to such distinction be well founded, must so greatly exalt its value above that of its associate institution? The answer to this question must surely be in the negative, as a pretension of this kind plainly militates against the essential spirit and genius of the Christian religion. Mr. D. seems aware, that the denial of any such pretension, with respect to religious ordinances in general, marks the boundary line which divides superstition from genuine Christianity: and is

he prepared to say, that baptism is an exception; and that what constitutes superstition in all other cases, in this instance carries no similar imputation; or, that a doctrine, to the mischievous tendency of which, as applied to every other divine institution, he appears alive, is, when promulgated of this sacrament, not only harmless but beneficial? May prayer, may fasting, may the Lord's supper, be perverted, by a dependance merely on the external rite, to all the purposes of superstition, and to the defeating of all the rational and holy effects for the sake of which only, such observances have been appointed, and is baptism wholly free from the dangers of such abuse? It is the deep-felt persuasion, derived from daily observation and matter of fact no less than from the reason of the case, that such abuse is possible, that it is frequent, that it lulls thousands asleep in carnal security and renders them deaf to the voice that cries, "Ye must be born again," "Except a man be converted, he cannot enter into the kingdom of heaven;"—it is, in short, a fellow-feeling with our author in the zeal which he here manifests for *real* Christianity, as distinguished from *nominal*, and for *spiritual* religion, as opposed to that merely *formal* and hypocritical profession, by which the substance is compromised for the shadow;—it is this, that induces us to put these questions, and to urge Mr. D. to a serious re-consideration of a subject, deeply implicating the consistency and the efficacy of his labours. Should his hearers be told at one time, that all baptised persons are truly regenerate, in vain will they be told at another, that "means of grace are means of grace *only* to those who are graciously disposed." They will, it is to be apprehended, more readily avail themselves of a *concession*, which affords so cheap a cordial to their fears, than be solicitous to profit by a *caution*, which would keep their fears alive. Leaving to the preacher the care of vindicating his consistency to his own mind, they will greedily imbibe the doctrine which suits their inclinations and soothes their anxieties, and will speedily dismiss from their memories and their hearts that which, instead of tranquillizing, would disquiet their feelings.

In his next discourse, on Phil. ii. 12—13., Mr. D. enters upon a subject involving many points of doubtful disputation; introductory to which, some just reflections occur on the importance of "comparing spiritual things with spiritual, that the Scriptures may be made to speak a consistent language, on this settled conviction, that the word of God cannot contradict itself:" and the absurdity and impiety of the contrary practice is very properly exposed. The danger here pointed out is, however, more easily seen than avoided, especially where the middle terms, which are to connect and harmonize two propositions apparently at variance, are involved in so much obscurity as those which are necessary to the complete elucidation of the doctrines brought into view on this occasion. It would perhaps be the most useful, as well as peaceable method of handling the particular text under consideration, were preachers to content themselves with simply affirming the truth, and enforcing the practical import of the several matters which it contains; passing by without notice all such points of comparatively unimportant speculation, as unhappily have created differences of opinion among wise and good men. Mr. D. has not confined himself to this path; and by deviating from it, he has laid himself open to some animadversions, which had better have been avoided, as his discourse would not then have assumed a controversial aspect, and its practical and edifying tendency would thus have been greatly promoted.—Throughout the sermon, it is evident, that the author has his eye upon the calvinistic system, the real

principles of which, as exhibited in the writings of all the wisest and best men on that side of the question, he plainly misunderstands and confounds. Mr. D. should have known and acknowledged, that no *sober* Calvinist (wild and extravagant individuals are to be found among all parties) *intends* to set the several parts of his text at variance with each other, any more than himself; or so to explain one part, as to enervate in the least degree, the efficacy of the other. However they may differ in their mode of solving the difficulties which human ignorance perceives in such subjects, the Calvinist no more hesitates to enforce the exhortation, to "work out our own salvation with fear and trembling," than he fails to urge the motive on which it is founded, that "it is God who worketh in us, both to will and to do of his good pleasure." Sincerely desirous that, by pointing out with impartiality their respective mistakes and misapprehensions, the pious of both parties may be brought to mutual concessions, and a better understanding with each other, we shall proceed, in our character of moderators, to make freely such remarks as occur to us on a careful perusal of the sermon now under review.

After some prefatory matter, of which we have expressed our approbation, Mr. D. proceeds,

"These general observations have in no respect been more fully exemplified, than in their application to the manner in which the subjects pointed out in the text have at different times been handled. The grace of God, and the free-agency of man, when considered in their relation to the divine œconomy of redemption, have certain limitations; which can be determined only, so far as they are to be determined at all, by a comparison of those several parts of Scripture, which have immediate reference to this great concern; and it is by fairly balancing, as it were, those several parts of sacred Scriptures against each other, that a consistent conclusion on these subjects can be drawn." (p. 108.)

To the *general sense* of these remarks we have no objection to make, but we more than doubt whether the particular sentiment be correct, that, "the grace of God, and the free-agency of man, when considered in their relation to the œconomy of redemption, have certain limitations." This way of speaking seems to describe them as opposite and interfering principles, liable to clash in their exercise, and on this account needing to have limits respectively assigned them; beyond which were either principle to operate, encroachment on the just prerogatives of the other would ensue. This representation we cannot but think untrue, and leading to error; and we strongly suspect, that much of the confusion of thought which we have observed to prevail, both in Arminian and Calvinistic authors upon these subjects, has originated from this source. A reluctance is sometimes perceivable in writers of the one class, to assert fully and unequivocally the free agency of man; and at least an equal degree of timidity and caution may be remarked, in those of the other denomination, to speak out in bold and absolute terms, such as the Scriptures employ, that "Salvation is of grace," that "it is God who worketh in us both to will and to do of his good pleasure." Each treads on the favourite ground of his opponents, not as if he stood upon a rock, but as if he walked upon a quicksand; and qualifications are anxiously sought on both sides, to guard the concessions which truth compels them to make. The tendency of this is to perplex the simple-minded inquirer rather than to inform him; and proportionably to weaken the salutary effect which might result from either doctrine, more scripturally and unreservedly stated. The conscience of the wilful offender is not alarmed, as it ought to be, with a sense of his certain and awful responsibility for his crimes; and the faith, humility, and gratitude of the true believer are checked in their exercise, and rendered languid and hesitating, in the same

degree in which the principle, whence only these graces derive their nourishment, is obscured and weakened by a timid, irresolute exhibition. The just and scriptural view, as we conceive, of the two grand principles in religion here in question is, that, like the centripetal and centrifugal forces, which govern the revolutions of the planetary system, they are, in the truly regenerate, harmonious and consentaneous throughout all their operations, acting together in the most friendly association, without discordancy and opposition; and consequently having, "in their relation to the œconomy of redemption," *no* "limitations" whatever. By the grace of God, "we are what we are," from the first dawn of good desire, to the consummation of the work of grace in the fruition of glory. And from first to last we are free agents, acting voluntarily, and not compulsively; *choosing*, by the effect of God's holy illumination, the path of peace, and then, by the aid of his continual grace, *walking* in it to the end of life. In a sense therefore, it may be said, that it is God, who, in the œconomy of man's salvation, does every thing; and in a sense it may be affirmed with equal truth, that it is man who does every thing. Man repents, believes, loves, obeys; man watches, prays, reads, meditates, fights, the good fight of faith, and lays hold on eternal life. But it is by the constant influence of a divine agency upon his understanding, his will, and affections, that he performs the whole; that he enters upon this course, and is upheld in it to the last. Just as in the operations of husbandry, without the influence of the sun, the labour of the cultivator would be fruitless; so, were this agency withdrawn, did this divine influence cease to act any longer on the soul, ineffectual would be every effort of man to work out his own salvation. Indeed, to speak correctly, the will would be as much wanting to him as the power; the vital principle itself would be extinct, and with the cause, all the effects, of course, must cease. For, as in the material world, were the orb of day to be blotted out of the heavens, so in the spiritual, did the sun of righteousness wholly withdraw his shining, what must ensue but universal stagnation, torpor, and death? Yet no man ever supposed any contrariety to subsist between the effects of sunshine, and the industry of the husbandman; we talk of no "limitations" in this case; we perceive no difficulty. And why should a parallel case, then, equally plain in its own nature, at least, as to all practical purposes, be darkened and perplexed by language, little intelligible in itself, and calculated only to create difficulty, where none, by plain and simple Christians, would otherwise be suspected?

These remarks will prepare our way to consider what Mr. D. says, p. 110, on the subject of the irresistibility of divine grace, where we must take the liberty of again correcting his manner of speaking, and rectifying his obvious misconception of the doctrine of his opponents.

"On the *irresistibility* of divine grace, we need not hesitate to say, unless we mean to sacrifice common sense at the altar of enthusiasm, that without a proper degree of freedom in man, there can be no such thing as religion in the world. For by religion we understand an obligation to the discharge of certain duties, and to the consequent non-commission of certain vices and irregularities. But if divine grace so overrules human freedom, as to leave to man no power of choice between right and wrong; religion must cease to exist. For in such case, the nature of vice and virtue being taken away, the morality of human actions is destroyed; and man, considered as a mere necessary agent, ceases of course to be an accountable being." (p. 110, 111.)

In noticing the contents of this paragraph, we must demur, in the first place, to the expression, "without a *proper* degree of freedom in man, &c." This way of speaking, is indeed consistent with the phraseology which we have already ventured to censure; but does it not confirm the

propriety of that censure? Is it not obscure, and leading to much unnecessary perplexity and uncertainty of ideas upon a subject, which, for practical purposes, is plain and intelligible enough in itself? For how anxiously might it be asked, what is that proper degree of freedom in man, without which there can be no religion? Mr. D. has told us, 'that human freedom' and the grace of God must have certain limitations, but, after having unsettled our thoughts by this suggestion, has he set them at rest again by telling us what these limitations are? Has he distinctly traced out the boundaries which describe the provinces, and limit the operations of these two principles? No such thing! and yet how necessary, on his view of the matter, was the performance of this task, if he would meet the wishes, and assuage the solicitude of a pious mind, fearing, on the one hand, to rob his Saviour of any part of the glory due unto his name, and equally apprehensive, on the other, of injuring in any degree the foundations of morality, by adopting sentiments that represent man as a machine, and take away his responsibility.

It is a little singular, that Mr. D. appears in this quotation in the light of a more cautious asserter of human freedom than many Calvinists. We believe there is no well-informed and judicious person of that persuasion, who would any more speak of *a proper degree of freedom in man*, than of a proper degree of the grace of God, as necessary to the existence of religion in the world. While, of the grace of God, his language is, "Thou, Lord, workest *all* our works in us;" he would also without scruple affirm, that this freedom in man, to constitute him a subject of religion, must be *whole* and *entire*, as truly as in an angel of heaven; since he conceives it incompatible with the perfections of God to violate the moral constitution, which he has given to his rational creatures. (*See Edwards on the Will, Scott on Election, &c.*)

In the next place, we feel it necessary to observe on the paragraph above quoted, that, were Mr. Daubeny as well acquainted as he ought to be with the system which he opposes, he would never have spoken of it, as it is evident he intends to do in this passage, as representing "divine grace so overruling human freedom, as to leave a man no power of choice between right and wrong." In such a state of absolute indifference and indetermination of the will towards right and wrong, as seems here to be described, "religion must," indeed, as Mr. D. affirms, "cease to exist," since religion supposes the decided bias of the will to that, which is right; but what Calvinist, whether in his sober senses, or amidst the ravings of the most fanatical perversion of intellect, ever attributed such an effect as this to the influence of divine grace upon the soul? We may, however, misunderstand our author, though such is the natural and obvious construction his words appear to us to require

He may, we allow, and probably does mean, only that divine grace, according to the Calvinistic representation of the case, works irresistibly to the production of a right choice, and *consequently*, that it "overrules human freedom." But Mr. D. must be aware, that the advocates of that scheme deny this consequence. They do indeed affirm that divine grace proceeds efficaciously and certainly to the attainment of its end, by subduing the corrupt wills and affections of sinful men, and thus enabling them to choose the good and to refuse the evil; but they contend, that in producing this result, however infallibly, (*irresistibly* is an ambiguous word, which the more enlightened disciples of this school do not employ) human freedom is not in any degree, nor in the nature of things can be "over-ruled." Their doctrine, as we understand them to explain it (whether true or false is another question, with which we

have here no concern) is, that God "makes his people *willing* in the day of his power," and that the process by which this is effected is perfectly rational, offering no violence to human freedom, inasmuch as it is by "enlightening the eyes, that he converteth the soul." And this method, they argue, is strictly analogous in its nature to that persuasion by which one man effects a change of purpose in another, and which, however powerfully exercised, to the highest moral certainty of accomplishing its end, is never supposed by any one to infringe upon the freedom of him for whose good it is employed. A father never ceases to admonish and persuade a profligate son from any apprehension of prejudicing his freedom; but if he desist from his endeavours, it is with painful regret that he cannot ensure their success. Did he know any arguments which would *certainly* convince his undutiful child; had he any medium of access to his mind, by which he might work to the *infallibly* correcting of his wrong bias, and turning it as strongly towards truth and goodness, as before it tended towards vice and error, he would, without scruple, use those arguments, and to the utmost avail himself of that medium, without any apprehension that by so doing he was "sacrificing common sense at the altar of enthusiasm," "or overruling the moral freedom" of his son. It is in this manner that intelligent writers of the Calvinistic school, endeavour to disembarrass their scheme from the consequences which Mr. D. has here deduced from it. He should therefore, in fairness, have directed his arguments against this statement.

We turn with pleasure from this discussion—on which we have reluctantly entered, for the purpose merely of obviating what appeared to us to be a misconception of the sentiments of his opponents,—to the passage which immediately follows our last quotation, and which asserts the necessity and efficacy of divine grace, in terms as strong as any divine, to what ever class he may belong, would think it necessary to employ. Without regard to any human system, we esteem them to be so scriptural and important, that we shall gladly extract them.

"On the other hand, man, in consequence of the fall, is so alienated from God and spiritual things, that without the supernatural assistance of divine grace, he possesses neither the will nor the power to lead an holy life.—'The natural man receiveth not the things of the spirit of God, neither can he know them, because they are *spiritually* discerned.'—Man is blind and ignorant with respect to all true knowledge, till God opens his eyes; he is fast bound with the chains of sin and corruption, till the Holy Spirit, by setting his feet at liberty, enables him to walk in the path of godliness: his heart is hard and impenetrable, till such time as it is made soft, like melting wax, by the warmth of divine grace; and thereby rendered capable of receiving spiritual impressions." (p. 111, 112.)

We have no disposition to enter into niceties of disquisition on points, which it is easier to darken than to explain; nor are we inclined to carp at expressions, though they should not be exactly such as we might choose ourselves to use, which contain no misrepresentation of the sentiments of others, nor carry any construction likely to be of ill practical consequence. We shall therefore pass over several of the succeeding pages of this sermon, as upon the whole inculcating no opinion, in which we cannot, with some slight modifications of thought or language, agree; and our next stop shall be at p. 122, where Mr. D. has spoken of the apostatising Christian as "forgetting, that he was washed from the defilement of sin in baptism." This struck us at first sight not only as an exceptionable, but a novel representation of the benefit derived from this ordinance. But, on second thoughts, it occurred to us that Mr. D. might possibly use the word "defilement" as denoting guilt and condemnation, and by "sin" might intend only original

sin; and if so, we have no quarrel with the sentiment, though the expression be singular, and from its ambiguity, obscure. For we find no difficulty whatever in considering the baptismal rite as an assurance, and pledge, on the part of God, that the person, hereby admitted into personal covenant with him through the second Adam, shall not perish through the fault of the first: which consideration, by the way, satisfactorily explains that petition of our baptismal service, in which we pray for the forgiveness of sin in behalf of the infant subject, no less than of the adult, though hitherto incapable of having contracted guilt by *actual* transgression. In any *other* sense of Mr. D.'s words, we must deem them to hold out a pretension far exceeding any which the advocates of baptismal regeneration are understood to maintain. For in regeneration, though a principle of holiness be infused, which, as the seed or germ of a new nature, enters into contest with the principle of sin and depravity; yet, as this latter principle still remains even in them who are regenerate, (see Art. IX.) the "natural defilement" of it must remain also. Sin cannot change its nature. So much of sin, either in principle or in operation, as still subsists in the most holy of men, so much of moral pollution and defilement he has still to lament, to be humbled for, and deeply to repent of before God. Hence the need of daily prayers for forgiveness, which every sincere Christian pours forth at the throne of mercy. And hence the penitential confessions of the most eminent saints on sacred record, of Isaiah, of Daniel, of St. Paul, &c. denoting a frame of heart in them, to the latest period of life, corresponding with that which dictated the publican's prayer, "God, be merciful to me a sinner."

The doctrine of *assurance* comes next before us, p. 123, and the manner in which this topic is handled, calls likewise for some animadversion. We are very far indeed from the opinion of those who make assurance to be of the essence of faith, and who think it an attainment with which a Christian must commence his spiritual course. We hold, on the contrary, as very suspicious, any strong expressions of this confidence, accompanying an early stage of religious profession; and any thing like the "*boasting*" of it at all times. We think that no man has any ground to assure himself of his *salvation*, beyond that which assures him of his *Christianity;* and further that there is no *such* assurance attainable here on earth, as shall at all preclude the salutary exercises of that holy fear, and godly jealousy, which the Scriptures every where, as well as this text in particular, inculcate. So far therefore, our views are not at variance with Mr. D.'s; and consequently, if he has his eye only on such cases as the foregoing concessions freely consign to censure, we subscribe to his assertion, that "St. Paul was a stranger to that assurance of salvation, of which some modern Christians are so fond of boasting." Yet this language appears to us to be too much in the fashionable style of modern theology; that is to say, too undiscriminating and unguarded. If St. Paul was a stranger, as unquestionably he was, to the unfounded, inflated pretensions of the hollow, brain-sick fanatic, yet was he no stranger, we presume, to that humble, yet confident hope, which is the legitimate offspring of a firm faith in the divine promises, and of a conscience void of offence towards God and towards man. This hope has various degrees, according to the strength of the producing causes, in different persons, and even in the same persons at different times; being perhaps precisely uniform, and the same at all times, in no Christian whatever. There is "a good hope," (2 Thess. ii. 16.) spoken of in Scripture, an "abounding in hope," (Rom. xv. 13.) yea, "full assurance of hope unto the end;" (Heb. vi. 11.) and none of the places in which these

phrases occur, will allow of their being limited to Christians just finishing their course, and about to depart out of this world; but they either must be considered as exhibiting the common attainment of *tried* and *faithful* Christians, or holding out that attainment as a prize to which *all* Christians, by abounding in the work of faith, and the labour of love, should diligently aspire. And what fault can justly be found with that view of the subject, which this representation gives? Is it not of the best practical tendency thus to hold out a present reward for present diligence? Does it not harmonize with the declared end of the divine counsel respecting the heirs of salvation, viz. that "we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us?"—as well as with the description given us, of the use and design of this hope—to be as "an anchor of the soul, both *sure* and *steadfast*, and which entereth into that within the veil," even *heaven* itself? And is there a Christian upon earth, honestly contending "with flesh and blood, with principalities and powers," who feels not oftentimes his need of that strong consolation? Is there a spiritual mariner, guiding his course towards the haven of eternal rest, through an ocean of troubles and temptations, who finds not his comfort and his security dependent continually on this anchor; without which the risk of a speedy shipwreck, either on the rocks of presumption, or the quicksands of despair, would be incurred? There are times, indeed, when the Christian rather requires that his fears should be excited, than that his hopes should be nourished; when warnings are more immediately seasonable for him than promises; when, instead of sedatives being administered to him, he needs the application of strong stimulants. And the Scriptures amply furnish the means of doing either, as the occasion demands. They abound in correctives as well as encouragements; and it is a main part of ministerial wisdom, to know how most effectually to employ both in their due season. But there is in some divines a morbid sensibility to the abuse that the comforts of Christianity are liable to, which influences them to keep these almost wholly out of sight. With such persons it should seem, that *all* confidence is false confidence; and that to doubt and fear are *always* more safe and salutary, than to be "glad and rejoice in the Lord." It has been wisely said, *Qui bene distinguit, bene docet:* but indiscriminate approbation, or sweeping censure, imposes a less troublesome task. And too often have we to regret, even in preachers and authors, of whom, from their general learning, wisdom, and piety, we might hope better things, the adoption of this easy, but very unfair, method of settling difficult, or disputed, points in religion. There is too much of this blameable negligence in the manner in which Mr. D. here treats the doctrine of assurance; and one might infer, for any thing he tells us, or even hints, to the contrary, that it was the Christian's doom to be "all his life time, through fear of death, subject to bondage," instead of its being his privilege (to the full enjoyment of which he should, by "growing in grace, and in the knowledge of God his Saviour," be daily advancing) to be "delivered" from this bondage. "In conformity with the doctrine before us," says Mr. D. (p. 123) "his (St. Paul's) direction to his disciples was, that they should not be high-minded, but fear; and that he that thinketh he standeth, should take heed lest he fall. And his own example furnished the strongest confirmation of the doctrine he preached. 'I keep under my body,' says he, 'and bring it into subjection, lest by any means, when I have preached to others, I myself, should be a cast away.' 1 Cor. ix. 27."—But was this resolution, we would ask, incompatible with even the fullest "assurance of

hope?" Does it in fair reasoning express more than this, that the apostle looked not for the end without the means, and that he considered both as inseparably united? Might he not have confidence; that, through the same grace which had hitherto prevented and followed him, he should persevere through life in using the appointed means, and thus attain to the promised end? But Mr. D. seems fully persuaded, that St. Paul at this time, and throughout the far greater part of his laborious course, actually doubted of his salvation. "It was twenty years," he proceeds, "after St. Paul's conversion, that he spake thus humbly and diffidently of himself to his disciples at Corinth. And it was not till ten years after that period, when this chosen apostle considered himself to be on the point of finishing his course, and was preparing to die a martyr, that he ventured to express to Timothy his strong assurance of salvation." And did he then never express his strong assurance of salvation till this period? Had he not the same assurance, when he felt himself in "a straight betwixt two, having a desire to depart and to be with Christ?" Did he not possess it, and suppose other Christians to be possessed of it also, when he said, "*We know*, that if our earthly house of this tabernacle were dissolved, we have a building of God, &c.?"—And when, in the same chapter, after affirming, that God had "wrought himself and his fellow-believers to the self same thing," viz. immortal glory, and in testimony of it, had "given them the earnest of the spirit;" he adds, "Therefore we are always *confident*, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord?" 2 *Cor.* v. 6, 7, 8. Such confidence indeed, it is usually supposed, must engender sloth, and be incompatible with such a vigorous use of means as St. Paul, in the place quoted by Mr. D. declares his determination to persevere in to the end. But no such tendency was perceived or felt by the apostle. He thought the Christian labourer likely to have a better heart to his work, the more sure he was of his reward. His practical conclusion from the foregoing premises was, "Wherefore we *labour*, that, whether present or absent, we may be accepted of him." ver. 9. Thus animated and encouraged (as if he had said) we cheerfully and vigorously pursue our course in that path of duty, which, as the appointed means of working out our salvation, God hath inseparably connected with this glorious end;—by his walking in which the real Christian is distinguished from the pretended and nominal disciple of Jesus Christ, and as such is approved of him while in this world, and shall be owned and acknowledged by him in that day, when "all shall appear before his judgment seat, to receive, &c." ver. 10. This inference forms, we conceive, the discriminating test between the confidence of the hypocrite or the enthusiast, and that of the sound disciple of Christ and his apostle. The same Holy Spirit, which is the true believer's "earnest" of glory, disposes and enables him to walk in the narrow way which alone leadeth unto life eternal. That confidence therefore, may be concluded to be well founded, which operates as a motive to spiritual industry; while that which acts only as an opiate, inspiring indolence and supineness, and keeping a man asleep in sinful habits, is unquestionably delusive. Those persons, and those only, may warrantably say, "We are *confident*," who can honestly add, their consciences bearing them witness in the Holy Ghost, "Wherefore we *labour*."

Mr. D. freely acknowledges, p. 124, that "all our sufficiency is of God," that "it is he which worketh in us both to will and to do of his good pleasure." And then he adds,

"These words, plain as they are, have nevertheless been sometimes so understood, as if God, in the dispensation of his grace, was governed by arbitrary will and caprice, without any regard to the condition of the party." Is this a fair and candid representation,—left at liberty as the reader is, to apply it to all without distinction, who bear the general appellation of Calvinists? Mr. D. cannot be ignorant, that every writer of respectability, who has undertaken to defend that view of the subject which he opposes, has studiously endeavoured to obviate this interpretation of his doctrine, by explicitly affirming, that, if in the dispensations of his grace, the Almighty act in a manner which to us may seem *partial*, he is governed nevertheless by the wisest and most equitable reasons: reasons by which, when hereafter disclosed to us, in the final developement of his whole plan, his goodness also, no less than his justice, shall appear, and be completely justified. And is not this, whether it be the true state of the case or not, a very different thing indeed from blasphemously representing the great God as "governed by arbitrary will and caprice?"

In the character which we have assumed of mediators, we feel it to be our duty to notice another instance of unfairness, which is furnished in this very sermon. After complaining of some uncommissioned teachers as preaching the Gospel in a "mutilated form," Mr. D. thus goes on:

"It were much to be wished, that this sort of *half-Christianity*, as it may be called, was not sometimes preached by ministers, who, as divines of the church of England, ought to be better informed. Admitting, as we are readily disposed to do, that they preach some truth, they do not preach the whole truth, as it is in Christ Jesus. And in consequence of this partial mode of treating the subject, their hearers are necessarily but half instructed; and provided they can talk about the merits of a crucified Saviour, their own spiritual feelings and experiences, they are taught to rest satisfied in the confident assurance of salvation." (p. 127, 128.)

This is a charge of the most serious magnitude, and which by the far greater part of Mr. D.'s readers will undoubtedly be construed to describe, indiscriminately, a very considerable body of the established Clergy, of whom no small number are as far from adopting the peculiarities of the Calvinistic creed as Mr. D., but whose fate it is to be called in common Calvinists, or Methodists, for a convenient reason, well assigned by Mr. D. on another occasion. "The readiest way," he justly observes, "to bring any subject into discredit, is to stamp it with a bad name, which by precluding all judgment upon the case, is found, generally speaking, most effectually to answer the end for which it has been employed." p. 58. Some individuals there doubtless are, who either class themselves, or are classed by others, with this body, and who adopt a strain of language on religious subjects, which will, in a great degree, justify the heavy reproaches of our author: and let them bear the burden. But then let them bear it alone. Let not some hundreds of men be charged with the crimes or follies which these individuals, whom it has pleased their common adversaries to confound with them by an arbitrary appellation, but of whose conduct they perhaps equally disapprove, may have committed. Contemplating the men thus invidiously pointed at as a body, we undertake, from our own knowledge, to assert, that so far are they in general from teaching their hearers to confide in mere "talk," or "feelings," that they are, in the strictest and most literal sense of the word, the most *practical* class of preachers in this kingdom; that real, substantial holiness of heart and life, in all its bearings and modifications of temper, word, and action, is more seriously, impressively, and efficaciously, inculcated in their pulpits than in any other; and moreover, that it is on this very

ground, chiefly and principally, that the odium they so generally excite is to be accounted for. And the case, we think, speaks for itself. Did they preach a corrupt and licentious doctrine, would not the vicious and profligate of every description speak well of them? Was not their preaching of a more heart searching kind than is commonly heard elsewhere, would the worldly minded man, the pharisaical religionist, the mere moralist; in a word, would nominal Christians of every sort bear them that rooted dislike, which it is so well known that they do? An easy way to heaven must suit those that are at ease. Men do not usually quarrel with that which is to their taste. "If ye were of the world, the world would love his own."

These men, it is true, insist much upon *experimental* religion, but then it is with a view to *practical* religion, and because the relation between them is close and inseparable;—because all appearances of the one without the other they believe to be delusive, and nothing better than dissimulation and hypocrisy in the sight of God. For what but hypocrisy is that piety or virtue, which consists only in external performances, without holy dispositions, right motives, sanctified affections; in a word, without a corresponding frame and temper of heart? And are not all these, matters of internal *feeling* and *experience*?—the criterion of them which shows them genuine, or spurious, and which the great body of the men, who will be supposed to be here accused, fail not to inculcate, being that they terminate in practice, and excite to obedience; an obedience that unfeignedly endeavours to conform itself, not to the fluctuating opinion and fashion of the world, not to the popular scheme of this or the other moral philosopher, but to the unaccommodating standard of the divine law. It is the holding up of this standard, and refusing to admit any lower criterion of genuine Christianity, than the sincere purpose of full conformity to it, which is the real stumbling-block and cause of offence to mankind; and the self-righteous, the moralist, the profligate, and the infidel, will ever unite in crying down, as a common enemy and disturber, the man who dares thus to exhibit it.

It is true, these are all assertions only, but then they are opposed to assertions. We appeal for their truth, however, to every man's impartial and unprejudiced observation; we appeal to the preaching of these men, and to their writings, candidly and fairly interpreted. If the last be not read, and the former be not heard, lest suspicion be given of secret attachment to their cause, (and bare suspicion, we know, is enough in this case to destroy the best earned reputation, and to blast the fairest hopes of preferment) be it so. But in the name of candour and of common sense, let the persons who will neither hear what they preach, nor read what they write, abstain from telling the public what it is which they hold and teach.

(To be continued.)

Essays in a Series of Letters to a Friend, on the following Subjects: 1. *On a Man's writing Memoirs of Himself.* 2. *On Decision of Character.* 3. *On the Application of the Epithet Romantic.* 4. *On some of the Causes by which Evangelical Religion has been rendered less acceptable to Persons of a cultivated Taste.* By JOHN FOSTER. In two Vols. London, Longman, Hurst, Rees, and Orme, 1805. pp. 210, and 297.

THE subjects of these essays excited in our minds a considerable degree of curiosity. Publications of this sort are, in general, occupied with such uninteresting topics, and are made up of such trite and commonplace observations, that they scarcely repay the trouble of a perusal. We were, therefore, agreeably surprised

on opening the volumes before us, to find much to engage and interest our attention. They are evidently the production of no common mind. The subjects themselves, and the manner of treating them, the general train of thought which pervades them, and the language in which they are expressed, strongly indicate, that the author possesses much original genius, and much acquired taste and information. Our readers must not, however, suppose, that we intend by this introduction to pass a sentence of unqualified approbation on these volumes. Though the sentiments which they contain agree, in general, with our own, and we entertain the highest respect for the ability which is displayed in them, yet we have found some occasion for disapprobation and censure, both as to the matter, and the manner of the composition. But not to dwell on these preliminary remarks, we will introduce the Essays themselves to our readers; and after giving some account of them in order, and making such comments as have occurred to us in reading them, we shall close our review with some general observations on the leading points which they embrace.

We are rather inclined to object to the *title* of these volumes. Essays in the form of letters to a friend, is not a very usual mode of writing, and certainly not strictly a proper one. The circumstance, however, is not of much importance.

The first Essay is "ON A MAN'S WRITING MEMOIRS OF HIMSELF." On perusing this title, our readers will, perhaps, think as we did, that the author was about either to censure this practice in general, or to make some strictures on the manner in which it has sometimes been pursued. But this is by no means the case. His intention is to *recommend* it, with a view, principally, to the moral and religious improvement of the individual himself. He does not mean, however, that the object of the writer of his own memoirs should so much be, to endeavour to assemble the mere facts and events of his life, as to trace with discrimination the successive states of his mind, and the progress of his character. "What I am recommending," says he, "is a clear, simple statement, from the earliest period of your recollection to the present time, of your feelings, opinions, and habits, and of the principal circumstances, through each stage, that have influenced them, until they have become at last what they now are." Notwithstanding the apparent magnitude of the task of writing memoirs of twenty, thirty, or forty years, Mr. Foster supposes, that the materials of any value, which all past life can supply to such a recording pen as he is describing, would be reduced by a discerning selection to a very small and modest amount. The utility of thus investigating the progressive formation of moral character, the author considers to be, the enabling us to judge how far the materials of which it has been composed are valuable, the mixture congruous, and the whole conformation worthy to be approved by wisdom and conscience. The elapsed periods of life acquire importance too, he observes, from the prospect of its continuance through various forms of change; and from the consideration, that the direction which has been given to it may have an infinite, and must have a very powerful effect on futurity.

"One of the greatest *difficulties*," Mr. Foster continues, "in the way of executing the proposed task, will have been caused by the extreme deficiency of that self-observation, which, to any extent, is no common employment either of youth, or any later age." "Men carry their minds as they carry their watches, perfectly ignorant of the mechanism of their movements, and quite content with understanding the little exterior circle of things, to which the passions, like indexes, are pointing."

"Not only reflection has been deficient, but memory too is now stealing away from the vacant scene of the past." "This renders a complete investigation of our

moral and intellectual characters for ever impossible."

The author, however, advises his readers to trace these distant circumstances as far back as possible, and to seize the intervals of recollection which sometimes occur respecting remote events. He then adds some observations, on the influence of *local* associations for this purpose, which are so characteristic of his general manner, and at the same time, so interesting, that we shall extract them.

"Places and things, which have an association with any of the points of past life, will greatly assist the recollection of them. A man of strong associations finds memoirs of himself already written on the places where he has conversed with happiness or misery. If an old man wished to recal a momentary sight of that youth which is so long since irretrievably fled, he would walk with his crutch across the green where he once played with associates who are now probably laid to repose in another green spot near the place. An aged saint may meet again some of the affecting ideas of his early piety in the place where he first thought it happy to pray. This associating principle might seem as if partly intended to aid us to recover a little of our past existence from oblivion.

"But there are too many, perhaps, to whom local associations present images which they fervently wish they could forget; images which haunt the places where crimes have been perpetrated, and which seem to approach and glare on the criminal as he hastily passes by, especially if at the evening or the nightly hour. No local associations are so impressive as those of guilt. It may here be observed, that as each one has his own separate remembrances, giving to some places an aspect and a significance which he alone can perceive, there must be an unknown number of pleasing, or mournful, or dreadful associations, spread over the scenes inhabited or visited by men. *We* pass, without any awakened consciousness, by the bridge, or the wood, or the house, where the most painful or frightful ideas may be lurking to greet the next man that shall come that way, or, possibly, the companion that walks along with us. How much there is in a thousand spots of the earth, that is invisible, and silent, to all but the conscious individual!

I hear a voice you cannot hear,
I see a hand you cannot see."

(p. 14—16.)

At the opening of the second letter, Mr. Foster observes, that in the retrospect of life, it is easy to distinguish the great external elements, by the indefinitely varied influence of which we have been educated,—instruction, companionship, reading, and attention to the state and manners of mankind. On each of these sources of influence, he then proceeds to expatiate, pointing out, as he goes along, the circumstances which deserve to be recorded in the supposed memoirs. The following reflections on the instructions we may have received in early life are particularly pleasing:

"Perhaps, in some instances, to recollect the instructions of a former period will be to recollect too the excellence, the affection and the death of the persons who gave them. Amidst the sadness of such a remembrance, it will be a consolation, that they are not entirely lost to us. The monitions of wisdom, when they return on us with this melancholy charm, have more pathetic cogency, than when they were uttered by the voice of a living friend who is now silent. It will be an interesting occupation of the pensive hour, to recount the advantages which we have received from beings who have left the world, and to reinforce our virtues from the dust of those who first taught them."

After enlarging on the influence of *companions* in forming the character, which Mr. Foster supposes to be formed generally by very few persons, sometimes even by one only of a strong and interesting mind; and of the *books* which have been read with the greatest partiality and effect, he observes, that it might be supposed, that the scenes of nature, would have a powerful influence on all opening minds, and transfuse into the internal œconomy of ideas and sentiment, something of a character and a colour correspondent to the beauty, vicissitude, and grandeur, which continually press on the senses. On minds of genius they often have this effect; and Beattie's Minstrel may be as just as

it is a fascinating description of such a mind. But if minds in general are not made to be strongly affected by the phænomena of the earth and heavens, they are, however, all subject to be powerfully influenced by the appearances and character of the *human* world—a complicated, though often insensible tyranny, of which every fashion, folly, and vice, may exercise its part. To endeavour to trace both our opinions and feelings through the modifications thus variously imposed, the author considers an important part of the task which he is recommending. Upon this point we subjoin the following observations:

"It supplies a most melancholy illustration of the final basis of all character, that is, human nature itself, that both the distinctions which designate a bad class, and those which constitute a bad individual peculiarity, are attained with far the greatest frequency, and incomparably the greatest facility. While, however, I have the most entire conviction of this mighty inclination to evil, which is the grand cause of all the diversified forms of evil; and while at the same time I cannot divest myself of the vulgar belief of a great native difference between different men, in those original principles which are to be unfolded by the progress of time into intellectual powers and moral dispositions; I yet cannot but perceive, that the *immediate* causes of the greater portion of the prominent *actual* character of human beings are to be found in those moral elements through which it is their destiny to pass. And, if I might indulge so fanciful an idea as that of its being possible for a man to live back again to his infancy, through all the scenes which he has passed, and to give back, from his mind and character, at each time and circumstance as he repassed it, exactly that which he took from it when he was there before, it would be most curious to see the fragments and *exuviæ* of the moral man, lying here and there along the retrograde path, and to find what he was before all this train of modifications and acquisitions. Nor can it be doubted that any man, even though his original tendencies, (which possibly have been brought under a train of events calculated to favour their developement,) were ever so defined, might, by being led through a different train, opposite to those native tendencies, have been now a prodigiously different man from what he is, even the measure of his intellectual cultivation being the same. (p. 37—39.)

These remarks on the influence of circumstances, though they, perhaps, attribute to it too powerful an effect in the formation of character, are highly important. But we cannot help thinking, that on the whole Mr. F. too much overlooks the original difference which undoubtedly exists between one person and another; and that he too much undervalues the efficacy of instruction. With these restrictions, the reasoning of Mr. Foster on the subject, deserves far more serious consideration than many religious persons would be disposed to bestow upon it. We shall, however, have occasion to touch upon it again hereafter. This letter closes with some just but painful observations on the inefficacy of the judgment in correcting the influence of circumstances.

In the next, the author proceeds to an imaginary review of memoirs of several different characters, written according to the proposed plan—The misanthrope, the pretended genius, the antiquarian, the little tyrant of a family or a neighbourhood, are made to pass before us; the means by which their characters have been formed, are described with considerable justness and spirit, though, occasionally, with too much sarcasm, and with much obscurity. One other character is delineated at some length, and in some parts of it, with much originality and ability. It is that of the atheist, or as Mr. Foster expresses himself, *the contemner of God*. The train of thought which he pursues respecting the presumption of him who saith that there is no God, is highly spirited and striking.

The sixth letter opens with some just and affecting observations on the unhappiness of those who acquire permanent habits under the influence of almost every thing which they ought to reject, and receive no part of their characters from impressions of religion; who

are, practically, "without God in the world." The following extract will give our readers some idea of the manner in which the author expostulates with persons of this description.

"Why did you not think of him? How could you estimate so meanly your mind, with all its capacities, as to feel no regret that an endless series of trifles should seize, and occupy, as their right, all your thoughts, and forbid them the leisure, the ambition, or the piety, of going on to the greatest Object? How, while called to the contemplations which absorb the spirits of heaven, could you be so patient of the task of counting the flies of a summer's day?

"Why did you not think of him? You found yourself irretrievably in the hands of some Being extraneous to yourself; was it not an equal defect of curiosity and wisdom, to indulge, amidst this abandonment to his power, the careless confidence that sought no acquaintance with his nature and his dispositions, nor ever anxiously inquire what conduct should be observed towards him, and what expectations might be entertained from him? You would have been alarmed to have felt yourself in the power of a mysterious stranger, of your own feeble species; but let the stranger be omnipotent, and you cared no more.

"Why did you not think of him? One would deem that the thought of him must, to a serious mind, come second to almost every thought. The thought of virtue would suggest the thought of both a lawgiver and a rewarder; the thought of crime, of an avenger; the thought of sorrow, of a consoler; the thought of any inscrutable mystery, of an intelligence that understands it; the thought of an immense scene of operations far above the agency of man, of a supreme agent; the thought of the human family, of a great father; the thought of all being, of a creator; the thought of life, of a preserver; and the thought of death, of a solemn and uncontroulable disposer. By what dexterity, therefore, of irreligious caution, did you avoid, precisely, every attack where the idea of *him* would have met you, or elude it if it came? And what must sound reason pronounce of a mind, which, in the train of millions of thoughts, has wandered to all things under the sun, to all the permanent objects, or vanishing appearances, in the creation, but never fixed its thought on the Supreme Reality; never approached, like Moses, "to see this great sight?" (p. 78—81.)

By way of contrast to the preceding character, we subjoin another of a more pleasing and animating nature.

"On the other hand, it would be interesting to record, or to hear, the history of a character which bears the marked evidences of a long-continued efficacy from heaven. For the almighty Spirit to descend on a man, to 'apprehend' him (as apostolic language expresses it) amidst the thoughtless crowd, by a potency that partly transforms when it touches him, and to conduct him forward toward another life, under an influence which purifies him, as he advances, in spite of all the powers of corruption, is a more extraordinary train, if the divine management could be fully disclosed, than the mere political history of an empire. He will be happy to look back to the first operations of the sacred influence, whether they were mingled in early life almost insensibly with his feelings, or came on him, with mighty force, at some particular time, and in connexion with some assignable and memorable circumstance, which was apparently the instrumental cause. He will trace all the stages and vicissitudes of his better life, with grateful acknowledgment, to the sacred power which has advanced him to a decisiveness of religious habit, that seems to stamp eternity on his character. In the great majority of things, habit is a greater plague than ever afflicted Egypt; in religious character, it is a grand felicity. The devout man exults in the indications of his being fixed and irretrievable. He feels this confirmed habit as the grasp of the hand of God, which will never let him go. From this advanced state he looks, with firmness and joy, on futurity, and says, I carry the eternal mark on my forehead that I belong to God; I am free of the universe; and I am ready to go to any world to which he shall please to transmit me, certain that every where, in height, or depth, he will acknowledge me for ever." (p. 83—85.)

In the seventh letter the author closes the subject of his first essay, by touching on some miscellaneous particulars respecting it.—In one part of it, he dwells with much complacency on the interest with which he supposes the publication of a luminous, mental history of a thinking man, *remarkable for a number of complete changes of his speculative system*, would be attended. We cer-

tainly think, that such an account might be curious, and in some measure, entertaining. But we should really feel so much compassion for such a character, that we could not be very deeply interested about him, except as we could charitably indulge some hope of his having found the truth at last, and of his example being likely to prove useful by way of warning to others. Such characters are, indeed, very apt to suppose, that there is something very interesting about them, and that much credit is due to them for having embraced and discarded by turns, the various and discordant systems of opinions which abound in the world.—But the truth is, that there must be some radical defect, either in the reasoning powers, or in the moral dispositions of persons of this kind, which ought to be seriously deplored rather than ostentatiously exposed to view, and which should be treated as a weakness, rather than considered as a meritorious distinction of character.

Some good observations follow in this letter, on the supposed account of the period between childhood and maturity, and on the periods during which the mind made its greatest progress in the enlargement of its faculties. The question as to the degree of *explicitness* which ought to prevail through the supposed memoirs is then discussed, from which we extract the following lively thoughts:

"It has several times, in writing this essay, occurred to me, what strangers men may be to one another, whether as to the influences to which they owe their moral conformation, or as to the more shaded part of the train of practical circumstances through which they have winded. What strangers too we may be, with persons who have any power and caution of concealment, to the deepest principles of the present character. Each mind possesses in its interior mansions a solemn retired apartment peculiarly its own, into which none but itself and the Divinity can enter. In this retired place, the passions mingle and fluctuate in unknown agitations. Here all the fantastic and all the tragic shapes of imagination have a haunt where they can neither be invaded nor descried. Here the surrounding human beings, while quite unconscious of it, are made the subjects of deliberate thought, and many of the estimates and designs regarding them kept in silence. Here projects, convictions, vows, are confusedly scattered, and the records of past life are laid. Here in solitary state sits Conscience, surrounded by her own thunders, which sometimes sleep, and sometimes roar, while the world does not know. If the secrets of this apartment could have been brought forth into many a piece of biography which a partial and ignorant friend has exhibited in all the pomp of eulogy and splendour, it might have made a very different appearance." (p. 102—104.)

The essay closes with some severe but just animadversions on the shameless effrontery of many writers of their own lives, in recording without reserve their impiety and their vices, and glorying in their shame. Among such writings, Mr. Foster seems disposed to assign the first place of infamy to the disgraceful "confessions" of Rousseau; but yet he speaks of them and of their author with more lenity than we could have wished. He even pays to the "transcendant genius" of Rousseau the homage of his "admiration;" a mode of speaking which to us appears not very reconcileable with those feelings that ought to predominate in the mind of a Christian. We should as soon have thought (as was intimated before on a somewhat similar occasion) of *admiring* that horrid species of wit with which the revolutionary cut throats of France embellished the narrative of their murders, as of *admiring* the genius, however transcendant, the efforts of which were uniformly, and but too successfully, directed to the propagation of infidelity and vice.

The impious reference of Rousseau to the Eternal Judge, with respect to this record of his crimes, leads Mr. Foster to remind his readers,

"That the history of each of our lives, though not written by ourselves or any mortal hand, is thus far unerringly recorded by another Being, will one day be finished

in truth, and one other day, yet to come, will be brought to a final estimate. A mind accustomed to grave reflections is sometimes led involuntarily into a curiosity of awful conjecture, which asks, What are those very words which I should read this night, if, as to Belshazzar, a hand of prophetic shade were sent to write before me the identical sentences in which that final estimate will be declared?" (p. 112, 113.)

The view which we have given of this essay will be sufficient to enable our readers to form some idea of its merits. The subject is undoubtedly important and interesting to every one, but particularly so to the serious Christian. We entertain, however, some doubts as to the general expediency of writing the proposed memoirs. To those who, under the divine blessing, have made considerable advances in the knowledge and practice of true religion, it would certainly be very interesting, and perhaps advantageous, not only to trace the progressive formation of their characters up to any given period; but also to continue such an account of themselves, as they proceed in the journey of life. But the task would require so much real self-knowledge, such freedom from prejudices and prepossessions, and so sound and well-informed a judgment, that it could not be safely recommended to the generality even of sensible, and well disposed people. They would be in considerable danger of indulging vanity and self love, and of cherishing rather than correcting what was erroneous and culpable in their sentiments and habits. In cases, however, which properly admit of such memoirs as have been described, we think, that in order to promote their real usefulness, much more should be comprehended in them than Mr. Foster has stated.—In addition to the various circumstances which he has pointed out, as deserving of notice in such a history, the writer of it, if he be a religious man, should diligently mark the occurrences in which the hand of divine providence, and the influence of divine grace, may be traced in the formation of his character. The temptations and trials which he has undergone should also be distinctly noticed, and the effects which they have produced on his mind. *The object and end* of such memoirs should also be more strongly enforced than has been done by the author of these essays. *Utility* rather than amusement should be steadily kept in view; and that which is declared to belong to the Scriptures, should be characteristic of the memoirs in question: they should be rendered profitable for correction, reproof, and instruction in righteousness, that the writer of them may be perfect, thoroughly furnished unto all *good works*. In this view, they may be made highly useful: in any other, they may be the source of much evil: or to say the most, will merely serve to fill up those vacant hours which might be less innocently employed.

The second essay is ON DECISION OF CHARACTER.—It is introduced by a very just and lively delineation of the character of an undecisive man, which is followed by that of a man of decision. An extract or two from each, will give our readers a sufficient idea of the author's sentiments and manner in this essay.

"A person of undecisive character wonders how all the embarrassments in the creation happened to meet exactly in *his* way, beyond the lot of any other mortal. Incapable of constructing a firm purpose on the basis of things as they are, he is often employed in vain speculations on some different supposable state of circumstances, which would have saved him from all this perplexity and irresolution; and deems himself as much entitled to complain, as if all those fancied circumstances had certainly belonged to his nativity, and, by a malignant fate, had been dissevered from his life. He thinks, what a determined course he could have pursued, *if* his talents, his health, his age, had been different; if he had been acquainted with some one person sooner; if his friends were, in this or the other point, different from what they are; or if Fortune had showered on him her favours. Thus he is occupied—instead of catching with a vigilant eye, and seizing with a strong hand, all the possibilities of his actual situation.

"A man without decision can never be said to belong to himself, since, if he dared to assert that he did, the puny force of some cause, about as powerful, you would have supposed, as a spider, may capture the hapless boaster the very next moment, and triumphantly shew the futility of the determinations by which he was to have proved the independence of his understanding and his will. He belongs to whatever can seize him; and innumerable things do actually verify their claim on him, and arrest him as he tries to go along; as twigs and chips, floating near the edge of a river, are intercepted by every weed, and whirled in every little eddy. Having concluded on a design, he may pledge himself to accomplish it, *if* the five hundred changing feelings and incidents, which may come within the week, will let him. As his character precludes all foresight of his conduct, he may sit and wonder what form and direction his views and actions are destined to take to-morrow; as a farmer looks at the clouds for uncertain conjectures what are, then, to be *his* proceedings. (p. 120—122.)

"It is inevitable, that the regulation of every man's plans of action must greatly depend on the events of life; but it is a great difference whether the man be subservient to the events, or the events be made subservient to the man. Some men seem to have been taken along by a succession of events, and, as it were, handed forward in quiet passiveness, from one to another, without any determined principle in their own characters, by which they could constrain those events to serve a design formed antecedently to them, or in defiance of them. The events seized them, as a neutral material, not they the events. Others, advancing through life with an internal, invincible determination of mind, have seemed almost to choose events, and to command them. It is wonderful, how even the apparent casualties of life seem to bow to a spirit that will not bow to them, and consent to assist a design, after having in vain attempted to frustrate it."

"You may have seen a man of this strong character in a state of indecision concerning some affair in which it was requisite for him to determine, because it was requisite for him to act. But, in this case, his manner would assure you that he would not remain long undecided."

"It is characteristic of such a mind to think for effect; and the pleasure of escaping from temporary doubt gives an additional impulse to the force with which it is carried into action. Such a man will not re-examine his conclusions with endless repetition, and he will not be delayed long by consulting other persons, after he has ceased to consult himself. He cannot bear to sit still among unexecuted decisions, and unattempted projects. We wait to hear of his achievements, and are confident we shall not wait long. The possibility, or the means, may not be obvious to us, but we know that every thing will be attempted, and that such a mind is like a river, which, in whatever manner it is obstructed, will absolutely make its way somewhere." (p. 123—126.)

The advantages possessed by a mind of this latter character, Mr. Foster thus considers—that its passions are not wasted, as in the long wavering determinations of the indecisive man—that it exempts from a great deal of interference and persecution, to which an irresolute man is subjected—and that a person of this character will not only secure the freedom of acting for himself, but he will also obtain by degrees, the coincidence of those in whose company he is to transact the business of life, particularly if he can clothe his firmness in a moderate degree of insinuation. The last resource of such a character, the author states to be hard and inflexible pertinacity, on which it may be allowed to rest its strength, after finding it can be effectual in none of its milder forms.—From this description of the advantages of decision of character, Mr. Foster passes to an examination of the elements of which it is composed. As a previous observation, says the author, it is beyond all doubt, that very much depends on the constitution of the body. The first prominent *mental* characteristic of the person described, he states to be complete confidence in his own judgment—Upon this point we meet with the following sensible remarks:

"It cannot be supposed, that I am maintaining such an absurdity as that a man's complete reliance on his own judgment is necessarily a proof of that judgment being correct and strong. Intense stupidity may be in this point the rival of clear-sighted wisdom. I have once a slight knowledge of

a person whom no mortal, not even Cromwell, could have excelled in the article of confidence in his judgment, and consequent inflexibility of conduct; while at the same time his successive schemes were ill-judged, to a degree that made his disappointments ridiculous rather than pitiable. He was not an example of that kind of obstinacy which I have mentioned before, for he considered his measures, and did not want for reasons which satisfied himself, beyond a doubt, of their being most judicious. This confidence of opinion may be assumed and dishonoured by fools, but it *belongs* to a very different character, and without it there can be no dignified actors in human affairs.

"If, after observing how foolish this confidence appears as a feature in a weak character, it be enquired, what it is, in a justly decisive person's manner of thinking, which authorizes him in this firm assurance, that his view of the concerns before him is comprehensive and accurate; I answer, that he is justified in this assured persuasion, because he is conscious that objects are presented to his mind with an exceedingly distinct and perspicuous aspect, not like the shapes of moonlight, or like Ossian's ghosts, dim forms of uncircumscribed shade; because he sees the different points of the subject in an arranged order, not in dispersed fragments; because in each deliberation the main object keeps its clear pre-eminence, and he perceives the bearings which the subordinate and conducive ones have on it; because, perhaps several dissimilar trains of thought lead him to the same conclusion; and because his judgment is not servile to the mood of his feelings." (p. 139—141.)

Another essential principle of the character in question, the author considers to be a total incapability of surrendering to indifference or delay the serious determinations of the mind. In the discussion of this point the reader will find many just and animated observations, and several striking illustrations. From the latter we cannot avoid selecting the following sketch of the character of our great philanthropist Mr. Howard:

"The energy of his determination was so great, that if, instead of being habitual, it could have appeared in an intermitted form, operating only for a short time, on particular occasions, it would have seemed a vehement impetuosity; but by being continuous, it had an equability of manner, which scarcely appeared to exceed the tone of a calm constancy. It was the calmness of an intensity, kept uniform by the nature of the human mind forbidding it to be more, and the character of the individual forbidding it to be less. The habitual passion of his mind was a measure of feeling almost equal to the temporary extremes and paroxysms of common minds: as a great river, in its customary state, is equal to a small or moderate one, when swollen to a torrent.

"The moment of finishing his plans in deliberation, and commencing them in action, was the same. I wonder what must have been the amount of that bribe, in emolument or pleasure, that would have detained him a week inactive after their final adjustment. The law which carries water down a declivity was not more unconquerable and invariable, than the determination of his feelings toward the main object. This object he pursued with a devotion which seemed to annihilate to his perceptions all others: it was a stern pathos of soul on which the beauties of nature and of art had no power. He had no leisure feeling which he could spare, to be diverted among the innumerable varieties of the extensive scene which he traversed; all his subordinate feelings lost their separate existence and operation, by falling into the grand one. There have not been wanting trivial minds to mark this as a fault in his character. But the mere man of taste ought to be silent respecting such a man as Howard; he is above their sphere of judgment. The invisible Spirits, who fulfil their commission of philanthropy among mortals, do not care about pictures, statues, and sumptuous buildings:—no more did he. Or at least, regarding every moment as under the claims of imperious duty, his curiosity waited in vain for the hour to come when his conscience should present the gratification of it as the most sacred duty of that hour. If he was still at every hour, where it came, fated to feel the attractions of the fine arts but the second claim, they might be sure of their revenge; for no other man will ever visit Rome under such a despotic consciousness of duty, as to refuse himself time for surveying the magnificence of its ruins. Such a sin against taste is very far beyond the reach of common saintship to commit. It implied an inconceivable severity of conviction, that he had *one thing to do*; and that he, who would do some great thing in this

short life, must apply himself to the work with such a concentration of his forces, as to idle spectators who live only to amuse themselves, looks like insanity.

"His attention was so strongly and tenaciously fixed on his object, that even at the greatest distance, like the Egyptian Pyramids to travellers, it stood confest to his sight with a luminous distinctness as if it were nigh, and beguiled the toilsome length of labour and enterprise, by which he was to reach it. It was so conspicuous before him, that not a step deviated from the direction, and every movement and every day was an approximation. If it were possible to deduct from his thoughts and actions all that portion which had not a methodical and strenuous reference to an end, the solid mass which would remain, would spread over an amazing length of life, if attenuated to the ordinary style of human deliberation and achievement. One less thinks of displaying such a character for the purpose of example, than for that of mortifying comparison."(p. 156—160.)

Mr. Foster adduces some other examples of this determination of character: and alludes, though with becoming hesitation, to that of "him who said, 'I must be about my Father's business'." But we were much surprised, that he should altogether omit any reference to one character, which was most remarkably distinguished by that energetic decision which is the subject of this essay. We mean that of the apostle Paul. No mere man, surely, ever exhibited so fine an example of vigour and determination of mind, in the pursuit of the noblest object, and under the regulation of the most correct and well-informed judgment, and of the most enlightened and diffusive charity. The character of St. Paul is, indeed, so extraordinary, and so appropriate to the subject, that we cannot satisfactorily account for the omission of any allusion to it.

By a slight transition from the last article, Mr. Foster proceeds to specify *courage* as an essential part of the decisive character.—This point is treated much in the same manner as the preceding one, and with equal ingenuity and ability. Some observations then follow on the *combination* of the several principles that have been laid down, as constituting that state of mind which is the supreme requisite to decision of character. The next letter contains some additional miscellaneous remarks. Great care, the author observes, is required in the possessors of this character, even when it is dignified by wisdom and principle, to prevent it from becoming *unamiable*. As it involves much practical assertion of superiority over other human beings, the manner ought to be as mild and conciliating as possible, else pride will feel provoked, affection hurt, and weakness oppressed. We regret that our limits will not allow us to extract some further interesting observations of the author relative to this point. In the last letter Mr. Foster enumerates "various circumstances which may have considerable influence in confirming the character in question." The first which he notices is *opposition*. An irresolute mind might, indeed, be quelled and subjugated by a formidable kind of opposition; but the strong wind which blows out a taper, augments a powerful fire, if there is fuel enough, to an indefinite intensity. *Desertion* is another cause which the author considers may contribute very much to consolidate this state of character. *Success* is stated as a third circumstance tending to reinforce it. *The habit of associating with inferiors*, among whom a man can always, and therefore does always, take the lead, is added as a cause which is very conducive to a subordinate kind of decision in character.

The author supposes it to be improbable that a very irresolute man can ever become an habitually decisive one, but that it might be possible to apply a discipline which should advance him some steps towards it; and suggests with that view the necessity of an accurate and comprehensive knowledge of the concerns before us, the habit of cul-

tivating constantly and with the utmost effort a conclusive mode of reasoning, and of committing oneself irretrieveably, after the judgment is really decided, by doing something which shall compel us to do more, which shall necessitate us to do all. The essay thus concludes:

"I am sorry, and I attribute it to defect of memory, that a greater proportion of the illustrations which I have introduced are not as conspicuous for goodness as for power. It is melancholy to contemplate beings capable (at least appearing capable as beheld through the medium of an amazed imagination) of the grandest utility, capable of vindicating each good cause which has languished in a world adverse to all goodness, and capable of intimidating the collective vices of a nation or an age—becoming themselves the very centres and volcanoes of those vices; and it is melancholy to follow them in serious thought from this region, of which not all the powers and difficulties and inhabitants together could have subdued their adamantine resolution, to the supreme Tribunal where that resolution must tremble and melt away." (p. 209, 210.)

We have but little to add respecting the preceding essay to the sentiments which we have already expressed, without anticipating some concluding remarks on Mr. Foster's publication. The view which he has given of the important subject of decision of character is sufficiently accurate, and his illustrations of it, are in many instances, very just and striking. What we principally object to is, that in delineating and recommending this bold quality, he has sometimes been led to attribute to it, an almost unlimited and uncontroulable force and authority; and has occasionally appeared to lose sight of Christian principles and temper. Decision of character is, undoubtedly, indispensable to the attainment of any thing great or good, but it is not altogether so independent of all persons, events, and circumstances, as Mr. Foster represents it; and it is moreover apt to degenerate into harshness, obstinacy, and pride, if it be not thoroughly tempered by "the meekness and gentleness of Christ." Sufficient care has not been taken in Mr. Foster's essay to guard against this latter evil. On the contrary, we fear, that the general effect of it would be rather to produce and aggravate it. We think, also, that much more should have been said as to *the objects* respecting which determination of character ought to be principally exercised. To be decided and persevering in a bad pursuit, or in a trifling one, is no very enviable distinction of character—nor does Mr. Foster encourage any such idea. But neither does he clearly and forcibly point out the importance of pursuing the best and greatest objects of a moral and religious nature, and of being "zealously affected" towards them. We further think, that this essay is deficient in not laying more, or indeed, the chief stress upon the means of forming a just judgment respecting the action to be performed *before* the season for acting arrives; and in not distinguishing between actions which admit of delay, and those that require dispatch. These are material defects in this, otherwise highly interesting and important essay, and which, notwithstanding these, we have no scruple in saying is calculated to be very eminently useful.

(To be continued.)

An Address to Methodists, and to all other honest Christians, who conscientiously secede from the Church of England. By the Rev. W. COCKBURN, M. A. Fellow of St. John's College, Cambridge, and Christian Advocate in the University. Cambridge, Deighton; London, Hatchard, 8vo. pp. 24. 1805, price 1s. 6d.

WE should hail with pleasure an address of this nature proceeding from one, who to a candid and enlightened mind, should unite a thorough knowledge of his subject. We do not complain, indeed, that Mr. C. is deficient in candour and liberality; but we must complain of

his having injured a good cause, by undertaking its defence, before he had made himself acquainted with its merits. His pamphlet is intended as an antidote to Methodism and Dissent. It opens, however, somewhat unfortunately, with an awkward confession of his having been "unable to ascertain with accuracy, in what respects they" (that is the various classes of Dissenters and Methodists) "differ from each other, or what precisely constitutes a Methodist." Now what would Mr. C. have thought of a man, who should begin a treatise on the different kinds of fevers, and the modes of their prevention and cure, with a confession that he had not yet made himself acquainted with the symptoms which distinguish them:—or who should propose remedies for the inconveniences attending our system of jurisprudence, without knowing the nature and the principles of legal proceedings? And what must Methodists and Dissenters think of a man, who proposes to cure the evils of Methodism and Dissent, without knowing accurately wherein those evils consist? Surely Mr. Cockburn would have done well, had he taken some pains to procure information on this subject before he wrote upon it, particularly as the means of information are so abundant, and so easy of access, as to make it inexcusable in any divine, and especially in one who is the official advocate of Christianity, to be unacquainted with them. Did not Mr. Cockburn know that the works of Mr. *Wesley* the Father of Methodism, as well as those of Mr. *Whitfield*, amounting together to upwards of forty volumes, would have amply gratified his curiosity as to what constitutes a Methodist:—or, if indisposed to wade through so many volumes, that three compendious lives have been published of Mr. *Wesley*, from either of which he might have obtained the requisite information. Nay even the little duodecimo work published by Mr. *Evans*, and containing Sketches of the different denominations of Christians, though certainly a flimsy and superficial performance, would still have pointed out to him the leading particulars wherein the various classes of Dissenters differ from the Methodists and from each other, and thus have preserved him from gross mistakes.

The confession on which we have commented, prepared us for expecting in this address much that was beside the mark: nor have we been disappointed. The first objection which Mr. Cockburn puts into the mouths of Methodists and Dissenters is thus stated. "Episcopal jurisdiction is universally objected to by our opponents." (p. 7.) By some of them it certainly is objected to; but not by all. The Methodists, to whom Mr. C. principally addresses himself, profess themselves for the most part to be Episcopalians, and they have Bishops over their American churches. Their separation from the Church of England, he ought to have known, has not proceeded, in any degree, from their dislike to episcopacy; but on the alleged ground that that spiritual edification which they deem requisite for their growth in grace, is not to be obtained, in general, by attendance on the ministers of the church of England. And by many of the Dissenters the same plea, and not the form of our ecclesiastical government, is ostensibly urged as the ground of their dissent.

"You secondly object," Mr. Cockburn goes on to remark, "that we use set forms of prayer in our churches, read appointed chapters from the Scriptures, and written discourses; all in the room of extemporaneous effusions." (p. 12.) Now none of these objections are preferred universally by the dissidents from our church, and the second, we believe, by none of them. The Methodists are so far from having an objection to set forms of prayer, or to the reading of the Scriptures in their congregations, that they even have a liturgy, taken, with only

occasional omissions, from that of the Church of England. The Socinian Dissenters have also a liturgy. Almost all the other classes of Dissenters (Scotch Presbyterians perhaps, only excepted, and many of these regret the omission,) have the Scriptures regularly read as a part of divine service. There are not a few of the Dissenters also, who either read or professedly recite from memory, discourses which they have previously written.

The main argument which Mr. Cockburn employs against preaching without written assistance is this. "The major part of every congregation consider the power of preaching without any written assistance, to be an especial gift of God,"—"and a plain proof of God's spirit residing in you and speaking from your mouth." (p. 15.) This argument, generally speaking, we believe to be unfounded in fact. The common people it is true, usually regard that man as better qualified for the ministry, and perhaps as a more spiritual man, who appears so well acquainted with spiritual subjects, as to be able, without premeditation, to express himself clearly and intelligibly in treating of them. Such a notion is doubtless in many cases very erroneous; but it is an error of a very different kind from that of viewing extemporaneous preaching as an evidence of inspiration; an error which we believe to owe its existence chiefly to misinformation. But if those who deliver themselves *extempore*, as it is called, from the pulpit, are so much to be blamed, and we do not now undertake their vindication, he must be liable to at least equal censure who pours forth his effusions on religious subjects from the press, without study or premeditation. Before Mr. C. again ventures to appear before the public as the advocate of our excellent establishment, let us strongly recommend it to him so to study his subject, and so to prepare his arguments, that he may not, as he has now done, produce a work which shall only furnish a triumph to his opponents.

THE CRITICAL REVIEW AND CHRISTIAN OBSERVER.

In the concluding page of the Critical Review for December, there appeared some remarks on the review of that work in our numbers for September and October last. These remarks indicate one thing very plainly; namely, that the Critical Reviewer is very angry. But that we may give him no room to say that we misrepresent either his words or his sentiments, we shall quote the whole of the article to which we allude.

"We have seen the remarks on our review of the Candid Examination of Mr. Daubeny's Vindiciæ Ecclesiæ Anglicanæ, which are contained in two recent numbers of the Christian Observer. These remarks, we presume, are from the pen of the Candid Examiner himself. On this presumption, we request that the following may be regarded as our reply.

"The remarks in every part of them, are so full of the grossest, and most shameless misrepresentations of our words and our sentiments, and abound so greatly in all the marks of a disingenuous spirit, that we cannot feel any wish at all to enter into a minute and public refutation of them. All that we desire is, that our own article may be read along with the Candid Examiner's comment upon it; and when this shall be done, we doubt not but that a degree of indignation will be awakened against that gentleman, much more than adequate to gratify any disposition of revenge which we feel against him.

"If we had been inclined to take any further notice of these remarks, it should have been done by a *private* communication to the Candid Examiner. For besides his *public* obligations to our Review, that gentleman is already our debtor for some pains exerted in private for his information and correction, on the subjects on which he has thought himself competent to instruct the public. But till the Candid Examiner shall publicly disavow these remarks in the Christian Observer, or shall publicly own that he has done us great wrong, both in the manner and matter of them, we must

beg leave to renounce any further intercourse with him."

Before we proceed to make an observation or two on this very extraordinary communication, we think it right to declare that the review of the Critical Review, which appeared in our numbers for September and October last, was *properly and exclusively our own* work, and that whatever be its misrepresentations, its disingenuousness, and injustice, we, and we alone are responsible for it. With all due deference, however, to the Critical Reviewer, we are of opinion, that neither in the manner nor the matter of our review have we done him any wrong: nor do we believe, that that gentleman will be able to substantiate his charge in any one instance. If he should, we pledge ourselves frankly to acknowledge, and readily to repair our unconscious error, as he knows we have already done in the case of the Bishop's Bible. After this declaration, he can have no excuse for withholding his proofs.

The Editor of the Critical Review has certainly adopted a very easy and compendious mode of replying to our strictures. "The grossest and most shameful misrepresentations," "disingenuous spirit," "indignation awakened," &c. &c. (to say nothing of the pleasant menace, on the part of an anonymous journalist, of renouncing all farther intercourse with the anonymous author of a paper in another journal) are words which it requires no stretch of ingenuity, and no labour of research to employ. But we need not tell that gentleman, that they would scarcely pass current as arguments in the schools to which he has been accustomed. Indeed, we are too well acquainted with his logical skill to believe, that he would have employed such weapons of defence, had he been furnished with any other.

The Critical Reviewer demands, in a very categorical style, that the writer of the remarks in question, should, under pain of his heavy displeasure, publicly acknowledge the wrong which he has done. Now we really think that the Critical Reviewer might have condescended to specify the points which were to be recanted, and at the same time have stated his reasons for so ungracious a requisition. Let him do this, and we engage, that if his reasons are satisfactory, we will most gladly comply with his wishes. Our object, we can assure him, is not contention but truth. If he has any good ground for the strong language which he has employed, he can have no objection to produce it. If he has none, it is very easy to say that his word is passed—he has renounced all farther intercourse with us.

The Critical Reviewer invites his readers to compare his review of *the Candid Examination*, &c. with our strictures upon it. We very sincerely wish that they may accept his invitation.

In what he says of *private* communication, information, and correction, we suppose that he alludes to a letter which was shewn to us, and which we were told had been written by a very respectable gentleman, with whom however, we ourselves are unacquainted. The use which we understood we were to make of the communication, (for which we really feel indebted to the writer, whoever he be) was to correct what had been erroneously stated in our review of Mr. Daubeny's *Vindiciæ* respecting the Bishop's Bible. This we took the earliest opportunity of doing; nor were we aware, that we had incurred any farther obligation by looking into that letter. If we have, we are wholly unconscious of it.

We are unwilling to close this article, without paying a merited compliment to the Critical Reviewer for his review of three volumes of Essays by Mr. Robinson of Leicester. Did he always write thus on theological subjects, we should hail him as an ally in the best of causes, the cause of religious and moral truth.—

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

IN the Press:—*A Chemical Catechism*, drawn up purposely for the use of schools, and of persons unacquainted with the science; by Mr. PARKES:—*A Life of* MICHAEL ANGELO BUONAROTTI; comprising his character as a poet, painter, sculptor, and architect; by Mr. DUPPA:—*A Tour through France*; in 2 vols. 4to.; with about 80 plates; by Col. THORNTON:—*The Navy Surgeon*, explaining the duties of that office in every situation and climate; by Mr. TURNBULL:—*An Account of the State of France and its Government during the last Three Years*; in 1 vol. small 8vo.; by the Rev. ISRAEL WORSLEY, who lately escaped from that country:—A new edition of WOODVILLE's *Medical Botany*, to be published in 55 numbers, 8vo.: A new edition of HARMER's *Observations on Scripture*:—*Treatises on Religious and Moral Subjects*; by the late Rev. Dr. HOLMES, Dean of Winchester, in 1 vol. 8vo.:—*A Second Part of the Natural History of British Insects*; with coloured figures; in monthly numbers, price 2*s.* 6*d.* each; by E. DONOVAN, F. L. S.:—*A Treatise on Practical Navigation and Seamanship*, with directions for the management of a ship in all situations; by the late WM. NICHELSON, Esq. Master Attendant of Chatham Yard:—*The Christian Child's Spelling Book*; comprising, in a Series of easy Reading Lessons, ornamented with suitable Cuts, the Life and Doctrines of our Blessed Saviour in the several Stages of his Infancy, Childhood, and Ministry:—*A Treatise on Trigonometry*; by Mr. BONNYCASTLE.

The Rev. Dr. CLAUDIUS BUCHANAN, Vice Provost of the College at Fort William in Bengal, has proposed a Prize of Five Hundred Pounds to Bachelors at Law, Masters of Arts, and Persons of superior degree, of the University of Oxford, for the best Work in English Prose, embracing the following Subjects:—1. The probable design of Divine Providence, in subjecting so large a portion of Asia to the British Dominion. 2. The duty, the means, and the consequences of translating the Scriptures into the Oriental Tongues, and of promoting Christian Knowledge in Asia. 3. A Brief Historic View of the Progress of the Gospel in different Nations, since its first Promulgation; illustrated by Maps, shewing its luminous Tract throughout the World; with chronological Notices of its Duration in particular places: the Regions of Mahomedanism to be marked with Red, and those of Paganism with Dark Colour.—The University declined the prizes before offered by Dr. B., but have accepted the present proposal; and have announced that Candidates must deliver their Compositions under a sealed Cover to the Registrar of the University, on or before the 25th day of March, 1807. The author is required to conceal his Name, and to distinguish his Composition by what Motto he pleases; sending at the same time his Name sealed up under another Cover, with the Motto inscribed upon it. The same proposal has been made to the University of Cambridge, and has been accepted.

The University of Oxford have undertaken to complete the *Edition of the Septuagint* begun by the late Dr. HOLMES, the Collations having been some time since finished.

The subjects appointed by the Vice-chancellor of the University of Cambridge for Sir W. Brown's Prize Medals for the present year, are, for the Odes, *Mors Nelsoni*, and for the Epigram Μηδὲν ἄγαν—and for the Hulsean Prize, *The propagation of Christianity was not indebted to any secondary causes.*

The new East India College at Hertford is now ready for the reception of Students. The terms are 100 guineas per annum, with extra charges for French, drawing, and fencing masters. The candidates for admission must be well grounded in arithmetic; and qualified to undergo an examination in Cæsar and Virgil, the Greek Testament and Xenophon. None will be admitted under the age of fifteen.

On the 8th of December a Comet was discovered, in the Constellation Aquarius, by Mr. FIRMINGER, of the Royal Observatory, Greenwich; and, about the same time by Dr. HERSCHEL, at Slough. Its appearance to the naked eye was similar to that of a star of the first magnitude, when covered by a cloud, through which it may be faintly seen; or rather like what Jupiter would appear under similar circumstances: but when viewed through

a night-glass, it appeared to have a bright nucleus surrounded by a coma. The mean time of its transit was 6° 24′ 7″, with right ascension 11ˢ 23° 6′ 49″, and south declination 23° 41′ 8″. On the following evening it was looked for again; but, though the sky was clear, it could not be seen. It is probable, therefore, that it may be moving toward its perihelion; and, should that be the case, it may be found again in its return from the sun.

GERMANY.

M. FISCHER, of Vienna, has discovered a new process of *Bleaching Straw*. Instead of smoking it with sulphur, as heretofore, he steeps it in the muriatic acid saturated with potash. The straw bleached by this process, never grows yellow, and is equally white, besides that it acquires a great flexibility.

On the 22d of October, Mr. HUTH, of Frankfort on the Oder, discovered a comet in the hindmost foot of Ursa Major; which was scarcely visible to the naked eye, but might be seen with a common telescope. When magnified 350 times, it did not show any nucleus. Its course is southerly somewhat by west. It was discovered also by Professor BODE, on the morning of the 23d, at the Berlin Observatory.

*** *Part of the Literary and Philosophical Intelligence is unavoidably postponed.*

LIST OF NEW PUBLICATIONS.

THEOLOGY.

OCCASIONAL Sermons and Charges. By the Rev. A. Burnaby, D. D. Archdeacon of Leicester, &c. 8vo. 10s. 6d.

The Destruction of the Combined Fleets of France and Spain, as described in the Revelations; a Sermon preached on the day appointed for a General Thanksgiving. By John Evans, A. M. 1s.

The New Boethius; or, Of the Consolations of Christianity. 5s.

A Sermon preached on the Thanksgiving Day at the Meeting in the Old Jewry. By the Rev. John Edwards. 1s.

A View of the Evidences of Christianity at the Close of the pretended Age of Reason, in eight Sermons preached at the Bampton Lecture, in 1805. By Edward Nares, M. A. 8vo. 10s. 6d.

MISCELLANIES.

Virgil's two Seasons of Honey, and his Season of sowing Wheat; with a new and compendious Method of investigating the rising and setting of the fixed Stars; by Samuel Lord Bishop of St. Asaph, 4to. 4s. 6d.

Evening Amusements for 1806; or, the Beauty of the Heavens displayed. By W. Frend, Esq. with six Plates of the principal Constellations. 3s.

Memoirs of Richard Cumberland, Esq. written by himself; containing an Account of his Life and Writings, with Anecdotes and Characters of several of the most distinguished Persons of his Time, with whom he has had Connexion. With Portraits. 4to. 2l. 2s.

Conversations on Chemistry, in which the Elements of that Science are familiarly explained and illustrated by Experiments. With Plates by Lowry. 12mo. 14s. boards.

A concise Account of the Commerce and Navigation of the Black Sea, from recent and authentic Information, 2s.

Logarithm Tables adapted to the Calculation of Exchange and Bullion; with Instructions for their Use. By P. L. D. Bonhote. Royal 8vo. 6s.

A comparative View of the new Plan of Education promulgated by Mr. Joseph Lancaster, and the System of Christian Education founded by our pious Forefathers for the Education of the young Members of the Church in the Principles of the reformed Religion. By Mrs. Trimmer. 3s.

A Plan for the Establishment and Regulation of Sunday Schools. 8vo. 2s. 6d.

The Secret History of the Court and Cabinet of St. Cloud, in a Series of Letters, written during the Months of August, September, and October, 1805. 12mo. 3 Vols. 1l. 1s.

Mr. Francis's Speeches on the Mahratta War. 2s. 6d.

Memoirs of the Literary and Philosophical Society of Manchester. Vol. I. of the 2d Series. 8vo. 7s.

Christ's Lamentation over Jerusalem, a Seatonian Prize Poem. By Charles Peers, of St. John's College, M. A. and F. S. A.

A Description of Latium; or, La Campagna di Roma. With twenty Etchings by the Author, and a Map. 4to. 1l. 11s. 6d.

Letters from Paraguay, in South America. By John Constance Davie, Esq. 8vo. 5s.

La Journée du Chretien, sanctifiée, par La Prieré, &c. nouv. edit. augmentée d'un abrégé de la Doctrine Chrétienne. Par M. De la Hogue, Docteur de Sorbonne, reliée. 2s. 6d.

RELIGIOUS INTELLIGENCE.

NEW SOUTH WALES.

In our number for September, a correspondent signing himself R. Y. inquired whether the British and Irish inhabitants of New South Wales are sufficiently supplied with Bibles? He also asked, Where are the spirit and courage of our young Clergymen, that an additional chaplain, though long wanted for that important station, has not yet been supplied? To these inquiries of R. Y. we have received an answer written by the Rev. *R. Johnson*, who was the first appointed Chaplain of that Colony, and who resided in it for the first thirteen years after its formation. We should gladly have inserted the whole of this letter, but our limits will permit us only to give an abstract of it.

Mr. Johnson states that the benevolence of the venerable *Society for promoting Christian Knowledge*, by whom he was appointed a corresponding member, left him no room to complain of the want of Bibles, Testaments, and other religious and school books. With these he was from time to time liberally supplied by the Rev. Dr. *Gaskin* the secretary of that society. On his representation supplies of the same kind have, since his return, been sent to the Rev. Mr. *Marsden*, at present sole Chaplain of the Colony. *To the Society for the Propagation of the Gospel in foreign Parts*, he was also indebted for supplies of books, and for £40 annually for four schoolmasters, two at Port Jackson and two at Norfolk Island, which grant is still continued. He received likewise two large cases of books, chiefly bibles, out of the public stores, sent out by order of Government; and bibles had also been sent him by his "greatly revered and deeply lamented friend and benefactor the late *John Thornton*, Esq." What Mr. Johnson therefore had to lament, was not the want of religious books. What he had chiefly to lament, was the almost universal disinclination to read them. A few exceptions there were, and only a few.

Mr. Johnson's plan was to give to each hut inhabited by convicts a Bible or Testament with some religious tracts. To each of the convicts also who was married, or who, after his term of servitude had expired, became a settler, he likewise gave a bible, a prayer-book or psalter, Burkitt's Guide to Families, and some other tracts. The Colony has greatly increased since Mr. Johnson left it, and much larger supplies will now of course be wanted. These he trusts, may be obtained to a considerable extent, on proper application to the societies already named; whose liberality may be advantageously assisted by the British and Foreign Bible Society, and by the benevolence of individuals.

Mr. Johnson very much laments, that no other clergyman has yet been sent out to the Colony, and could he have foreseen the circumstance, weak and debilitated as he was when he left it, he would have remained there. A clergyman of steady, active, piety is greatly needed to assist Mr. *Marsden*. Nay, were two or three sent out, there would be ample scope for their labours; for the settlement, when he quitted it five or six years ago, had already spread itself over an extent of forty miles.

Mr. Johnson states, as a possible cause of the backwardness which is manifested by clergymen to engage in this service, the circumstance that he himself, after an absence of 14 years from his friends and native country, during which, besides traversing the circumference of the globe, he had to encounter difficulties, and suffer hardships, that few clergymen of the present age can have experienced, has been refused any compensation for his services; and though he has been at home near five years, and to this day labours under great bodily infirmities, occasioned by the arduous service in which he was engaged, he continues, notwithstanding repeated and painful applications, wholly unprovided for, and under the necessity, though with a family to maintain, of officiating as a country curate. The hardship of his case, he adds, is the greater, as all that he solicited was a living of moderate value, where he might continue to discharge the duty of a clergyman during the remainder of a short and uncertain life; and he appeared the more entitled to this indulgence, as Governor

Hunter had not only given a written testimony to the exemplariness of his conduct and the greatness of his labours and sufferings, but had certified that the state of his health rendered his return to Europe absolutely necessary.

Mr. J. however labours to obviate the effect which these circumstances may have produced on the minds of his brethren, by stating, that no clergyman who may go out to Port Jackson will now meet with the difficulties which he experienced. He had been obliged to live for a time in a tent, and for a course of years in a wretched hovel. Now a comfortable and substantial house, with other requisite accommodations, is provided for the chaplain. Mr. J. had had no place of worship but a temporary building, which had been erected by his own labour and exertions, and which was afterwards wilfully set on fire. But now a spacious and comfortable Church is nearly completed. In the early periods of the colony, the inhabitants were often reduced to the greatest straits for provisions, and put upon the shortest possible allowance, with the prospect only of absolute famine, while other necessaries and comforts of life were exorbitantly dear. Now the wants of the colony are well supplied, the necessaries and comforts of life are in great abundance, and to be obtained on moderate terms *. The salary of the first chaplain has been doubled since Mr. J.'s return, and that of the assistant would probably be proportionably raised.

The climate, Mr. J. thinks, is very healthy. He does not attribute his ill health to the climate, but to those severities which he endured, and which none who succeed him are likely to encounter.

Mr. J. concludes with expressing his earnest wish that some young, *but by all means married*, Clergyman of *steady active piety* (for any other would be of little use, but rather prove hurtful to the cause of religion and virtue) may come forward to fill this highly important office. And to any one who is inclined to offer his services, and who wishes for further information, Mr. J. will be happy to communicate the result of his own observation and experience respecting the situation.

It appears to us a most deplorable, we had almost said disgraceful circumstance, that those miserable wretches, whom the lenity of our laws has permitted to live, should yet be precluded from receiving the chief benefit to be derived from that lenity, by their almost entire destitution of the means of Christian instruction.

* Fruits both of English and Tropical growth thrive and abound in the colony.

TARTARY.

Letters have been received from Mr. *Brunton*, dated the 2d of November last, from Karass, in which, speaking of his endeavours among the natives, he says, "By our means some of the poor have the Gospel preached to them, and some of them, we have good reason to think, have received it without hypocrisy. We have brought to our house some poor who are worse than outcasts, and we hope that God will bless them."

CAPE OF GOOD HOPE.

The accounts from Dr. *Vanderkemp* represent the extension of the Gospel to be progressive among the Hottentots: 5 men, 17 women, and 14 children had been baptized by him in 1804. A catechism has been drawn up and printed in the Hottentot language, containing the outlines of the Christian Religion. The Dutch government seems to manifest a laudable attention to the interests of religion.

MISSION SOCIETY TO AFRICA AND THE EAST.

On the 13th instant, at a meeting of this society, an excellent and impressive address was delivered by the Rev. *John Venn* to the Rev. Messrs. *J. G. F. Schultze*, *G. K. Nylander*, *L. Butscher*, and *J. G. Prasse*, ministers of the Lutheran Church, (who had been appointed missionaries by this society,) previously to their departure for Africa, for which they are now on the point of sailing. They will proceed in the first instance to Sierra Leone, and thence, along with their brethren now in that colony, to their ultimate destination in the Soosoo country.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The annual report of this society has lately been published. It thence appears that the number of children at school under their patronage is 7,108; that 8,360 Bibles, 11,044 New Testaments and Psalters, 15,418 Common Prayers, 19,856 other bound books, and 108,776 small tracts have been dispersed by the society; and that 163 subscribing members have been added to their list since the last report, making the whole number upwards of 2,700.

The death of Mr. *Gericke* seems to have been attended with no small injury to

the interests of the Society's Mission in the EAST INDIES. That eminent servant of God, whom Providence had blessed in a very extraordinary manner with the goods of this world, had been in the habit during his life time of liberally supplying the wants of the poor, and of his colleagues in the mission, several of whom were greatly indebted to him for their support. Now however the missionaries, deprived of this source of pecuniary aid, begin to feel the allowance of the society inadequate to the supply of their wants. And although Mr. *Gericke* had left his property to the Church, without which the *Vepery* mission must have been given up, the interest of that property was still insufficient, though amounting to upwards of £560. per annum, to defray the expence of that mission, servants, catechists, schoolmasters, charity children, widows, orphans, and other poor. The mission at Cuddalore had also declined from the same cause, there being no funds since the death of Mr. Gericke, wherewith to pay the catechist and schoolmaster.

We cannot help here expressing our hope that the venerable society in Bartlett's Buildings will be induced to supply most liberally the means of maintaining and extending the institutions so happily formed in British India; and that if their own funds are insufficient, they will make a call on the public for the requisite aid. The call we are persuaded will not be ineffectual. It would indeed be a most opprobrious stigma on the benevolence and religious zeal of this country, if they should prove inadequate to supply the deficiency of the means of Christian instruction, in so important a part of our Indian Empire, which the liberal spirit of a single individual had previously furnished from his own income. The society has already sent £50 to assist the *Cuddalore* mission.

The Rev. Mr. *Pœzold* who had been employed in teaching the Tamulian language at the college of Calcutta, returned to Madras in August 1804, when he entered on the charge of the mission at Vepery, which had been previously undertaken by Mr. *Rottler*, one of the missionaries from Tranquebar. The Rev. Mr. *Rottler* was employed at the same time as secretary to the Female Asylum at Madras, in the room of Mr. *Gericke*, continuing however to assist Mr. Pœzold in the business of the mission. The catechists *David* and *Canagarayen*, with the other assistants, continued their labours, and it was hoped that the schools would furnish a farther supply of useful assistants.

The Rev. Mr. *Pohle* who is stationed at *Trichinapally*, had enjoyed a very indifferent state of health, which often prevented his officiating. He had however been kindly assisted by the Rev. Mr. Ball, one of the company's chaplains, who after leaving *Trichinapally*, had also assisted at *Vepery*. The catechist and schoolmaster had made frequent excursions round *Trichinapally*, and in company with another from *Tanjore*, had gone to *Dindegal* and *Madura*, to converse with and instruct the Christians and others. They took with them books for distribution on their journey. When Mr. *Pohle* could obtain no other assistance during his illness, the catechists officiated in the congregations, for which purpose he furnished them with his sermons.

It had been stated to Mr. *Pohle* by the Rev. Dr. *Kerr*, that it was apprehended in England, that the native Christians mixed heathenism with their Christianity. He denies that the charge is applicable to protestant, but only to Popish converts. "O that our European Christians," he adds, "were not chargeable in that respect, who spent the 24th of December and Christmas day, numerously, at the famous, or rather infamous *Sokkawasel* feast of the heathens, at Sirengam, not attending divine service at Church.

At *Dindegal* and *Trichinapally* 95 persons, including 11 heathens, had been baptized, and at *Cuddalore*, 20 including 2 heathens.

The Court of Directors of the East India Company had interfered to prevent any persecution of Christian converts similar to what had taken place in the *Tinnavelly* district, and to protect the persons and labours of the missionaries.

The society has not succeeded in procuring any new missionaries, although many efforts have been used to find out suitable persons, to be employed in this labour of love.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

The events which have transpired during the course of the present month, have been exceeded in gloomy importance by few which the present eventful age has witnessed. At the close of the last month, it was generally believed, that, though the French on the 2d of December had defeated the allies on the plains of Austerlitz, yet on the three succeeding days, they had been attacked by the Russians, and defeated in their turn. The hopes raised by this report, too hastily accredited by his Majesty's ministers, soon proved to be fallacious; no engagement of any moment having taken place subsequently to the 2d. No account of this disastrous combat, which can be entirely relied on, has yet reached us. From the bulletins of the French army, divested as much as possible of French embellishment, but still, it must be admitted, forming a very dubious ground of reliance, we collect that *Bonaparte* had had the address to produce in the minds of his enemies a persuasion that he was panic-struck, and was meditating a rapid retreat; —a persuasion that produced the precise effect which he desired. The allies were induced to depart from the cautious policy which they had hitherto pursued. Instead of avoiding a general engagement, every day's protraction of which, if the means of subsistence were attainable, must have added to their strength, while it increased the difficulties of *Bonaparte*, they rashly resolved on becoming the assailants. Deceived by the movements of the enemy, they are represented as having unhappily exchanged that wary and vigilant circumspection which had guided their previous measures, for a vain confidence in their own prowess. No longer content with rendering abortive *Bonaparte's* unceasing efforts to produce a general action, they thought only of preventing his escape. And under this delusive impression they staked the happiness and independence of Europe, and the hopes of the civilized world, on the issue of a battle, in which the physical force of the opposing armies was so equally poised, and success consequently so precarious, that even had there been no superiority of military skill on the part of the French, and no advantage accruing to them from their uninterrupted career of victory, it would have been madness, except on grounds of imperious necessity, to have risked interests of very inferior moment. That such necessity did not exist we are incompetent to affirm. The Russian statement, when it reaches us, may possibly exhibit a very different view from that of the French.

The battle, as might be expected, was fiercely and obstinately contested. But the skilful combinations of Bonaparte seem to have baffled every effort of Russian valour, and he remained, after a long and bloody conflict, undisputed master of the field. Still however, the calamity which the allies had sustained in this defeat, seemed capable of being repaired. The resources of the Russian Empire were immense and contiguous. Those of Hungary and even of Bohemia were almost untouched. Prussia, there was strong reason to hope, in case the war were prolonged, would join the coalition. The army of the Archduke Charles was advancing in full force to the assistance of his brother, and had already reached within ten or twelve days march of his quarters. The Russian armies were likely to receive continual augmentations. The Hungarian levy was rapidly organizing. Fresh reinforcements might be expected daily to arrive from other quarters. And the cause was worthy of a protracted struggle.

All these considerations, powerful as they appear to us to be, and others of scarcely less weight might be enumerated, proved too weak, to counteract the effect of the consternation produced in the Austrian Cabinet by the disastrous termination of the battle of Austerlitz, and to prevent the Emperor of Germany from forming the resolution, which only despair could have dictated, of submitting to Bonaparte. The two Emperors met on the 4th. An armistice or rather a capitulation was agreed to; which has since issued in a treaty of peace between Austria and France. The particulars of this treaty are not fully known, but little doubt can be entertained of the entire prostration of the former power. Austria, it is believed, besides consenting to pay a large sum of money towards defraying the expences of the war, has

made an entire surrender of the Venetian states and of the Tyrol, together with all her possessions west of the Inn. The Venetian States are to be added to Bonaparte's kingdom of Italy, and the remainder is to furnish the means of swelling the dominions of Bavaria, Wirtemberg, and Baden, the rulers of the two former countries being also rewarded with the kingly dignity.

The Emperor of Russia is not a party either to the armistice or to the treaty which followed it. Detached, however, from Austria, his continuance in Germany would have been unavailing to any purpose of effectual resistance, particularly as the fatal battle of Austerlitz had determined the wavering policy of the Prussian court to pacific counsels. He has therefore retired with his armies into his own dominions, where, it is said, he is making the utmost exertions to enlarge and perfect his force.

When these events came to be fully known in this country, fears began to be justly entertained for the safety of the British, Russian, and Swedish troops which had occupied Hanover. A convention, however, mediated by Prussia, is said to have removed all ground of alarm on this head. It is believed that the troops will be allowed to retire without molestation, and that for the present, Prussia will keep possession of Hanover. It is even reported, that, as in his new partition of German territory, Bonaparte finds Prussian Franconia to be wanted, in order to give compactness to the kingdoms which his *fiat* has created, it is his intention to compensate for its cession, by transferring to Prussia a large part at least of the Hanoverian Electorate.

Whatever truth there may be in this report, it is pretty certain, that with a few exceptions, Bonaparte is now in a condition to give the law to continental Europe. Naples has already furnished a very forcible illustration of this fact. An English and Russian force had landed in that kingdom. The Queen it is said, welcomed its arrival. Immediately, from the palace of Schoenbrunn, Bonaparte issues his mandate to General St. Cyr "to punish the treason of the Queen of Naples, and to precipitate from the throne this culpable woman." "So atrocious an act of perfidy," he adds, "can never be pardoned. The Queen of Naples has ceased to reign." Naples, doubtless, is destined to enlarge the boundaries of the kingdom of Italy, and to facilitate Bonaparte's favourite project of excluding English commerce from every continental port; a project which, unless a new line of maritime policy, suited to this new emergency, shall be adopted by the British Government, the astonishing events of two short months have certainly placed him in a better situation than ever for executing. If we except Portugal, the whole of the sea coast from the western boundary of the Turkish Empire to the Baltic is under his controul.

Under other circumstances than the present, we should have been forward to notice the declaration of war which has proceeded from the King of Sweden. It is a firm and temperate production, grounded upon the unprincipled encroachments of France on the rights of other nations; and it satisfactorily developes the honourable motives which led his Swedish, and probably also his Russian Majesty, to embark in the present war.

It is unnecessary to state, that the bulletins issued by Bonaparte, have continued to assume the same revolutionizing aspect, and to be distinguished by the same disregard of truth and decency, and the same artful application to the jacobinical tendencies of the lower classes, which marked the earlier career of republican France.

The reflections which the present state of politics suggest to us are reserved to a subsequent head.

EAST INDIES.

The arrival of the Marquis *Cornwallis* in India, has excited a hope that the renewal of the war with the native powers may be prevented. The Marquis *Wellesley* has reached England.

UNITED STATES OF AMERICA.

The American Congress has met, and the speech of the President at the opening of the Session has attracted much attention. It contains heavy complaints of the conduct which the belligerent maritime states have pursued with respect to the American commerce. The French are represented as greatly annoying trade by their privateers; and although the English are admitted to have laboured to protect it from that annoyance, yet very great dissatisfaction is expressed with the principle on which the British Government has attempted to put a stop to the enormous abuses which have prevailed, in the illegal transfer to neutral merchants, or the fraudulent conveyance under neutral flags, of the colonial produce, or other property, of the nations that are in hostility to Great Britain. That great inconvenience, and even loss, may be shewn to have arisen from the detention of American ships, supposed to be liable to con-

demnation, is highly probable, and it is incumbent on the British Government to adopt regulations which may, as far as possible, remedy the evil. But the abandonment of the principle itself, for which the Americans can have scarcely any plea but what our own unseasonable lenity and mistaken policy have supplied, would be the present sacrifice of some of the chief advantages arising from our naval superiority, and the eventual ruin of our maritime power. In order to convince any reflecting man of this, it seems only necessary to state to him, that so completely have the French and their allies contrived to avail themselves of the disguise of neutral flags in the conduct of their commerce, that although not a mercantile sail of any description, a few coasting vessels excepted, now enter or clears from their ports in any part of the globe but under neutral colours, yet, with the exception of articles which are contraband, neither their import nor their export trade has suffered any material diminution by the war, and their colonial produce is conveyed in greater security and at less expence to their own ports, than the produce of our colonies is to this country. For a demonstrative exposition of these important facts, and of their ruinous effects, we refer our readers to the pamphlet entitled "War in Disguise, or the Frauds of Neutral Flags."

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

On the 21st inst. the Parliament was opened by a speech from the Lord Chancellor in the name of his Majesty, who was prevented by a complaint in his eyes from attending in person. The speech was so constructed as not to render any discussion of the great points which are likely soon to agitate the councils of the nation necessary, until ministers shall have time to lay before Parliament those documents from which alone, a fair estimate of their conduct can be formed. The victory of Trafalgar, the lamented death of the heroic commander who atchieved that victory, the disastrous issue of the continental war, the assurances on the part of the Emperor of Russia of unshaken adherence to that generous and enlightened policy by which he has hitherto been actuated, and the necessity of improving our means both of defence and annoyance, in addition to the usual notice to the House of Commons, on the subject of supplies, form the main topics of the speech. The debateable point, namely the measures pursued by Government for aiding our continental allies, was only slightly glanced at.

To the usual address moved in both houses, an amendment would have been proposed, with the view of bringing into discussion the general conduct of administration, had not the severe illness of Mr. Pitt, which, unhappily for this country and for the world, has since had a fatal termination, rendered it a measure of delicacy and propriety to postpone the discussion. This calamitous event has almost necessarily suspended the deliberations of Parliament on those great questions in which this great and ever to be lamented statesman, whom it has pleased Providence, at this critical juncture to take from us, had borne the chief part, at least until an administration shall have been arranged capable of sustaining the ponderous cares of Government. In the mean time we shall take the liberty of making a few reflections which appear to us to be called for by the circumstances of the times.

GENERAL REFLECTIONS.

Bonaparte, after dissolving with his sword, and with a rapidity hitherto unexampled, one of the most powerful confederacies which the world perhaps, has ever beheld, is now raised to a heighth of power and pre-eminence, from which, without much fear of rivalry or resistance, he may look down on the greatest part of Europe prostrate at his feet. Its kings hold their crowns, and its people their liberties only by his permission. After a campaign distinguished by uniform success, and which has served to increase rather than to diminish his means of annoyance, with an army flushed by victory and inured to the work of death, he is now about to return to his former station on the coast, burning with tenfold rage against this country, which he considers as the main barrier between him and universal dominion.

That in anticipating the effects of Bonaparte's inveterate enmity, and contemplating the prospect of a sanguinary contest for every thing which is dear to us as men, as Britons, and as Christians; and

particularly at a moment when the loss of that distinguished statesman, whose patriotic services had justly earned for him the heartfelt confidence of his country, has diffused over all ranks an unexampled gloom, bearing a nobler testimony to his merits than words can convey;—that such a prospect at such a moment should produce some degree of depression in the strongest minds is not to be wondered at. Still, however, we can see nothing in the relative situation of this country with respect to France, which justifies the language of despondency. It is by no means our wish to diminish the idea of danger. On the contrary, it has been our object to produce an adequate impression of its magnitude, under the persuasion that such an impression was requisite in order to add vigour to our exertions, cheerfulness to our sacrifices, and fervor to our prayers. But may we not ask those who are disposed to view the present juncture of affairs with dejection, if not with despair, What there is in our situation which is so much more discouraging than existed a year ago, when the confidence of the nation was high, and when we were in the habit of hurling the contemptuous menace against our foe? Nay, are we not now in some respects in a better state than ever, for every purpose both of defence and annoyance, than we were at that time? We had then no allies, and scarcely a hope of obtaining any. Now Russia and Sweden have ranged themselves on our side, not with a view to their own aggrandizement, but in order to erect a mound against the overflowing domination of Bonaparte. Now we have not to contend even on our own element with a line of battle numerically equal, if not superior to our own. The battles of Trafalgar and Ferrol under the blessing of God have since been fought, and have produced a relative increase of our force, and a diminution of that of the enemy, which may be estimated at thirty-five sail of the line: and, what is perhaps still more important, they have raised high the spirit of our navy, and have proportionably depressed that of the enemy's. Our superiority by sea is now as undisputed as that of the French by land. Let us not, then be insensible to the goodness of the Almighty. We were reviewing in our last the grounds of thankfulness and of humble hope which he had given us. These still continue, and call for our joyful acknowledgments. If we indulge apprehensions respecting the termination of the present awful contest, let us not at least deduce them from a false impression of the comparative disadvantages under which we labour at the present moment. Let our fear, as well as our joy, proceed from a right source. The grounds which exist in our national sins, for serious apprehensions with respect to the future, we have not been backward to press on the consciences of our readers. But then these are causes of alarm which it lies with ourselves to remove. Let us then unite as one man in this first duty, and let us exert ourselves to the utmost, both in public and private, in averting from our country the displeasure of the Almighty, that sorest of all calamities, by labouring to diminish the load of our guilt, and to advance the interests of truth and righteousness in the earth.

Reports have been circulated of the probability that negotiations for peace may speedily be opened with France. It is with reluctance that we say any thing which is calculated to discourage the wish for peace; and yet when we consider the result of the experiment which has been already made of maintaining peace with the present ruler of France; the superior facilities which peace would give him of ultimately accomplishing his favourite designs against the maritime greatness of this country, in which our very existence is involved; the necessity which our just distrust of his sincerity would impose of supporting a war establishment both by sea and land, while we should sacrifice, without an adequate compensation, the chief advantages which in war we derive from our naval power;—when we consider also the security which this insular country, as well as its transmarine, which are its only possessions, at present enjoy under the protection of our superior fleets, compared with what it would be after Bonaparte had been enabled, by a protracted interval of peace, to give maturity to his ambitious schemes, by applying the immense resources of France to the indefinite enlargement of his navy and the supply of his arsenals, and to the filling his colonial possessions with troops, ready to act at a moment's notice: When we take this view of the subject, we cannot but feel doubt and hesitation. But we feel also that the consideration of this great question, with its multifarious bearings and relations, is far beyond the compass of our political skill: we therefore quit it, glad that its decision is committed to abler hands.

NAVAL INTELLIGENCE.

At least two French squadrons of considerable force are now at sea. One of them consisting of six sail of the line and a frigate was seen by Sir John Duckworth on the 25th ult off Teneriffe, but it escaped by superiority of sailing, and, it is supposed, is gone to the West Indies, whither Sir John has followed it. The course pursued by the other squadron is not known. The Rochefort squadron after continuing at sea about five months and taking a considerable number of prizes, has got safe into Ferrol with the Calcutta English 50 gun ship.

The French frigate La Libre of 40 guns has been taken by His Majesty's frigate La Loire, after an obstinate defence of half an hour.

Several of our transports employed in conveying troops to the Weser, have been wrecked on the coast of Holland. A considerable number of men have been lost in consequence, and more have been made prisoners. The treatment which our shipwrecked soldiers and seamen have experienced has been uniformly kind and humane, and reflects the highest credit on the Dutch.

Such a continuance of tempestuous weather has seldom been known as during the course of the present month. The damage however done to our shipping is considerably less than might have been expected.

DOMESTIC INTELLIGENCE.

We are happy to observe that his Majesty has been pleased to appoint a day of general humiliation and fasting, to be kept throughout England and Ireland on the 26th, and in Scotland on the 27th of February. Neither our limits nor our time will now permit us to enlarge on the dispositions and feelings becoming those who engage in this solemn service, or on the obligations involved in its observance. We must beg to refer our readers to what we have already said on similar occasions. (See vol. ii. p. 500, 572, 638, 764. vol. iii. p. 58, 116, and vol. iv. p. 61, 638.)

The lamented death of Mr. Pitt has rendered a new administration necessary, and it is said that the arrangements for its formation are already in great forwardness. The particulars are not yet certainly known.

OBITUARY.

THE RIGHT HON. WILLIAM PITT.

On Thursday, the 24th January, at half-past four in the morning, at his house at Putney, died, in his forty-eighth year, the Right Hon. William Pitt, First Lord of the Treasury, and Chancellor of the Exchequer. The life of this distinguished statesman had been despaired of for some days, and his health had materially declined for many weeks antecedent to his dissolution; a journey which he took to Bath for the sake of the waters having failed to produce the expected benefit. It is said that he was informed by his physicians of his approaching end, on Tuesday, the 22d January, and that he appeared to receive the intimation, although it was unexpected, with that firmness which was natural to him. We are happy to be able to copy from the newspapers of the 24th January, the following particulars respecting his last days, which are said to be "*from authority.*"

"Upon being informed by the Bishop of Lincoln of his precarious state, Mr. Pitt instantly expressed himself perfectly resigned to the Divine Will, and with the utmost composure asked Sir Walter Farquhar, who was present, how long he might have to live? Mr. Pitt then entered into a conversation of some length with the Bishop of Lincoln upon religious subjects. He repeatedly declared in the strongest terms of humility a sense of his own unworthiness, and a firm reliance upon the mercy of God through the merits of Christ. After this the Bishop of Lincoln prayed by his bedside for a considerable time, and Mr. Pitt appeared greatly composed by these last duties of religion. Mr. Pitt afterwards proceeded to make some arrangements and requests concerning his own private affairs, and declared that he died in peace with all mankind."

When we advert to the account which was given of the last hours of the late Duke

of Bedford, we feel a sensible satisfaction in reflecting that the same *philosophical* death has not characterized the late prime minister of this country. Mr. *Pitt* as well as Mr. *Burke*, in yielding up their departing spirits, appear to have professed the good old faith of their country. Under what precise circumstances of bodily, or mental, debility, any of the expressions ascribed to Mr. Pitt may have been delivered; and whether some of them may have been spoken merely in the way of assent to questions, put, according to the forms of our church, in her order for the visitation of the sick, by the respectable prelate, once his tutor, who attended him, we are not particularly informed. It is impossible for us at the present moment not to feel a very deep regret that a regular attendance on the duties of public worship did not constitute a part of the character of this illustrious politician. We mention this circumstance because we feel it to be our duty to qualify the accounts which we receive of the *Christian* end of distinguished personages, by some reference to the general course of their lives, which, undoubtedly, must be allowed to be the least fallible index of human character.

Mr. *Pitt* has died at a period of his life, in many respects, peculiarly affecting. Having resumed the reins of government, on the ground of the alleged incompetency of the preceding administration, he had proceeded to form a strong coalition on the continent, which was supposed to promise a happy adjustment of the affairs of Europe. He lived however to see this new alliance broken, and Bonaparte still more triumphant than ever over all the armies of the confederates. These calamities deeply affected his mind, and as the public has been assured by Mr. Rose, in parliament, had a great influence on his constitution already broken by the fatigues attendant on his official duties, and by the anxieties inseparable from the weighty cares, and responsibilities of Government. His political antagonists were preparing to charge upon him the disasters of Europe, and both he and his friends were contemplating the expected conflict in the House of Commons, where he felt prepared to make a firm, and full defence, when he was called by the God who made him to "give account of all things done in the body" before a far more awful tribunal.

The friends and the political enemies of Mr. *Pitt* have united in ascribing to him considerable praise *since his decease*. Indeed the readiness with which Mr. *Fox* not long since consented to serve with him in the same cabinet is no small testimony in his favour. It seems now agreed, that Mr. *Pitt* was a great man, a person of transcendent talents, of high courage, of honest intentions, of much patriotism and public spirit, and of eminent disinterestedness. "Oh, my country," declared Mr. Rose, were nearly the last words which he uttered. The House of Commons has addressed the king, requesting that Mr. Pitt may be buried with public honours in the same manner as his father the Earl of Chatham, and a majority of 258 against 89 passed this vote, under the impression that a new administration, in which Mr. Fox will bear an eminent part, had been already agreed to by his Majesty. Mr. *Pitt* is termed in the address "an excellent statesman," and his "loss" is affirmed to be "irreparable," expressions in which it is obvious that all parties in the house could not acquiesce with any consistency. But the deep and unfeigned sorrow which is generally expressed on this occasion, bears a stronger testimony than any vote can do, to the exalted place which Mr. *Pitt* held in the public esteem. We are sorry to add that Mr. *Pitt* has died considerably in debt, we understand to the extent of 30 or £40000. With all, or more than all his father's greatness, he appears to have inherited his contempt for money.

However we may agree that a combination of all the talents of the country may now be essential to its protection, we cannot help considering the loss of Mr. *Pitt* at this awful period of our affairs to be an alarming aggravation of our national dangers and calamities. It has occurred at a time when his acknowledged abilities, firmness and patriotism seemed to be more than ever requisite to the safety and welfare of his country. And we would not omit the opportunity of pressing upon our readers in general, and, did there exist any hope that this hasty sketch would meet their eye, upon his successors in particular, the various affecting lessons, which the death of this eminent statesman, considered with all its circumstances, is calculated to afford, but which are too obvious to require a distinct specification.

We should have rejoiced had it been in our power to say more respecting the character of Mr. Pitt, in those points which we deem infinitely the most essential. There are however, some other points to which it would be unpardonable in us not

to advert, and which entitle this great man to the grateful recollection of his country*.

The history of Mr. Pitt's administration forms a distinct and most important chapter in the history of the universe. Let it never be forgotten, that to him, as the instrument in the hands of Divine Providence, we are indebted for the preservation of our social happiness; of that invaluable constitution which our gallant forefathers bequeathed to us, as the noblest monument of genius, freedom, and humanity; and of those religious institutions which serve as waymarks to a still nobler inheritance. This he effected in the face of whatever could shake the stoutest heart. Through those tremendous storms which the French revolution had raised, and which might have appalled the most courageous mind, his superior genius safely piloted the vessel of the state. If he had not possessed a mind sufficiently capacious to appreciate the extent of our danger, and sufficiently vigorous to withstand the desolating progress of revolutionary principles, the fabric of our policy must have crumbled into ruins, beneath the blows that were both openly and secretly levelled against it, by men of bold, enthusiastic, and ferocious spirits. Great Britain has lost in *William Pitt* the ablest champion of her constitution.

It becomes us also to remember the firm and unshaken resistance, made by this great statesman, to the secret machinations, and infuriated violence of the French anarchists; the courage with which he braved their rage, even when we were abandoned by our allies; the splendid eloquence with which he denounced their crimes, and animated his country to persevere in the awful struggle;—services which justly entitle him to the gratitude of the civilized world.

The first ten years of Mr. Pitt's administration was a period of peace; and also of prosperity, unexampled in the annals of this or of any other country. By his wise and enlightened policy, under Providence, was Great Britain raised from the dust, from that state of imbecility, degradation, and dejection which followed the American war, and advanced to a state of power and opulence far beyond any hope which could have been previously framed. It was then she acquired that strength and consistency, and developed those resources which have since enabled her to occupy the first place among the nations of the earth. The succeeding period of his administration was distinguished by scenes of turbulence, and public disorder. The superiority however of his genius was still manifest. Internal factions were dismayed and silenced by him, while the foreign enemy was kept in alarm for his own safety. It was not merely that he electrified admiring senates, or withered, as with the force of lightning, the nerves of his opponents. His countrymen at large looked to him as an oracle; and felt their hopes revive as he spoke. They resigned themselves to his direction, and rushed on, with confidence, in the path which he pointed out to them. At his call, even when out of office, we have seen half a million of freemen rush to arms, and array themselves in defence of their country. The force of eloquence never wrought greater prodigies amongst any people. Indeed, of the fascinations of Mr. Pitt's eloquence, it is impossible for any one who has not heard him to form an adequate conception. Its effect, on some occasions, more resembled that of the electric fluid than any thing else with which it can be compared; while, on all occasions, it flowed from him with a clearness, copiousness, strength, and majesty, which left every rival orator at an immense distance.

We cannot resist the temptation we feel to lay before our readers one proof of the justice of the high praise which we have bestowed on the eloquence of Mr. Pitt. His speech on the Slave Trade is, perhaps, one of the noblest effusions of unpremeditated oratory which any age or any country has witnessed. It is a model not merely of close reasoning, but of forcible expostulation and of the most persuasive eloquence. We can only now find room for a single extract, which we insert, both as containing a loud call on the nation to repair its injustice towards Africa, and as an invaluable relic of departed greatness.

—"Think of EIGHTY THOUSAND persons carried away out of their country by *we know not what means!* For crimes imputed! For light or inconsiderable faults! For debt perhaps! For the crime of witchcraft! Or a thousand other weak and scandalous pretexts! Besides all the fraud and kidnapping, the villanies and perfidy, by which the Slave Trade is supplied. Reflect on these eighty thousand persons thus annually taken off! There is something in the horror of it, that surpasses all the bounds of imagination. Admitting that there exists in Africa something like to Courts of Justice; yet what an office of

* In much of what follows, we avail ourselves of an able delineation of Mr. Pitt's character which appeared in a York paper conducted by Mr. Redhead Yorke.

humiliation and meanness is it in us, to take upon ourselves to carry into execution the partial, the cruel, iniquitous sentences of such courts, as if we also were strangers to all religion, and to the first principles of justice. But that country, it is said, has been in some degree civilized, and civilized by us. It is said they have gained some knowledge of the principles of justice. What, Sir, have they gained principles of justice from *us*? Is their civilization brought about by us!!!—Yes, we give them enough of our intercourse to convey to them the means, and to initiate them in the study, of mutual destruction. We give them just enough of the forms of justice to enable them to add the pretext of legal trials to their other modes of perpetrating the most atrocious iniquity. We give them just enough of European improvements, to enable them more effectually to turn Africa into a ravaged wilderness. Some evidences say, that the Africans are addicted to the practice of gambling; that they even sell their wives and children, and ultimately themselves. Are these then the legitimate sources of slavery? Shall we pretend that we can thus acquire an honest right to exact the labour of these people? Can we pretend that we have a right to carry away to distant regions, men of whom we know nothing by authentic inquiry, and of whom there is every reasonable presumption to think, that those who sell them to us, have no right to do so? But the evil does not stop here. Do you think nothing of the ruin and the miseries in which so many other individuals, still remaining in Africa, are involved in consequence of carrying off so many myriads of people? Do you think nothing of their families which are left behind? Of the connections which are broken? Of the friendships, attachments, and relationships that are burst asunder? Do you think nothing of the miseries in consequence, that are felt from generation to generation? Of the privation of that happiness which might be communicated to them by the introduction of civilization, and of mental and moral improvement? A happiness which you withhold from them so long as you permit the Slave Trade to continue. What do you yet know of the internal state of Africa? You have carried on a Trade to that quarter of the globe from this civilized and enlightened country; but such a trade, that instead of diffusing either knowledge or wealth, it has been the check to every laudable pursuit. Instead of any fair intercourse of commodities; instead of conveying to them from this highly favoured land, any means of improvement, you carry with you that noxious plant by which every thing is withered and blasted; under whose shade nothing that is useful or profitable to Africa will ever flourish or take root. Africa is known to you as yet only in its skirts. Yet even there you are able to infuse a poison that spreads its contagious effects from one end of it to the other, which penetrates to its very centre, corrupting every part to which it reaches. You there subvert the whole order of nature; you aggravate every natural barbarity, and furnish to every man living on that Continent, motives for committing, under the name and pretext of Commerce, acts of perpetual violence and perfidy against his neighbour.

"Thus, Sir, has the perversion of British commerce carried misery instead of happiness to one whole quarter of the globe. False to the very principles of trade, misguided in our policy, and unmindful of our duty, what astonishing—I had almost said, what *irreparable* mischief, have we brought upon that Continent!——I would apply this thought to the present question—How shall we ever repair this mischief? How shall we hope to obtain, if it be possible, forgiveness from Heaven for those enormous evils we have committed, if we refuse to make use of those means which the mercy of Providence hath still reserved to us for wiping away the guilt and shame with which we are now covered? If we refuse even this degree of compensation; if knowing the miseries we have caused, we refuse even now to put a stop to them, how greatly aggravated will be the guilt of Great Britain! And what a blot will the history of these transactions for ever be in the annals of this country! Shall we then DELAY to repair these injuries, and to begin rendering this justice to Africa? *Shall we not count the days and hours* that are suffered to intervene and to delay the accomplishment of such a work? Reflect what an immense object is before you—what an object for a nation to have in view, and to have a prospect, under the favour of Providence, of being now permitted to attain! I am sure that the immediate Abolition of the Slave Trade is the first, the principal, the most indispensable act of policy, of duty, and of justice, that the Legislature of this country has to take, and which we are bound to pursue by the most solemn obligations."

Died on the first of December last, at the Episcopal Palace in the city of Kilkenny,

Ireland, in the 77th year of his age, the Right Reverend HUGH HAMILTON, D. D. F. R. S. and M. R I. A. Lord Bishop of Ossory. He was born on the 26th of March 1729, entered Trinity College Dublin in the year 1742, obtained a fellowship in 1751, and was elected professor of natural philosophy in 1759. He was appointed Dean of Armagh in 1768, consecrated Bishop of Clonfert in 1796, and translated to Ossory in 1798.

His writings in several branches of science justly rank him among the brightest ornaments of the University of which he was a member.—His philosophical works, in particular, discover a most acute and penetrating genius, and a mind capable of the deepest research; and his argument to demonstrate "*A Priori*," the existence and attributes of God, is an illustrious proof of the intense, and successful application of his talents, to refute the pernicious sophistry of infidel philosophers.

As a minister of the gospel, he was a steady supporter of the great doctrines, contained in the articles, homilies, and liturgy of the Church of England; and in the several important offices which he filled in his profession, he evinced a pious zeal for the glory of God, and the salvation of souls. The unassuming meekness of his disposition, easiness of access, and unaffected urbanity of deportment, endeared him particularly to his clergy, and conciliated the esteem of all who knew him.—The various charitable institutions of a public nature in the city where he resided, found in him a most active and liberal friend, and the deep and general sorrow occasioned by his death, among the numerous poor of a populous and extensive district with which he was surrounded, bore the most expressive testimony to his unceasing private beneficence.

After a life spent in the exemplary discharge of public and private duties, he beheld the approach of death with truly Christian resignation; and in his last hours, when all worldly honours were eclipsed by the nearer prospect of a crown of glory, looking with unshaken confidence and lively faith to the Saviour of sinners, he was enabled to rejoice in the Lord, and to joy in the God of his salvation.

ANSWERS TO CORRESPONDENTS.

THE Communication of R. Y. and the Rev. B. WOODD, shall meet with due attention.

The best ecclesiastical writer we conceive to be Hooker. We would advise the reader of Ecclesiastical History to begin with Milner.

P. T.; R. C.; and A STADHAMITE have been received.

The account of the Hon. Francis Newport was published many years ago by the pious Lady GLENORCHY, who gave it to the world under a belief of its truth. N. T. is very welcome to adopt the measure which he proposes.

The paper by A SINCERE FRIEND OF THE CHURCH OF ENGLAND on Mr. Daubeny's defence of his omission of a *Not*, and the Hymn by Q—Y. D. R. in our next.

TRISTIS is under consideration.

W. B. has come too late.

ERRATUM.

PRESENT NUMBER.

Page 14, running title, for *Mythological* read *Theological.*

POSTSCRIPT.

The following communication arrived too late to be inserted in its proper place.

DISTRESSES IN GERMANY.

THE Committee appointed to receive subscriptions, and to apportion relief to our suffering brethren in Germany, have published a further report of their proceedings.

Fear, they say, had been entertained, lest in the distracted state of the Continent, their bounty should fall into improper hands. Such precautions, however, had been taken as to leave very little room for apprehension on this point in the minds of the committee. By letters received from different parts of Germany, some striking extracts from which are given in the re-

port, it appears that the first remittances that had been made had safely reached their destination, and had diffused a glow of joy and gratitude, the expression of which must prove very gratifying to the subscribers, and far more than sufficient to compensate to them any sacrifices which they may have made, with a view to alleviate the severe sufferings of their brethren. Such precautions seem to have been taken by the committee, as render the misapplication of the money which may be transmitted to Germany extremely improbable, if not impossible. One letter from a gentleman in Suabia we shall give entire. It requires no comment. It must speak forcibly to the feelings of every Englishman, and we entreat their serious attention to its contents.

"In the electorate of Wertemburg, the districts that have most suffered are those of Heidenheim, Koenigsbrunn, and Blaubeuren. As it was impossible so speedily to provide such a vast quantity of provisions as was demanded, every thing that could be found was taken away without scruple, so that the poor inhabitants had nothing left for themselves. *Had the armies kept their position near Ulm but a few days longer, whole districts must have emigrated, or have been starved to death. The soldiers were not satisfied with taking all the provisions they could find, but also appropriated to themselves many other things. The tender voice of humanity seemed entirely suppressed. One whole village in our neighbourhood was entirely plundered without any act of hostility having taken place, or any offence been given, but that the inhabitants did not possess what the French soldiers required them to furnish. From the Clergyman they took literally every thing but his shirt. He, among the rest, shall partake of the benefaction from England. Several other villages met with a similar fate. Numbers of horses, which they put into requisition, as they said for a few hours, were driven on for thirty and forty hours without feeding them. Many servants and waggoners who attempted to escape, were shot; those that did effect their escape, were obliged to leave their waggons and horses behind, which the French seized, and then sold for a trifle.* NO IDEA CAN BE FORMED OF THE EXCESSES THAT WERE COMMITTED EVEN IN OUR COUNTRY. In Moreau's army last war a much better discipline was preserved. BONAPARTE ALLOWS EVERY THING TO HIS SOLDIERS, WITH SCARCELY ANY PUNISHMENT, EVEN FOR THE GREATEST CRIMES.—IT IS WITH THE MOST PERFECT TRUTH, THAT I AFFIRM, NO NATION CAN SACRIFICE TOO MUCH, IN ORDER TO MAINTAIN HER HONOUR AND INDEPENDENCE, AND TO PROTECT HERSELF FROM SIMILAR OUTRAGES. GERMANY WOULD NEVER HAVE SUFFERED SO MUCH, NOR SUNK SO DEEPLY, HAD OUR PRINCES EXERTED THEMSELVES WITH ENERGY, AND BEEN PERFECTLY UNITED AMONG THEMSELVES. —*Yet still, perhaps, a man of genius and spirit may arise, a German Nelson, who may save us from entire destruction.* MAY THE NOBLE-MINDED ENGLISH NATION PRESERVE HER PRESENT UNANIMITY, AND CONTINUE VIGOROUSLY TO EXERT ALL HER ENERGY AND POWER. THEN, UNDER THE BLESSING OF GOD, SHE WILL NEVER SINK TO BE THE SLAVE OF A FOREIGN NATION, EVEN THOUGH THAT NATION SHOULD SUBJUGATE THE WHOLE CONTINENT."

The aid rendered to his Majesty's Hanoverian subjects by the Committee is gratefully acknowledged, in a letter from the first Counsellor of his Majesty's Consistory in that Electorate.

When his Majesty was made acquainted with the designs and proceedings of the Committee, he received the account with very visible emotion, and was pleased to express his most gracious approbation of both.

The Rev. Mr. La Trole has represented the distress which prevails in Upper Lusatia, Bohemia, and the adjacent parts, to be very great, and as likely to rise still higher before the next harvest. The United Brethren at Herrnhuth have exerted themselves to alleviate its pressure; but the scarcity has now begun to be felt even in their settlements. Many people, he adds, have died in consequence of the unwholesomeness of the articles they were obliged to substitute for bread. The Committee have resolved, in consequence of this communication, to employ the United Brethren, commonly called Moravians, to distribute a portion of relief in the abovementioned district, where, from their vicinity to the late scenes of conflict and devastation, a very great degree of misery is likely to prevail.

We are truly concerned to state, that accounts have this day (30th January) been received of the death of the Marquis CORNWALLIS in Bengal.

THE

CHRISTIAN OBSERVER.

No. 50. *FEBRUARY*, 1806. [No. 50. Vol. V.

Religious Communications.

To the Editor of the Christian Observer.

THE following sketch of the character of JOHN Lord HARRINGTON, Baron of Exton, is taken from *Harrington's Nugæ Antiquæ*. The Editor of that work states it to have been evidently compiled from "The Churches Lamentation for the Loss of the Godly," a sermon delivered at the funeral of this pious young nobleman, by *Richard Stock*, Pastor of Allhallows, Bread-street, London, and printed in 1614, a sermon which has now the rarity of a Manuscript.

JOHN Lord HARRINGTON, was born in 1591. He was the eldest son of the Lord and Lady *Harrington* to whose care and tuition King *James* committed the education of his daughter *Elizabeth**, who was afterwards married to *Frederick* Prince Elector Palatine. Both Lord and Lady Harrington were persons eminent for prudence and piety, who carefully educated this their son both in religion and learning; and he, thankful for the care and honour received from them, returned honour to them again with advantage, being no less honourable to them than they were to him.

He was of an excellent wit, firm memory, sweet nature, and prompt to learning; so that in a short time he was able to read Greek authors, and to make use of them in their own language. He spake Latin well, wrote it in a pure and grave

"Doth not this surpassing joy,
Ever freed from all annoy,
Me inflame? And quite destroy
Love of every earthly toy?

O how frozen is my heart!
O my soul how dead thou art!
Thou, O God, must strength impart:
Vain is human strength and art.

O my God, for Christ his sake,
Quite from me this dulness take:
Cause me earth's love to forsake,
And of heaven my realm to make."

"O enlighten more my sight,
And dispel my darksome night,
Good Lord, by thy heavenly light,
And thy beams most pure and bright."

"What care I for lofty place,
If the Lord grant me his grace,
Shewing me his pleasant face;
And with joy I end my race?"

"O my soul of heavenly birth,
Do thou scorn this basest earth,
Place not here thy joy and mirth
Where of bliss is greatest dearth.

From below thy mind remove,
And affect the things above:
Set thy heart and fix thy love,
Where thou truest joys shalt prove."

* A letter in the Talbot papers from Sir Thomas Chaloner to the Earl of Shrewsbury, October 18, 1603, says, "The Lady Elizabeth is given in custody to the Lord Harrington, who hath undertaken to defray her charges for £.1800 yearly," see Lodge's Illustrations of British History, iii. 204.

The blessed fruits of the care of Lord Harrington in the education of the Princess Elizabeth, (she was grandmother of George the First) were very conspicuous in her after life. I am unwilling to withhold from your readers a trait of the piety of this unfortunate Princess, which appears in the same volume from which I have taken the account of the young Lord Harrington. A copy of verses composed by her, and addressed to Lord Harrington her preceptor, is there inserted. The whole is too long to be transcribed at present, and the poetry is of a kind which does not entitle it to any peculiar distinction. But the sentiments throughout are noble and elevated: in a word, they are truly Christian. Permit me to subjoin a specimen of them. Speaking of the happiness of heaven, the pious Princess thus proceeds:

style, and was able to confer with any stranger, readily and laudably, in the French and Italian tongues; understood the authors which he read in Spanish; and for arts was well read in logic, philosophy, and the mathematics. He made a good progress in the theoretic part of the art military and navigation, so that he wanted nothing but practice, to make him perfect in both. His understanding in heavenly matters, and the mysteries of salvation, was so admirable, that there was scarcely any question could be propounded to him, about those matters, unto which he was not able to give an understanding and quick answer*.

Being well grounded in religion and learning at home, his noble father sent him to travel abroad in France and Italy, that by experience he might ripen that knowledge which he had before gained: and for a guide and tutor for him in his travels, he chose and sent over one Master *Tovey*, a grave and learned religious man, and formerly the head master of the Free-school at Coventry. But how dangerous a thing it is for religious gentlemen to travel into these popish countries, may appear by the example of this nobleman and his tutor, whose sound religion and heavenly zeal for the truth being taken notice of by the Jesuits, they took their opportunity to administer a slow-working poison to them; that seeing they had no hopes of corrupting their minds, they might destroy their bodies, and bring them to their graves.

Of this poison, Mr. *Tovey*, being aged, and so less able to encounter with the strength of it, died, presently after his return to England. But the Lord Harrington being of a strong and able body, and in the prime of his age, bore it better, and conflicted with it longer: yet the violence of it appeared in his face, presently after his return, and not long after hastened his death†.

He was eminent for sobriety and purity. His lips were never heard to utter an impure or unseemly speech, which was the more admirable, considering that he was in the warmth of youth, living in the court, and had been a traveller into those countries (Italy and the Venetian States) which are schools of impurity, whence few return such as they went out. And indeed he took the right way to preserve his mind from being corrupted. He spent not his time in courting of ladies, and contemplating the beauty of women; but he preferred his books before their beauty, and, for his society, chose men of parts and learning for arts and arms. Besides he was very temperate in his diet; frequent in fasting; and hated idleness and much sleep. In the night, when he lay awake, to prevent the intrusion of improper thoughts, he exercised his mind with heavenly meditations.

His justice, so far as he had occasion to show it, was very exemplary. He dealt honourably and honestly with every body he had to deal with. And, whereas his father had contracted great debts by his prince-like housekeeping, and other public and private occasions, he was very solicitous for the discharge of the same, giving power to his executrix to sell part or all his land, if need were, therewith speedily to discharge the creditors. And being asked, when the writing was drawn up, whether he assented to it, he answered, "Yea, with all my heart, for my honour and my honesty, are my nearest heirs."

But the splendour of his religion

* Fuller observes, with his characteristic quaintness, that this young nobleman "did not count himself privileged from being good by being great: his timely piety rising early did not soon after go to bed, but continued watchful during his life." (*Worthies of Somerset.*)

Gataker in his "Discourse Apologetical," 1654, styles the young Lord Harrington "a mirror of nobility;" and Dr. Birch has made honourable mention of him in his life of Prince Henry, p. 118 *& seq.*

† Possibly some part of this statement may be referred to the violent prejudices of the times.

outshined all his moral and natural accomplishments. This was the temple that sanctified the gold, and the altar that sanctified the offering: this was that which ennobled his sobriety, justice and other virtues: and this appeared both by his private and public exercises of piety, which were rare in a young man, more rare in a young nobleman, and hardly found in such a measure in any man of what age or condition soever. He usually rose every morning about four or five o'clock, seldom sleeping above five or six hours at a time. When he first waked, his constant care was to set his heart in order and fit it for holiness all the day after, offering the first fruits of the day, and of his thoughts, unto God. Being up, he read a chapter out of the holy Scriptures; then with his servants in his chamber he went to prayer; then did he spend about an hour in reading some holy treatise to enliven his affections, and increase his knowledge. He read over Calvin's Institutions, and Rogers's Treatise*; which were his two last books. Before dinner and supper, he had a psalm, chapter, and prayer, in his family, and prayer after supper. And besides those public duties, he prayed privately every morning in his closet, after which he betook himself to some serious study for three or four hours together, except he was interrupted by special business. The residue of the morning he spent in converse with his friends, riding the great horse, or some such other honest and noble recreation, till dinner time. Thus avoided he idleness, and prevented temptations which commonly ensue thereon. Presently after dinner, he retired into his study to meditate on sermons he had lately heard; or, if he was disappointed of that opportunity, he neglected not to take the first that was offered to him: yea, many times, in his travels by land or by water, he thus busied himself. The rest of the afternoon he spent in business, study of histories, the art of war, mathematics, and navigation; wherein he attained to a great measure of perfection. After supper, he prayed with his servants, and then withdrew himself into his study, where he kept a diary or day book†, wherein he recorded what he had done that day; how he had offended, or what good he had done; what temptations he met with, and how he had resisted them. And surveying his failings, he humbled himself to God for them; and for such failings as were fit to be known only to God and his own soul, he wrote them down in a private character, which none could read but himself, and then betook himself to his rest. To prevent evil thoughts before sleep, one that waited on him in his chamber read a chapter or two to him out of the holy Scripture; and this practice he continued for four years before his death. And that his public as well as private care to walk with his God might the better appear, the use of his time in the means of God's worship bore sufficient testimony: being a most religious observer of the Lord's day, both in public and private duties; yet preferring the public before the private, so that though he had an household chaplain, yet he ever frequented the public assemblies twice a day. Yea, whilst he was a courtier, and if his occasions cast him into a place where the word was not preached, he would ride to some other place, many miles, rather than want it. Immediately after sermon he withdrew himself from company for about half an hour, to meditate

* "Of the privileges which belong to every true Christian," wherein, says Culverwell, is fully laid out what special favours and benefits God hath provided for his children, both in this life, in all the several estates thereof, and in the life to come. Treatise of Faith, 1622.

† He was one of the first, according to Fuller, who began the pious fashion of a diary, wherein he registered, not the injuries of others done to him, but his own failings and infirmities toward his divine Master. *(Worthies, ubi sup.)*

and apply what he had heard to his soul. After the evening sermon, two of his servants having written, he caused them to repeat both the sermons in his family, before supper; and such was his memory, that he could usually repeat more than they had written. Then wrote he them down in his book, and prayed himself with his family, wherein he had an excellent gift. And by way of preparation to the sabbath, every Saturday night he used to call himself to a strict account how he had spent the whole week: and accordingly he humbled himself to God for his failings, and returned praise for mercies received from him. On the sabbath morning, rising betimes, he used (as he was making himself ready) to repeat to his servants those sermons he had heard the Lord's day before. He used, monthly, to receive the sacrament of the Lord's Supper; and to fit himself to feast at the Lord's table, he kept a private fast the day before. And then he looked over his books for his carriage that month, and spent the whole day in prayer and meditation and self-examination, observing how it was with him since his last receiving; what progress he had made in piety; how he had thriven in grace, and what more strength he had gotten over his corruptions. Thus he spent the whole day, not coming out of his study till about supper time. Also the morning before he received, he read 1 Cor. xi. wherein is contained the institution of the Lord's Supper. And to his servants that were to communicate with him, he read a little treatise wherein the right manner of communicating was contained. Besides these monthly fasts, he kept many other days of afflicting his soul, upon sundry occasions. He was wondrous attentive in hearing the word of God preached or read; and carried himself wondrous and exceedingly reverent therein, knowing that he was in the presence of God, and shewing thereby that when he came to hear not the word of man but God, he willingly laid down his honour at Christ's feet. To avoid ostentation or the appearance of it in his private duties, he never admitted any one either to his prayers or repetition of his sermon in and with his family, but only one friend that was most intimate with him. And thus was this holy servant of Christ *blameless and pure*, and this child of God, *without rebuke in a naughty and crooked generation, amongst whom he shined as a light in the world, holding forth the word of life, that* he *might rejoice in the day of* Christ's *coming that* he *had not run in vain, nor laboured without fruit.*

He further manifested the sincerity of his religion by his love to all that were truly godly, especially to faithful and painful ministers; as also by his mercy and charity to the needy saints and poor members of Jesus Christ. After his return from his travels, by way of thankfulness to God, he gave yearly, by the hand of a private friend, twenty pounds to the poor. And the second sabbath after his landing in England, having spent the day before with his tutor Mr. *Tovey*, in prayer, fasting, and thanksgiving, he heard the word, received the sacrament, and gave to the poor of that parish five pounds. And besides, he gave forty pounds to be bestowed upon poor ministers and other Christians, for the relief of their necessities. Yea, such were his bowels of tender mercy, that he gave a tenth part of his yearly allowance, which was a thousand pounds, to pious and charitable uses; besides much that he gave occasionally, as he travelled or walked abroad, &c. Also, all his other graces were beautified by the ornament of admirable humility; which is rarely found in persons so honourable and honoured both of God and man.

From the first day of his last sickness, he strangely apprehended the approach of his death, and therefore accordingly prepared himself for it. Besides his private meditations, he called often others to pray for him,

and often prayed himself. He made confession of his sins and often confessed his faith, and an undoubted hope of salvation by Christ Jesus; professing, with so much cheerfulness, that he feared not death in what shape soever it came. He uttered many heavenly speeches, desiring to be dissolved, and to be at home with God his Father; professing, not above two hours before his death, that he still felt the assured comforts and joys of his salvation by Christ. And when death itself approached, he breathed forth these longing expressions: "O thou my joy! O my God! when shall I be with thee!" and in the midst of such desires, sweetly and quietly resigned up his spirit unto God, anno Domini, 1613, aged 22 years*.

SKETCHES OF THE REFORMATION, NO. X.

BISHOP LATIMER.

THE extracts inserted in your last number from the sermons of Bishop Latimer, had an almost exclusive reference to the much contested subject of predestination and election. On this doctrine we find that venerable prelate adopting a moderation of sentiment and a latitude of language, which, however creditable they may be to him in the eye of the Christian Observer, will be little relished by the bigoted systematizers of either party. Leaving it to them to settle to which of the two systems that divide the pious divines of the present day, Bishop Latimer approached most nearly, I will proceed to exhibit his sentiments on a point respecting which there will be no variance of opinion among real Christians, whether they belong to the Arminian or the Calvinistic school: I mean *the method of a sinner's salvation.* And here, only a very small proportion of the numerous passages which present themselves need be adduced. Take the following as a fair specimen.

"Whosoever from the bottom of his heart is sorry for his sins, and studieth to leave them and live uprightly, and then believeth in our Saviour, confessing that he came into the world to make amends for our sins, this man or woman shall not perish, but have forgiveness of sins, and so obtain everlasting life. And this, God revealeth especially in the New Testament, where our Saviour saith, 'Whosoever believeth in me hath life everlasting,' where we learn that our Saviour is ordained of God to bring us to heaven, else we should have been all damned world without end." *Fourth Sermon upon the Lord's Prayer*, p. 142.

"The Scripture witnesseth that 'there is full and plenteous redemption by Christ.' But how shall I get that? How shall I come unto it? By faith. Faith is the hand wherewith we receive his benefits, therefore we must needs have faith. Faith bringeth Christ, and Christ bringeth remission of sins;" "and remission of sins bringeth everlasting life." *Sixth Sermon upon the Lord's Prayer*, p. 165.

"Do I in forgiving my neighbour his sins deserve at God's hand forgiveness of mine own sins? No, no, God forbid, for if this should be so, then farewell Christ"—"it is very treason wrought against Christ;" "in him only, and in nothing else neither in heaven nor earth is our remission of sins; unto him only pertaineth this honour. For remission of sins, wherein consisteth everlasting life, is such a treasure that

* "He lived out all his days," says Fuller, "in the appointment of Divine Providence; not *half* of them according to the course of nature, not *half a quarter* of them according to the hopes and desires of the lovers and honourers of virtue in this nation, especially of the Society in Sydney College, Cambridge, whereto he was a most bountiful benefactor." (*Worthies, ubi sup.*)

"His estate," says Granger, "was inherited by his two sisters, Lucy, Countess of Bedford, and Anne, wife of Sir Robert Chichester." His portrait is in the *Heroologia.*

passeth all men's doings. It must not be our merits that shall serve, but his. He is our comfort, he is the majesty of God, and his blood-shedding it is that cleanseth us from our sins. Therefore whosoever is minded contrary to this, he robbeth Christ of his majesty, and so casteth himself into everlasting danger." "So you see as touching our salvation, we must not go to work to think to get everlasting life by our own doings. No this were to deny Christ's salvation." "As touching our good works which we do, God will reward them in heaven, but they cannot get heaven. Therefore let every man do well, for it shall be well rewarded: but let them not think that they with their doings may get heaven, for so doing is a robbing of Christ." *Ib.* p. 166.

"They that will leave such wickedness, and will live conformable unto God's word, and then believe in Christ our Saviour, trust and believe to be cleansed from their sins through his death and passion, no doubt they shall hear this joyful sentence of Christ our Saviour, 'Come to me ye blessed of my Father,' &c." *Sermon on Luke* xxi. p. 255.

"The will, pleasure, and counsel of God is, to receive only those which come to him in the name of his son our Saviour, which know themselves, lament their own sins, and confess their own naughtiness and wickedness, and put their whole trust and confidence only in the Son of God the redeemer of mankind. *Sermon on Christmas*, 1552, p. 268.

"That the law could not do, for it was letted by the flesh:—what can the law do when it hath no let? It can justify, but it was weak through the flesh; man was not able to do it: the lack was in us; for we are wicked and the law is holy and good. But that which we lacked the same hath God fulfilled and applied. He hath sent his son to supply that which man's works could not do, and with his fulfilling of the law and painful death he merited, that as many as believe in him though they had done all the sins in the world, yet shall they not be damned, but are righteous before the face of God, believing in Christ: so that remission of sins and everlasting life may be sought no where else but only in Christ." *Sermon on Twelfth Day*, 1553, p. 293.

"We must come to Jesus which is the right and true Saviour, 'He it is that hath saved us from sin.' Whom hath he saved? His people. Who are his people? All that believe in him, and put their whole trust in him, and those that seek help and salvation at his hands, all such are his people." *Sermon on the first Sunday after Epiphany*, 1552, p. 295.

"Here thou seest whereon hangeth thy salvation, namely believing in the Son of God, which hath prepared and gotten heaven for all those that believe in him and live uprightly according to his word: for we must do good works, and God requireth them of us: but yet we may not put our trust in them, nor think to get heaven with the same, for our works are wicked and evil, and the best of them be unperfect." *Ib.* p. 297.

"Let us come unto Christ, for he is the Saviour of mankind, and he is the only helper. He saveth our souls by his word, if when we hear we believe the same." *Sermon on the third Sunday after Epiphany*, p. 306.

"Those which die repentantly, and are sorry for their sins, cry God mercy, be ashamed of their own wickedness, and believe with all their hearts that God will be merciful unto them through the passion of our Saviour Christ, shall come into everlasting felicity." *Sermon on fifth Sunday after Epiphany*, p. 317.

It would be easy to multiply passages to the same effect, all shewing that, according to Bishop Latimer, salvation is only through Christ, of grace and not of works. But what, it may be asked, were more particularly the sentiments of this prelate

on the much contested points of justification, and of the relative importance of faith and works with reference to that blessing? His sentiments on these points might be satisfactorily gathered by any candid reader from the extracts which have already been given. But as all readers are not of this description, I shall now proceed to cite a few passages, which will place the matter beyond the reach of cavil and objection.

Describing the office of a preacher; he observes, that "he hath first a busy work to bring parishioners to a right faith, as Paul calleth it; not a swerving faith, but a faith that embraceth Christ, and trusteth to his merits, a lively faith, a justifying faith, a faith that maketh a man righteous without respect of works: AS YE HAVE IT VERY WELL DECLARED AND SET FORTH IN THE HOMILY*. *Sermon preached 18th January*, 1548, p. 17.

"As many as believe in Christ shall be the children of God." "When we believe in him it is like as if we had no sins. For he changeth with us: he taketh our sins and wickedness from us, and giveth unto us his holiness, righteousness, justice, fulfilling of the law, and so consequently everlasting life: so that we be like as if we had done no sin at all, for his righteousness standeth us in so good stead, as though we of ourselves had fulfilled the law to the uttermost." *First Sermon on Lord's Prayer*, p. 122.

St. Paul (1 Cor. xiii.) calleth faith nothing without charity. "Some have thought that St. Paul spake against the dignity of faith: but you must understand that St. Paul speaketh not here of the justifying faith wherewith we receive everlasting life; but he understandeth by this word faith, the gift to do miracles, to remove hills. *This I say to the confirmation of this proposition* FAITH ONLY JUSTIFIETH: this proposition is most true and certain." *Sermon on John* xv. p. 265.

"Such is the office of Christ—to deliver us from the law and the wrath of it. The law requireth a perfect righteousness and holiness: now all they that believe in Christ, they are holy and righteous, for he hath fulfilled the law for us which believe in him: we be reputed just through faith in Christ." "Our works are not able to make us just and deliver us from our sins: but we are just by this, that our sins are pardoned unto us, through the faith which we have in Christ our Saviour." *Sermon on Twelfth Day*, p. 292, see also p. 293.

"Leave all papistry, and stick only to the word of God, which teacheth thee that Christ is not only a judge, but a justifier, a giver of salvation, and a taker away of sin; for he purchased our salvation through his painful death, and we receive the same through believing in him, as St. Paul teacheth, saying, Rom. iii. 4, 'freely ye are justified through faith.' In these words of St. Paul all merit and estimation of works are excluded and clean taken away. For if it were for our works sake, then were it not freely. Whether will you now believe St. Paul or the Papists?" "We must be justified, not through our good works, but through the passion of Christ." *Sermon on the first Sunday after Epiphany*, p. 296, 297.

"What is a just man? He is just that believeth in our Saviour: those which believe in Christ are justified before God." *Ib.* p. 300.

"Faith is like a hand wherewith we receive the benefits of God: and except we take his benefits with the hand of faith we shall never have them." "God will justify us if we believe in him." *Sermon on the third Sunday after Epiphany*, p. 307, 308.

* It will scarcely be argued by the sturdiest maintainer of that prevailing system of theology, which would admit our works to an equal participation with faith in the office of justification, that Latimer did not understand the drift of the homilies, which had just been published when he preached this sermon.

"All are and must be justified by the justification of our Saviour Christ, and not by our own well doings." "For if we believe in him then are we made righteous." "St. Paul saith that those that are just, that is, those that are justified by faith, and exercise faith in their living and conversation, 'they shall shine like unto the sun in the kingdom of God'." *Sermon on the fifth Sunday after Epiphany*, p. 318, 319.

But it becomes of importance to enquire what was the nature of that faith, which Bishop *Latimer* has thus uniformly represented as the sole medium of our justification, and what were the effects which he ascribed to it, as necessary evidences of its existence. On this point also, he is very full and explicit. Let a few short extracts suffice.

"Faith hath *ever* going before her the confessing of sins: she hath a train after her, the fruits of good works, the walking in the commandments of God. He that believeth will not be idle: he will work: he will do his business. So if you will try faith, remember this rule: consider whether the train be waiting upon her. If you have another faith than this, you shall have weeping and gnashing of teeth." *Seventh Sermon before King Edward*, p. 87.

"How shall our hearts be purified and cleansed? through faith." *Sermon on All Saints*, p. 19.

"Faith must not only be in our mouth, but in our hearts: we must not only talk of the Gospel; we must follow it in our conversations and livings." "Now we may try ourselves whether we have this faith or not: if we lie in sin and wickedness, care not for God's word and his holy commandments, but live only according to our lusts and appetites, then we have not this faith: when we be slothful, when we be unchaste, swearers, or unmerciful to the poor, then we have not this faith, so long as we be in such sins. But if we hear God's word, believe and be content to live after it, leave our sins and iniquities, then we have that faith, of which St. Paul speaketh here." *Sermon on the twenty-first Sunday after Trinity*, p. 201.

"This faith must not be only a general faith, but it must be a special faith, for the Devil himself hath a general faith." "But I say that every one of us must have a special faith. I must believe for myself, that his blood was shed for me. I must believe that when Christ saith, 'Come to me all ye that labour, &c.' Christ calleth me unto him, that I should come and receive everlasting life at his hands." *Sermon on the first Sunday in Advent*, p. 229.

"St. Paul speaketh not here (1 Cor. xiii. 2.) of this lively justifying faith; for this right faith is not without love, for love cometh and floweth out of faith. Love is a child of faith, for no man can love except he believe, so that they have two several offices, they themselves being inseparable." "Love may be called the chiefest, yet we must not attribute unto her the office which pertaineth unto faith only; for though love be greater, yet it is not her office to save." *Sermon on St. Simon and St. Jude's Day*, p. 265.

"Love is the daughter, and faith is the mother. Love floweth out of faith: where faith is there is love: but yet we must consider their offices: faith is the hand wherewith we take hold of everlasting life." *Ib.* p. 267.

"That man is in good case that can be content to fight and strive with sin, and to withstand the Devil and his temptations, and calleth for the help of God, and believeth that God will help him and make him strong to fight. This man shall not be overcome by the Devil. And whosoever feeleth this in his heart, and so wrestleth with sin, may be sure that he hath faith, and is in the favour of God. If thou wilt have a trial of thy faith, do this. Examine thyself towards thine enemies. He doth thee harm: he slandereth thee or taketh away thy living from thee. How shalt thou now use thyself towards such a man? If thou canst

find in thine heart to pray for him, to love him with all thy heart, and forgive him with a good will all that he hath sinned against thee; if thou canst find this readiness in thy heart, then thou art one of those which hath faith." *Sermon on the fifth Sunday after Epiphany*, p. 319.

The doctrine of the venerable Bishop on the subject of Good Works, (taking good works in its large sense as including holy dispositions of mind) will be found to be in exact consistency with the views which appear in the above extracts. The performance of them he represents as of primary and indispensable obligation, and the neglect of them as utterly inconsistent with a Christian hope. But yet he vigorously opposes the error of those who make our justification to depend on our works, or who attribute any merit to them in the sight of God. To Christ, and not to our own doings, which are sinful and imperfect, Latimer uniformly ascribes the salvation of the soul. The extracts already given, might be deemed sufficient to establish these positions: but it may not be improper to add a few more which, if possible, are still more directly in point.

"Let your body," says he, "be clothed in the armour of righteousness, ye may do no wrong to any man, but live in righteousness: ye must live rightly in God's law, following his commandments and doctrine." p. 3. And yet, he adds, "as touching our salvation and eternal life it must be merited, not by our own works, but only by the merits of our Saviour Christ:" "yet hath God such pleasure in good works which we do with a faithful heart, that he promiseth to reward them with everlasting life." p. 193. "We shall all come before the judgment seat of Christ, and there receive every one according to his deserts: after his works he shall be rewarded of Christ." p. 245. For though they, viz. those who are saved, "will not be able to fulfil the law of God to the uttermost, yet for all that God will take their doings in good part for Christ his son's sake." p. 251.

"You will say now, here is all faith, faith, but we hear nothing of good works, as some carnal people make such carnal reasons like themselves; but I tell you we are bound to walk in good works, for to that end we are come to Christ, to leave sin, to live uprightly, and so to be saved by him. But you must be sure to what end you must work," "not to win heaven withal, for if we should do so, we should deny Christ our Saviour, despise and tread him under feet." "We must first be made good before we can do good. We must first be made just, before our works please God: for when we are justified by faith in Christ, and are made good by him, then cometh our duty, that is, to do good works, to make a declaration of thankfulness." p. 294. "And as concerning our good works, they are imperfect and not so agreeable to the law of God, who requireth most perfect works; by the which it appeareth that the best works which are done by man are not able to get or deserve salvation." p. 297. "If we shall be judged after our own deservings, we shall be damned everlastingly." p. 296. "We must seek our salvation not in our works but in Christ. Our works be evil and imperfect, and evil works deserve anger, and imperfect works are punishable and not acceptable, and deserve no heaven but rather punishment." p. 298. "Man's salvation cannot be gotten by any work: life everlasting is the gift of God. True it is that God requireth good works of us, and commandeth us to avoid all wickedness. But for all that we may not do our good works to the end to get heaven withal, but rather to shew ourselves thankful for what Christ hath done, who with his passion hath opened heaven to all believers, that is, to all those that put their hope and trust, not in their deeds, but in his death and passion, and study to live well

and godly, and yet not to make merits of their own works, as though they should have everlasting life for them." p. 321.

And here, before I close this sketch, I must warn my readers against inferring, as they may be apt to do, from the above extracts, that the example of Latimer may be adduced to sanction that general and *merely* doctrinal strain of preaching, which some preachers of the present day deem it their duty to adopt. I confess, Sir, that I am one of those who regard such a mode of preaching as a great evil, and as one of the chief causes of the inconsistencies which are but too visible in the conduct of many who profess to be religious characters. On this subject I feel disposed to concur entirely with a judicious writer in your Miscellany, who subscribes himself *A Friend to practical Preaching*, (see vol. for 1804, p. 463 and 659), and whose papers I warmly recommend to the consideration of my clerical brethren. Bishop *Latimer* was very far indeed from giving any countenance to this mistaken and pernicious practice. On the contrary, he was in the habit of denouncing, with the utmost plainness and particularity, the reigning vices of the people among whom he laboured; imitating in this respect the conduct of John the Baptist, and of our Lord himself. Innumerable instances to this effect might be produced from his volume of sermons; but as a great many of them have already been collected by Mr. *Gilpin*, and published in his account of the life of Bishop *Latimer*, a work which is sufficiently easy of access, it seems unnecessary to occupy your pages with detailing them. Q.

To the Editor of the Christian Observer.

Amongst the various hints which have from time to time been given for the advantageous perusal of the Holy Scriptures, I do not remember to have met with any observation on the expediency of using marginal references; or to have conversed with persons to whom such a practice was familiar. Having derived much pleasure and instruction from this mode of reading, I venture to recommend it to the attention of Christians who have leisure in their retirements. Those who have not made the experiment, can scarcely imagine what light will frequently be thrown upon the most interesting subjects, and how beautifully the Old and New Testament harmonize with and elucidate each other when thus compared. Mr. Scott's edition of the Bible is in this respect an invaluable work, and with a Concordance, will supply materials for an investigation of Scripture that may greatly enhance the pleasures of closet devotion. Suppose one hour in a week were employed in examining and transcribing corresponding passages; the amount at the end of a year would be considerable; and a rich assemblage of Gospel doctrines, precepts, and promises, suitably arranged under different heads, would be the reward of a diligent search after those hidden treasures of wisdom and knowledge contained in the Sacred Writings.

Permit me to offer a specimen, which may serve more fully to illustrate my meaning. The verse that came under review a short time since was Ecclesiastes v. 1. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools."

The first clause implies, that *reverence* in worship is required, which the following texts confirm:

Genes. xxviii. 16, 17. "Surely the Lord is in this place, and I knew it not." "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven."

Exod. iii. 6. "The place whereon thou standest is holy ground."

Levit. x. 3. "I will be sanctified in them that come nigh me."

Psal. lxxxix. 7. "God is greatly

to be feared in the assembly of his saints, and to be had in reverence of all of them that are about him."

Heb. xii. 28. "Let us therefore have grace, whereby we may serve God acceptably with reverence and godly fear."

The next clause presents to us the necessity of attention in worship. "Be more ready to hear, &c."

Matt. xi. 15. "He that hath ears to ear let him hear."

Mark iv. 24. "Take heed what you hear."

Luke viii. 18. "Take heed therefore how ye hear."

Luke xi. 28. "Blessed are they that hear the word of God and keep it."

Acts x. 33. "Now therefore we are all here present before God, to hear all things that are commanded thee of God."

Acts xvii. 11. "They received the word with all readiness of mind."

James i. 19. "Let every man be swift to hear."

Luke xix. 48. "The people were very attentive to hear him."

Acts xvi. 14. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

1 Pet. ii. 1. "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word that ye may grow thereby."

The third idea in the text appears to be that spirituality in worship is essential to render it acceptable: and this directs us to the great medium of intercourse between God and man, even Jesus Christ, whose soul was made an offering for sin, and through whom alone we can "approach boldly unto the throne of grace, that we may obtain mercy to pardon and find grace to help in time of need." "Be more ready to hear than to offer the sacrifice of fools."

Genes. iv. 4. "The Lord had respect unto Abel and to his offering, but unto Cain and to his offering, he had not respect."

Heb xi. 4. "By faith Abel offered unto God a more excellent sacrifice than Cain."

1 Sam. xv. 22. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams."

Psal. l. 5. "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

Psal. li. 17. "The sacrifices of God are a broken spirit."

Prov. xv. 8. "The sacrifice of the wicked is an abomination unto the Lord; but the prayer of the upright is his delight."

John iv. 23. "True worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

John iv. 24. "God is a spirit, and they that worship him must worship him in spirit and in truth."

Heb. x. 12, 14. "This man after he had offered one sacrifice for sins, for ever sat down at the right hand of God," "for by one offering, he hath perfected for ever, them that are sanctified."

Heb. x. 22. "Having therefore boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart.

Rom. xii. 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

1 Pet. ii. 5. "Ye also are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Heb. xiii. 15. "By him therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks (or confessing) to his name."

If you, Sir, deem these remarks

worthy of notice, and tending to general usefulness, they are at your service,

CONCORDIA.

For the Christian Observer.

ON THE EVIL OF VIOLATING TRUTH.

Truth and justice are duties nearly allied together, truth being in words what justice is in deeds. And the same arguments which require justice to be practised amongst mankind, require also the practice of truth. Truth is often represented in Scripture as a glorious and distinguishing attribute of the blessed God: and in his sight all kinds of fraud and deceit are declared to be abominable. Truth requires that every thing should appear as it really is. And of so important and extensive a nature is this virtue, so nearly allied to every thing that is great and good, that it is, on the one hand, by the propagation of truth that the interests of holiness, and the happiness of man are promoted; while, on the other, sin and misery are propagated by fraud and deceit. The sin which first brought death and ruin into the world, was introduced by a lie. Satan deceived our original parents, by first exciting a doubt concerning God's veracity, and then by telling a direct untruth. And as it is the glory of God that he is the God of truth, so it is the characteristic of Satan that he is the father of lies. He supports his kingdom by deceit. His temptations consist in conveying false impressions;—false impressions of God, as harsh, severe, tyrannical;—false impressions of the service of God, as unreasonable, and attended with gloom and misery;—false impressions of the nature of true happiness, which he represents to consist in things of a totally different nature from those in which it really consists;—false impressions of this world, as good and desirable, while the Scripture speaks of it as vain and unsatisfying;—false impressions of sin, as the source of pleasure, though in truth it is ever followed by pain and avenged by death;—false impressions of the nature of religion, as consisting in foolish and unprofitable rites, absurd ceremonies, and superstitious practices. Thus the reign of sin is the reign of ignorance, and its whole empire is supported by lies and deceit. Truth therefore is justly represented as light; and to discern it, the understanding is enlightened by the Holy Spirit of God, who reveals things as they are, and manifests them in their true and proper colours, and not as they appeared to us in the ignorance and blindness of our minds. Hence the whole of religion has been represented by some writers as the discovery of truth; and the foundation of virtue has been laid in its being according to truth. Very justly also is the Gospel styled truth, because it truly reveals God to us, shewing him to be a Being as entirely different from what Satan and our own minds had represented him to be, as it is possible to conceive;—as so full of mercy and love as to have sent his only begotten son to die for sinners. Wonderful display of goodness! This one fact affords a luminous exhibition of the true character of God, which may stand in the place of the most laboured comment. It proves to us that his goodness must be infinite; that his yoke must be easy; that his commands must be light; that his care and tenderness for his creatures must be unlimited; for "he that spared not his own son but gave him up for us all, how shall he not with him also freely give us all things?"

My reason for dwelling so long upon this part of my subject is to convey an adequate idea of the nature and value of truth. There is perhaps no sin which is regarded in so slight a point of view as that of *lying*. In general the evil of it is estimated entirely by its consequences. If for instance a person tells a lye in order to injure his

neighbour, he is thought to have committed a very criminal act, because it is an act of injustice, and is attended with injurious effects. But if a person tells a lye merely to screen himself from punishment, or to advance his own interests, without any apprehension of immediate injury to others, his fault is considered as of a very venial kind. "It does no harm," it is said, "to any one." Now, in opposition to this erroneous idea, I would wish to inculcate upon the minds of my readers the evil of lying *in itself*, as a branch of that general system by which the Devil maintains his empire in the world; and to lead them to consider it as a practice entirely contrary to God, to godliness, to excellence, to knowledge, to wisdom, to every thing that is great and good and useful in the world. I wish them to be thoroughly convinced that it is absolutely impossible to be renewed in the spirit of our minds, unless the foundation is laid in an inviolable regard to truth, and a sacred reverence for its authority: and that therefore to tell a lie, on whatever account, is a heinous sin in itself: and that a liar, so far as he is justly chargeable with this sin, is necessarily under the influence of the father of lies.

But there remains another view to be taken of the intrinsic evil of lying: I mean its being most positively and directly forbidden by God. And this it is which in any case constitutes the grand malignity of sin. It is utterly unchristian therefore to reason, as many do, only upon the injurious consequences of an action, as if in these consisted its whole guilt. It ought surely to be sufficient to satisfy the mind of a Christian, that a thing is sinful, to say that it has been forbidden by God Now God has marked the practice of lying with peculiar reprobation. "Hear the word of the Lord ye Children of Israel, for the Lord hath a controversy with the inhabitants of the land. By swearing and *lying* they break out," break out as it were in open defiance of God, "therefore shall the land mourn." "*Lying* lips are an abomination to the Lord: but they that deal truly are his delight." "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things, who have said, with our tongue will we prevail, our lips are our own; who is Lord over us?" "Lie not one to another." "All *liars* shall have their part in the lake which burneth with fire and brimstone."

These passages will be sufficient to impress those who value the word of God with a dread of *lying* in general. Permit me however to consider more particularly some of the branches of this evil.

It is a common thing for a person, when he has done wrong, to tell *lies* in order to escape the blame which he justly deserves. And this is with many a very early habit, formed even in childhood, and continued throughout the whole course of life. Now whenever such an occasion for lying occurs, let me request the person who is tempted to it to pause for one moment, while he thus reasons with himself. "If I acknowledge my fault, I shall, it is true, be blamed; but what then? I shall have maintained my character for veracity. If I attempt to conceal my fault by telling a lie, it is probable that I shall be suspected, and my character for truth may be lost. And what confidence can be afterwards reposed in a person who is detected in telling a lie. Besides, I shall commit probably a much greater sin by telling a lie than I have already done. I shall also violate my conscience: and surely it is better that the whole world should know that I have done wrong; than that God and my conscience should be witnesses against me that I have told a lie."

I cannot but here remark, how seldom it is that people pay much regard to conscience. If they can conceal their faults from others, they think it a small matter that these

faults are known to themselves. Now, a sacred reverence for conscience is the grand characteristic of a real Christian. He does not abstain from sin because his fellow-men would become acquainted with what he had done, and his character would be lost; neither does he do good in order to be seen and applauded by men: but in both cases he consults his own conscience; and it is because it is right, that he either does, or forbears to do any particular action. We should learn therefore to fear and reverence ourselves more than we do any one else. How many persons do we meet with, whose consciences are perfectly at ease, although they are in the habit of lying whenever they can thereby promote their worldly interests! If an appeal were made to their consciences whether they had committed any evil action during the day, they would perhaps, boldly answer in the negative: and if reminded that they had told a lie, they would probably reply, "Oh, that is a mere trifle not worth mentioning." Thus do men deceive themselves, while they adopt a standard of right and wrong, wholly opposed to that which God has established in his word.

It is here important to remark, that the true excellence of Christian principles is shewn by our willingness to submit to loss or blame, rather than to commit sin. We are likely to be blamed for having done wrong; and this blame we may perhaps have it in our power to escape by telling a lie, which there is no chance that any one will be able to detect. Now such cases as these, occur perpetually in common life: and it is by our conduct on such occasions, that we may ascertain whether we will preserve our integrity at the expence of suffering blame or reproach:—whether, in short, we are true Christians: for a true Christian will rather suffer the extremity of worldly evil, than incur the displeasure of his God.

If *direct lying* is thus to be avoided as highly sinful, all approaches to it ought equally to be avoided. The Christian therefore, will take care, that he does not, for instance, hastily make *promises* which he may be unable to perform. For though he may intend at the time to perform them; yet, if they are made rashly, and without due consideration, and especially if he is conscious that he has been in the habit of promising too readily, he exposes himself to the danger of uttering a falsehood.

The Christian will also guard as sedulously against *equivocation* as against a *direct lie*. The miserable ingenuity of some persons, who think they have not been guilty of *lying*, because their words have been so managed, as to convey the false idea which they were intended to convey, while they admit of a construction consonant to truth; argues both a want of good sense, and a mean and disingenuous mind. Let such remember that God is not deceived by their sophistry. Liars they are, unquestionably, with cowardice and a mean and despicable subtlety added to their lie. Such conduct ought therefore to be abhorred by every upright and ingenuous character.

I conclude this paper with a caution to my readers against indulging a habit of *exaggeration* in common discourse. The reverence due to the sacred majesty of truth cannot be too strongly enforced upon the mind: and it becomes every person therefore to measure and guard his words habitually, that that reverence may be cherished and may appear on all occasions. There may indeed be an unnecessary and ridiculous preciseness, as there is a counterfeit of every thing that is excellent; but the indispensable obligation which lies upon us to keep truth inviolate in every relation, and even in our common modes of expression, ought strenuously to be maintained. Who shall say that one slight transgression may not be a step to another: and that the want of reverence for truth which now appears only in lesser matters may not,

when wilfully indulged, become so strengthened by habit as to discover itself on the most important occasions?

A. D.

To the Editor of the Christian Observer.

Mr. Daubeny has lately published a vindication of his conduct, in omitting the significant monosyllable NOT, in a quotation which he made in his *Vindiciæ* from the first Homily on Faith. The only edition of the Homilies in his possession, he says, was that of 1640, and in that edition the NOT is omitted. Thus far, I am happy to say, Mr. Daubeny is correct. The edition of 1640 certainly wants the NOT. Mr. Daubeny therefore stands exculpated from the charge of *wilful* misquotation*. It will be obvious, however, that those arguments respecting the nature of faith which he has made to hinge on this misquotation, gain no strength from the admission here made. In one edition of the Bible published in this country, the *not* contained in the seventh commandment was accidentally omitted. Had a divine risen up to contend for the lawfulness of adultery, and referred to the Bible in support of his theory, we should not have thought very highly of the correctness of his theological system, even if he had pleaded that the Bible distinguished by this unhappy omission was the only one to which he had access. The present case differs indeed from that which we have supposed, in this very important particular, that though both manifest a want of clearness in the understanding, the latter argues also a bad state of the heart.

That I may not be accused of unjustly imputing to Mr. Daubeny a confusion in his ideas, respecting the real sentiments of our reformers, allow me to quote the whole of the passage containing the omitted NOT, as it stands in the Homily.

"The first coming unto God, good Christian people, is *through faith, whereby, we be justified before God.* And lest any man should be deceived, for lack of right understanding thereof, it is diligently to be noted, that faith is taken in the Scripture two manner of ways. There is one faith, which in Scripture is called a dead faith, which bringeth forth no good works; but is idle, barren, and unfruitful. And this faith, by the holy apostle St. James, is compared to the *faith of Devils*, which believe God to be true and just, and *tremble* for fear; yet they do nothing well, but all evil. And such a manner of faith have the wicked and naughty Christian people, *which confess God*, as St. Paul saith, *in their mouths*, but *deny him in their deeds, being abominable, and without the right faith, and to all good works reprovable.* And this faith is a persuasion and belief in man's heart, whereby he knoweth that there is a God, and agreeth unto all truths of God's most holy word, contained in the Holy Scripture. So that it consisteth only in believing the word of God that it is true. And this is NOT† properly called faith. But as he that readeth Cæsar's Commentary, believing the same to be true, hath thereby a knowledge of Cæsar's life and notable acts, because he believeth the history of Cæsar: yet it is *not properly said*‡, that he believeth in Cæsar of whom he looketh for no help or benefit. Even so, he that believeth all that is spoken of God in the Bible is true, and yet liveth so ungodlily that he cannot look to enjoy the promises and benefits of God; although it may be said, that such a man hath a faith and belief in the words of God; yet it is *not properly said*‖ that he believeth in God, or hath such a faith and trust in God whereby he may surely look for grace, mercy,

* This was a crime with which we never charged him, even in idea. For even before we had ascertained that the edition of 1640 was without the NOT, we had attributed the omission in our own minds to some such circumstance as this; that Mr. Daubeny in transcribing the passage into his commonplace book had omitted the NOT by accident, and had afterwards referred to this transcript, and not to the original.

† This is the NOT which was omitted by Mr. Daubeny.

‡ This illustration might have corrected Mr. Daubeny's mistake, had he attended to it. The *not* is not omitted in this clause also in the edition of 1640.

‖ By this clause likewise, might Mr Daubeny's mistake have been corrected. It evidently stands in direct contradiction to his mutilated sentence. The propositions contained in the two clauses, as they now stand, are identical.

and everlasting life, at God's hand, but rather for indignation and punishment, according to the merits of his wicked life." *Homilies*, Oxford edition, 1802. p. 27.

Mr. Daubeny, in the vindication to which I have alluded, employs much pains to persuade his readers that our reformers would have expressed their meaning more correctly, had they omitted the NOT as he has done: and he intimates a doubt whether the insertion of the little word NOT be not an interpolation, which the original copy of the Homilies will not warrant; or whether the omission of it be not an emendation of the editor of this particular edition, which the general tenor of editions may not justify. Now I cannot help thinking, that this insinuation is unworthy of Mr. Daubeny. Did he then possess no means of satisfying himself on this point? Besides, can any man read the above extract from the Homilies, without perceiving that our reformers have there very clearly and consistently expressed their meaning; and that the context leaves no room for doubt with respect to the real cause of the omission in the edition of 1640? But although the case be of that kind which at once explains itself to an unprejudiced mind, and although the context affords no room for suspecting either an interpolation or an emendation of the text; yet it may prove satisfactory to you and to Mr. Daubeny to be told, that on an examination of the editions of 1547, 1563, 1623, 1633, 1635, 1676, (all black letter) 1683, 1766, and 1802, some printed before and some after that of 1640, the NOT appears in them all.

While I have the pen in my hand, I will take the liberty of adverting to another topic, on which I think justice has scarcely been done to Mr. Daubeny. I allude to the doctrine of the necessary connection between faith and works. That when Mr. Daubeny first entered the lists of controversy, he expressed himself in a very incautious, not to say erroneous manner on this subject, I admit. But in his *Vindiciæ* I read with much satisfaction the following passages, which indicate views, in this particular at least, much more correct and scriptural. "The good tree (lively faith) is necessarily productive of fruits (good works)." "By its necessary produce of good works alone can we know that any man's faith is true and lively." "When *lively* faith *has* actually taken possession of the human soul, then a general disposition to love and obedience will be found; and so long as this faith continues in a *lively* state, it must necessarily be productive of its correspondent effects, even as a fruitful tree *whilst in that state* must necessarily produce fruit." (p. 362.) If such be Mr. Daubeny's sentiments, I cannot see, for my own part, wherein they differ, on this particular point, from those of Mr. Overton or any of his opponents. When these speak of faith necessarily producing good works, they must of course mean *lively* faith; for a dead faith they affirm to be no faith at all. Where then, as far as respects this doctrine, does there exist any ground of contention? Neither Mr. Daubeny nor Mr. Overton will say of a dead faith that *it necessarily produces good works*: they unite in affirming it to be *unproductive*. And with respect to a *lively* faith, they equally unite in affirming it to be *necessarily productive*.

Yours, &c.

A SINCERE FRIEND TO THE CHURCH OF ENGLAND.

To the Editor of the Christian Observer.

IN your first three numbers for 1805, you have reviewed the third volume of the Life and posthumous Writings of Cowper, published by William Hayley, Esquire. Your account of the departed poet in this critique appeared to me remarkable, in the main, for its clearness and accuracy; but I could not help being surprised at your laying it down, as an

undeniable position, that though we discover, particularly in his early letters to lady Hesketh, traces of a mind peculiarly alive to the great concerns of eternity, and intent on the pursuit of the one thing needful, yet at a later period of his life, religion appears to have been excluded from his thoughts.

In our remarks, Sir, on the dead even more than on the living, we should use great candour and circumspection, because the dead, though themselves beyond the reach of our censure, are unable to correct our errors or prevent their effect upon others. It is this consideration, which induces me to submit a few circumstances to your notice, which upon examination may induce you in some measure to alter your opinion, or at least to soften the severity of your decision.

I have no doubt, Sir, that it was painful to you to advert to the gradual disappearance of religion from the letters of Cowper. Yet, I imagine, that disappearance, however it must needs be lamented, may in his case be partly accounted for without resorting to the supposition that religion was excluded from his thoughts.

You will recollect, Sir, that on Cowper's relapse in 1773, he took up an unalterable conviction, that all other Christians, once renewed in the spirit of holiness, might continue in the grace vouchsafed them, and become partakers of their Saviour's glory; but that he alone was doomed to perdition by an especial decree, and shut out from all hopes of returning mercy.

This dreadful persuasion abode with him till the day of his death; and though he had occasionally some faint glimmerings of hope and consolation, it induced him in general to abstain from all attempts at public or private prayer, as from blasphemy, conceiving, that as it must be useless, so it was also an abomination for him to pray, when he was sentenced to everlasting destruction.

Consider, Sir, what it is to live under a persuasion like this, for the greater part of thirty years! Surely a heart unsubdued by the grace of the Holy One, must have sunk under such inconceivable anguish, and been tempted, even to charge God with injustice. But we find Cowper resigned, even under these agonizing reflections. He was miserable indeed: for the hidings of God's face are misery itself. But though he had no hope, yet he took up his cross with patience, and in the midst of his sufferings declared, that if holding up his finger would save him from endless torments, he would not do it against the will of God.

It is not possible to believe, that a being who, because it was the will of God, could submit with such resignation to afflictions so intolerable, should be what he thought himself, utterly a castaway. Yet, I confess, it is not a little surprising, that at a time, when he was thus fearfully looking for the judgment of God's wrath, he could have been diverted for a moment from those awful apprehensions by any earthly pursuits or engagements. Above all it would have surprised me, that he should have been able to enter with such spirit as he seems to have done into those sallies of wit and turns of humour, which abound in his subsequent letters, had he not told us a different tale in one to Mr. Hayley. "I am not what I affect to be, my dearest brother. I seem cheerful upon paper sometimes, when I am absolutely the most dejected of all creatures. Desirous however, to gain something myself by my own letters, unprofitable as they may and must be to my friends, I keep melancholy out of them as much as I can, that I may, if possible, by assuming a less gloomy air deceive myself, and by feigning with a continuance improve the fiction into reality."

With this clue I think, Sir, we may explain the disappearance of religion from his letters upon other grounds than those, to which you

have traced it. Of religion, as he felt it, he could unfold nothing, but his despair; and whatever on this subject he did unfold, must probably have been too black to be communicated to the public, so that it is with apparent justice, that a later memorialist has observed: "In his letters, as printed, there are many obvious chasms, which were most probably occupied with expressions of religious despondency. His correspondence with Mr. Newton, by which alone the real state of his mind was likely to be unfolded, is yet involved in impenetrable secrecy."

Much therefore may still remain to be known of this extraordinary being, and much perhaps, which it may be improper to divulge during the life-time of any of his most intimate connexions. But from what is known, I think, we may gather, that he was visited by afflictions such as have very rarely fallen to the lot of humanity; that he bore these afflictions in his lucid moments with a fortitude, that can only be referred to the unseen operation of the Spirit of God, and with respect to the dismal darkness in which his sun finally set, we may apply to it the words which he penned long before with regard to God's dealings with mankind in general: "I doubt not that he enlightens the understandings, and works a gracious change in the hearts of many in their last moments, whose surrounding friends are not made acquainted with it."

Surely then, Sir, we may account for his apparent silence in matters of religion, without concluding, as I hope and think we need not, that it had previously been excluded from his thoughts. On the contrary, it seems to have been with a view to disengage his thoughts from a subject, into which they most naturally ran, but with regard to which they were comfortless and desponding, that he assumed an air of gaiety, which made others smile, while he was himself consuming with a secret and melancholy despair.

I am, &c.
C. C.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I remember reading some time ago in one of those many books written for the use of children, from which grown gentlemen and ladies also might derive no small advantage, a little piece entitled, "Eyes and no Eyes." It was the writer's object, (and the object was well accomplished) to shew the advantages of keeping the attention in lively and wakeful exercise, by the example of two children, who took a country walk together, the one of them seeing every moment some object to interest or inform him, while blindness itself could scarcely have rendered the other less observing during his ramble, or more vacant at the end of it. Nothing is more remarkable than the different degrees of information or improvement, which different people derive from their perusal of the same books, their conversation with the same companions, their passage through the same country: and there is perhaps no cause to which we may so commonly and so surely refer these differences, as to the various degrees of attention which they severally exert.—Much indeed it may be said, and said with truth, depends on the difference in the natural and acquired faculties of different men. The discernment, the comprehension, the memory, may be found of

all various degrees, and the effects of these diversities cannot but be considerable: nor shall we be readily brought to admit, what we are told the humility of the great Newton led him to declare, that if he had himself made any considerable intellectual proficiency, it was to be ascribed merely to a superior degree of patient and laborious attention, and not to any natural superiority of parts. Yet, where there is no material defect in any of the natural powers, we often see persons who read book after book with surprisingly little profit: and there are still more, who in reading only take in and retain all the writer's facts and opinions, without so much as endeavouring to exercise their own judgments on his remarks; without drawing from his pages any new inferences, or combining his observations with those of any other author; without refuting, or correcting, or qualifying, or enlarging, his positions, from the result of their other studies.

Mere reading may indeed, according to the sententious wisdom of the great Bacon, make a full man, but it is consideration and reflection only that can make a well informed man; much less can any thing short of this make a wise one. It is not merely by eating but by digesting that the body is nourished, and without the latter process our intellectual part will receive no substantial benefit from its appropriate food. I am aware this is a trite remark, but its truth and importance will excuse its repetition.

It has often appeared to me, that even the more acute and intelligent of the female sex are peculiarly chargeable with this faulty method of reading books. It is a fault which very naturally indeed results from the defective nature of their education. May we not however hope that the efforts of that excellent female writer of our days, who has most effectually vindicated for her sex the right to have their understandings cultivated, by proving the extensive benefits which mankind would derive from the cultivation, will not be wholly unsuccessful; and that, in compliance with her valuable lessons, we shall no longer see the intellectual powers of women neglected, while the acquisition of accomplishments is made the great object in education,—the natural prelude to a disposition which so often follows, to consider amusements as the grand object of life? It would be indeed a reproach to us, if in our days, in which we seem disposed to make the most of all our possessions, we should leave in its present waste state, our vast unimproved field, if so it may be termed, of female intellect

Gibbon informs us in the interesting account of his own life and studies, a work wherein the most superficial readers will see that it was only by strenuous and persevering application that he attained to his high point of literary eminence, that it was his constant practice before he entered on the perusal of any new book, to consider in a solitary walk what he already knew or thought on the subject of it. This practice is also powerfully recommended to us by the authority and example of Dr. Paley.

The object with which I now take up the pen, is to point out to your female readers another practice from which, especially in the perusal of certain classes of books, they would be likely to derive considerable benefit. This is—when they are about to enter on the perusal of any new author, the importance of whose work renders it worthy of being read with care, previously to consider awhile seriously, what, from its nature and subject, are the chief lessons they may expect to learn from it; what the principal points on which a reader may expect to derive information; finally, what the chief considerations he should endeavour to retain in view during the perusal; in order that he may see in connection with and relation to them, all the

various ideas which the author may bring before him. By the reader's being thus prepared, books will be read with increased interest, intelligence, and recollection, and especially with far more permanent profit. For instance—Is it a history that is to be the subject of our study? After consulting those passages in the works of the most approved authors, in which they have stated the objects and benefits we ought chiefly to have in view in the study of history, let us draw up a distinct enumeration of these, and also of all the several classes or divisions to which the various kinds of information we are likely to meet with, may be conveniently and properly referred; together with a brief memorial of the chief ideas, or propositions, or maxims, in connection with which it may be probably useful for us to view what we are about to read. Some persons there may be, whom an eminently retentive memory, together with superior precision and comprehension of mind, may enable to retain in recollection all the above particulars with so much firmness and freedom (to borrow an expression of the nervous South) as that they shall be all maintained in constant contemplation, or at least that they shall be within reach, so as at once to answer to the call, or even to present themselves unsummoned, when the occasion for them arises. But in general it will be found most adviseable to put them on a paper which should be kept at hand; and at intervals, suppose after every four or five pages, the paper should be referred to, and we should consider, in order, what we have met with which is referable to our several classes; or which, when viewed in connection with, and relation to, the several articles noted down on our paper, suggests any useful information or conclusions.

As I would avoid obscurity even at the hazard of being deemed prolix, let me explain my meaning still more in detail, by putting down some of the chief memoranda with which I would advise your female readers, and indeed your young readers of the other sex also, to be provided, when they are about to enter on the perusal of any historical work. The matter of every book may be divided into facts, sentiments, and principles. I would therefore draw up some such scheme as that which follows:

HISTORY.

I. Facts, Sentiments, & Principles.

1. *Religious.* Such as illustrate the dispensations of Providence, the moral government of God, or the general connection which God has established in the way of natural consequence between virtue and happiness, vice and misery;—whatever illustrates, or confirms, or is inconsistent with those lessons of religion which we learn, where only they are authoritatively taught, in the Holy Scriptures.

2. *Moral.* Under this head may be classed whatever exhibits any striking peculiarity of human nature, or illustrates or establishes its chief governing principles; — whatever respects all the right and the wrong affections of the mind;—all those various duties which we owe to our fellow creatures, differing according to the various relations in which we stand to them;—passages which illustrate the nature of any moral principles, or point out their application, or enforce their value;—eminent examples and striking characters, whether calculated to serve as models for imitation or the contrary. Some other chief classes I will merely specify in general terms, leaving in most instances the subordinate divisions to be supplied by my readers.

3. *Constitutional.*

4. *Political.* Whatever regards the conduct or interests of a community, whether in relation to internal or foreign matters.

5. *Judicial.* Such as respect the administration of justice, its principles, mode, origin, effects, purity, excellencies or defects.

6. *Financial.* Whatever respects the revenue or taxes of a country, their amount, nature, distribution, effects on the nation's internal or external state, its happiness or commerce, œconomy or profusion in the expenditure, &c.

7. *Military.* Including naval.

8. *Agricultural.*

9. *Commercial.* This includes, of course, trade and manufactures of all kinds.

10. *Practical or Prudential.* Such as may guide or warn us in the conduct of life. To this head we may refer instances of remarkable reverses of fortune—any signal examples of the great uncertainty of political and military events,—in short any useful lessons of practical wisdom whether on a larger or smaller scale.

11. *Respecting Literature,—the Arts and Sciences.* Here of course the different particular arts, sciences, and branches of literature, should be enumerated which are included within these general terms—their rise and progress severally, their advancement and decline, together with the causes and effects of these.

II. Institutions, Systems, Plans. *Political, charitable,* &c. whether useful or the contrary.

III. Manners and Customs.

IV. Remarkable Æras. To this head may be referred also critical situations and events, which have had large influence and extensive consequences.

V. Cause and Effect. I mean, that a reader should endeavour to trace the events which are related, upwards to their causes, and downwards to their consequences.

There will be another class or division of topics for consideration applicable to authors of every species; —such I mean as respect *the merits of the composition,* (whatever it may be) *in a literary view*—And here let the reader bear in mind the different merits and demerits of the different species of composition; and observe how far each is exemplified in the work on which he may happen to be engaged. The same method, suited and modified in its detail, according to the nature of the work, will be adviseable in the perusal of every other class of authors. —Thus—Is it a book of travels we are about to peruse? Let us previously consider, if we were ourselves to visit the country which is the scene of our author's narration, what are the points to which we should think it right to direct our attention. For instance—the national genius and character—the constitution of government—the administration of justice—the state of religion, morals, and manners—the institutions, whether national or local, with the manner of conducting them, their merits or defects, their consequences, &c. In short, let us be on the watch for any information which may illustrate the nature and effects of the different forms of government, the different religious or moral systems, the different education, customs, and manners which foreign countries may exhibit: and let us remember that our great object, as indeed the great object of every traveller ought to be, to endeavour to bring back from abroad something which may be of use at home.

Thus I have very imperfectly, because far too hastily (haste, for which numerous avocations and a small stock of leisure form, I fear, but a very inadequate apology) sketched out the detail of the plan I would recommend to my female friends in the study of history. Few perhaps, especially among the very young, may find it adviseable to endeavour to carry the plan I have described into execution in all its parts. In one degree or other however, it may be practised by every one: and I think I can promise that she who begins to make accurate observations in this way, under one of the foregoing heads, will reap such improvement and satisfaction from the practice, that ere long she will extend her labours to a second and a third, and at the end of a couple of years will find herself able to embrace a far greater part of the pro-

posed plan than she would at first have thought possible.

My classical readers will long ago have recognised my having taken for my model, a practice which prevailed among some of the rhetoricians of antiquity, of having certain common places, or *loci*, to which they might resort for matter, in treating all subjects. I am well aware there is no teaching wisdom by rules; yet I must also declare, that much experience has convinced me, that by having before our eyes, whilst we are perusing any author, the several heads or considerations in relation to which the contents of his pages may probably be viewed with most advantage, we shall be enabled to form a far better judgment of the merits of his work, as well as to derive far more benefit from it than by reading it in the common method. We shall especially be often led to discover commissions and deficiencies which we should not otherwise have perceived, and many reflections will occur to our minds which might otherwise have escaped us. In short, whatever we peruse will be read with a larger comprehension, with a more discriminating judgment, and above all, with a more accurate observance of its manifold bearings and relations.

Whatever apologies may justly be due for the very imperfect manner in which I have executed my intention, none, I trust, will be required for the intention itself. My object has been to enable my female friends to read to greater advantage than they commonly do at present.—You, Sir, I am persuaded, need not to be reminded, that the cultivation of the understanding, and the storing of the mind with useful knowledge and sound principles, constitute a very important branch of Christian duty. And I cannot but hope that if increasing attention were paid to its discharge, much of that time might be employed not only more profitably, but also more agreeably, which is now wasted in trifling occupations, or frivolous conversation, and in visits either altogether needless, or else often prolonged to an excessive length, merely for want of something to do.

It cannot, I trust, be necessary for me to endeavour to enforce positions at once so important and so manifest. Let any one consider how large and important a share in the division of human duties, belongs to the female sex. This, is a subject on which my mind loves to dilate. It is obvious that the entire education of their own sex, and the instilling into the minds of ours the earliest principles of conduct, and (pardon the expression) the most influential also, is commonly devolved on the ladies. Their's it is to render religious and moral truths more engaging and impressive, by the superior delicacy and tenderness with which they are laid down and enforced.—Their's, to apply precepts and develope characters, with more than manly accuracy of discernment, and felicity of illustration.—Their's, in almost every state of life, to alleviate the pains of sickness, to sooth the languor of convalescence, to infuse into the cup of social intercourse its choicest sweets and most exquisite relish—Their's, to cheer the fatigues and calm the turmoil of an over busy, and to enliven the monotonous uniformity of a too vacant solitary life. Surely any thing which has for its object the better enabling of them to fulfil all these endearing offices well deserves attention. I will therefore only add, that the duty which I have been now recommending often finds itself abundantly rewarded in this life, in the way most congenial and most gratifying to the female heart, by the cheerful animation of a domestic and social circle, by the increased esteem, admiration, and affection of the husband, the parent, or the child;—of those, whose approbation and love are dearest to every virtuous woman, and come the closest to her heart.

I am, &c.,

EUBULUS.

To the Editor of the Christian Observer.

Among many other writers, who, as appears to me, without sufficient consideration, have given their countenance to the system of General Expediency, is found the name of Mr. Malthus. This system has at first sight, a very captivating aspect, and seems to be calculated to make a large accession of happiness to society. For what can more directly and powerfully contribute to that end, than for each individual to propose to himself the happiness of the whole as the supreme motive of his actions? To one, however, who carries forward his view to consequences, at no considerable distance, the general adoption of this principle will appear in quite a different light, as requiring rather to be repressed than encouraged.

The doctrine of general expediency constitutes, in reality, every man his own supreme law-giver. For when it is asked, who is to be the judge of the general expediency proposed as the rule of human action: it is answered, every man for himself. There can be little doubt, therefore, that this system, however broad at the basis, when it is brought to its due height, will, like the Egyptian pyramids, terminate in a point; and that the general good will only be another name for our own. And when the ultimate appeal is to a man's own conscience, it may readily be inferred, that he has sufficient interest in that court to gain a judicial sentence in his favour. When such a plea for the exercise of private interest is obtained, and when it is rendered sacred by the conceit of duty, what excesses may not deluge the world! What contempt of justice, what perpetration of iniquity may not be expected!

In truth, the evil of selfish affections is of so prolific a nature, that without any adventitious encouragement, it threatens destruction to every bond of society; and would doubtless terminate in a constant reciprocation of injuries, and absolute anarchy, were not its fatal progress arrested by the operation of certain checks derived from different sources. These checks are of two kinds, the preventive and the positive.

Of the positive kind are civil penalties and retaliation.

Retaliation is a powerful check upon the independent and licentious spirit of the system of general expediency. If one man, under the authority of his own view of public good, feels himself justified in any invasion upon the person or property of his neighbour, his neighbour feels himself equally justified, not only in resisting the aggression, but in being, when the opportunity or temptation presents itself, himself the aggressor. The liberty of the system is equal to all, and no one has more right to use it than another. Hence proceed those fatal discords and that treachery, which render human life a constant scene of distress, danger, and apprehension; and powerfully enforce the necessity of adopting in common some external laws, which shall control the private decisions even of general expediency, and give to each individual, if not some degree of positive security, some knowledge of the sources of his danger.

The laws of human society have likewise provided the sanction of civil penalties for the purpose of restraining a disposition, which, in its indulgence, presses with so much force against the limits of all social institutions. These inculcate upon the self constituted judge of his own duty, with a practical and irresistible effect, the salutary admonition, that there is a judge of his duty, at least as a member of society, greater than himself: and that if he persists in disregarding that superior he must suffer for his temerity. If he stands upon his privilege, as a member of the society incorporated for the promotion of general expediency, and makes no hesitation to violate the laws of his country; imprisonment, confiscation, corporal inflictions, and death, will

remind him and his associates, that they are subjects not sovereigns, and that they cannot with impunity erect one independent and superior government within the bosom of another, and, under pretence of obedience to the first, pour contempt upon the last.

But of all the checks upon that principle which reduces the whole circle of duty to private opinion, and tolerates or rather commands whatever that private opinion may suggest, none can be regarded with a greater mixture of the opposite sentiments of hope and despair than the preventive one, or moral restraint. None with more despair; because by the experience of every age of human existence, it has been abundantly proved, that nothing is more rare than the imposing of restraint upon natural inclination. Indeed the adoption of the very principle under consideration is one proof of the impatience of moral restraint among men. For not to include those in the censure, whose speculations have not been assisted by their inclinations, what is the character of the greater part of those writers ancient and modern, who have elevated general utility to the throne, from which they have expelled the divine law? But as on the one hand, and for the reasons alleged, there is no principle less to be depended upon than moral restraint; so, on the other, if it could be put in practice, there is none which would justify more sanguine expectations. For if men would reflect, that it is impossible that beings so ignorant, so short-sighted, so much exposed to various errors, as the human race evidently are, should be able to discover what is the greatest possible happiness of the intellectual system, or even of the human, and that they should be the supreme arbiters of their own duty, and *that* sometimes in opposition to the declared and known will of God; they would perceive the necessity of an absolute submission to that will in every possible case, and even in opposition to what their own views of expediency would suggest. The consequence of this would be, not an entire abolition of the obnoxious system, but such a limitation of it as would change its nature, and convert it even into an act of obedience to the divine law. For there are evidently cases, in which we are generally required to do good; but the means of doing it most effectually must be determined by ourselves. If the will of God should, through the exercise of moral restraint upon the pride, self-sufficiency, and independence of the corrupt mind of man, regain the supremacy, the happiest effects would instantly result; and he who first returned to his allegiance to God, would afterwards, and as a part of that allegiance, become a faithful and conscientious subject of human government; a subject, much more to be depended upon, and far more useful, than those who pretend to make the general good their supreme object and supreme law.

But should this check fail in its operation, whatever may be the cause of its failure; should the complicated injuries arising from alternate aggression and retaliation, or the iron force of civil penalties be insufficient to restrain the inundation of iniquity which would be let in upon society, were every man to consider himself as his own lord; gigantic, inevitable anarchy stalks in the rear, and after having afflicted the rebellious race with every species of misery, consigns them to final and irretrieveable destruction.

A. Z.

HYMN.

For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. Heb. iv. 15.

When gathering clouds around I view,
And days are dark and friends are few,
On him I lean, who not in vain,
Experienc'd every human pain:
He feels my grief, allays my fears,
And counts and treasures up my tears*.

* Psalms, lvi. 8.

If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
And do the sin* I would not do;
Still he who felt temptation's power
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceiv'd by those I priz'd too well;
He shall his pitying aid bestow,
Who felt on earth severer woe,
At once betray'd, denied, or fled,
By those who shar'd his daily bread.

When sorrowing o'er some stone I bend,
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me—for a little while;
Thou, Saviour, mark'st the tears I shed,
For thou did'st weep o'er Lazarus dead.

When vexing thoughts within me rise,
And sore dismay'd my spirit dies;
When writhing on the bed of pain,
I supplicate for rest in vain;
Still, still my soul shall think of thee,
Thy bloody sweat and agony.

And O! when I have safely past
Through every conflict but the last,
Wilt thou, who once for me hast bled,
In all my sickness make my bed†,
Then bear me to that happier shore,
Where thou shalt mark my woes no more?

E.—Y. D. R.

FRAGMENTS.

INFIDELITY AND CREDULITY.

The following extract from Thiebault's original Anecdotes of Frederic II. of Prussia, affords a strong proof of what the Christian Observer has more than once affirmed respecting the perfect consistency of infidelity with superstitious terrors. (See vol. for 1805, p. 618, Note.)

"On the same canvas with this philosophical King, *Frederic*, we view a *Le Metherie*, the apostle of universal materialism, making the sign of the cross if it does but thunder. *Maupertuis*, who does not believe in God, says his prayers every evening on his knees. *D'Argens*, a still firmer infidel, shudders if he counts the number *thirteen* around a table. The Princess *Amelia*, the favourite sister of Frederic, almost as much a philosopher, and endowed with almost as strong an intellect as himself, is the dupe of fortune tellers. And full half the court are believers in the story of the woman all in white, who appeared in one of the apartments of the palace, holding in her hand a large broom, with which she swept the apartment, when any member of the royal family was to die in the course of the year." Vol. 1. p. 388.

* Romans, chap. vii.

† "The Lord will strengthen him on the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli. 3.

EXTRACT FROM MR. PITT'S SPEECH ON THE SLAVE TRADE, APRIL 2, 1792.

"But now, Sir, I come to Africa. That is the ground on which I rest, and here it is, that I say my Right Honourable Friends‡ do not carry their principles to their full extent. —Why ought the Slave Trade to be abolished? Because it is incurable injustice. How much stronger then is the argument for immediate, than gradual abolition! By allowing it to continue even for one hour, do not my Right Honourable Friends weaken—do not they desert, their own argument of its injustice? If on the ground of injustice it ought to be abolished at last, why ought it not now? Why is injustice to be suffered to remain for a single hour? From what I hear without doors, it is evident that there is a general conviction entertained of its being far from just, and from that very conviction of its injustice, some men have been led, I fear, to the supposition, that the Slave Trade never could have been permitted to begin, but from some strong and irresistible necessity; a necessity, however, which if it was fancied to exist at first, I have shewn cannot be thought by any man whatever to exist now. This plea of necessity, thus presumed, and presumed, as I suspect, from the circumstance of injustice itself, has caused a sort of acquies-

‡ Mr. Dundas, now Lord *Melville*, and Mr. Addington, now Lord *Sidmouth*.

cence in the continuance of this evil. Men have been led to place it among the rank of those *necessary evils*, which are supposed to be the lot of human creatures, and to be permitted to fall upon some countries or individuals, rather than upon others, by that Being, whose ways are inscrutable to us, and whose dispensations, it is conceived, we ought not to look into. The origin of evil is indeed a subject beyond the reach of human understandings; and the permission of it by the Supreme Being, is a subject into which it belongs not to us to inquire. But where the evil in question is a moral evil which a man can scrutinize, and where that moral evil has its origin *with ourselves*, let us not imagine that we can clear our consciences by this general, not to say irreligious and impious way of laying aside the question. If we reflect at all on this subject, we must see that every necessary evil supposes that some other and *greater* evil would be incurred were it removed: I therefore desire to ask, what can be that greater evil, which can be stated to overbalance the one in question?—*I know of no evil that ever has existed, nor can imagine any evil to exist, worse than the tearing of* EIGHTY THOUSAND PERSONS *annually from their native land, by a combination of the most civilized nations, in the most enlightened quarter of the globe; but more especially by that nation, which calls herself the most free and the most happy of them all.*"

REVIEW OF NEW PUBLICATIONS.

Daubeny's Discourses, &c.

(Continued from page 40.)

After so much blame, neither founded, we trust, in misconception of the author, nor conducted in an improper temper, as we have had occasion to bestow on particular parts of these sermons, we are sincerely glad to return to the far more agreeable duty of dispensing praise and commendation. Sermon VI. *on providence*, is able and useful, and the concluding reflections, such as we should be glad to copy, were it not necessary for us to be sparing of our extracts. A general reflection, however, suggested by the topic of this discourse, will here find its proper place. It has often struck us with some surprise, that the near affinity of the doctrines of predestination and divine providence should not have had the effect with such of the opposers of the former doctrine as embrace and defend the latter, of, at least, softening the asperity of censure, and inducing an apprehension that the maintenance of the obnoxious tenet, however erroneous, does not necessarily imply either weakness or impiety. So nearly allied are the two subjects in the arguments which (independent of direct scriptural authority) are employed to support them, and in the difficulties which they involve, that the defender of the one will find he has much the same objections to obviate with him who defends the other; and that in so doing, he is compelled to take, in a very great degree, the same ground which, when occupied by an adversary, he is apt to consider as untenable. In the sermon before us, Mr. Daubeny speaks of the divine power (p. 147.) as "overruling the ways of men on some occasions, and making them minister, even *in spite of themselves*, to the execution of God's designs." Now if any one were to infer from this particular phrase, that Mr. Daubeny, in opposition to all that he has so frequently and so explicitly avowed upon other occasions, is an enemy to human

freedom; or that the doctrine of divine providence which he defends, represents the Divine Being as acting "arbitrarily and capriciously," and converts man into a mere machine; he would argue, we acknowledge, most unfairly. Yet, should a Socinian, who denies the foreknowledge and providence of God, think fit thus to treat Mr. Daubeny, could the circumstance fail to bring to his recollection those very striking words of our great teacher, "with what measure ye meet, it shall be measured to you again?" For how, except by a similar unfair treatment of some detached expressions, he could have so misconceived and misrepresented the opinions of other men, as he has notoriously done in this volume of sermons, and in his other writings, all who read their writings fairly must be totally at a loss to conjecture. If Mr. Daubeny should contend, that in the representation which he has at different times given to the public of the sentiments of his opponents, he has not meant to charge them with an *avowal* of all the consequences he has deduced from their known principles, but only intended to exhibit what he conceives to be the just and natural tendencies of those principles, (and something like this he *has* stated, with an apparent plausibility), still will the case before us furnish, at least, an argument *ad hominem*, which, for the improvement of his candor as a disputant, he will do well to weigh. For suppose the Socinian objector to set up the same defence, and he might surely resort to it with equal plausibility, what would Mr. Daubeny answer? And with what arguments would he repel the imputation, that the tendency of his position, whatever he might avow or believe to the contrary, was *in fact* hostile to human freedom, destroying all moral distinctions, &c.?

The VIIth, is a funeral sermon, and it is striking and impressive. We cannot but notice, however, with great disapprobation, the following sentence.

"To believe in Christ, to repent, to do the works of righteousness, to exercise acts of piety and mercy, in order to your acceptance with God on the plan of the gospel covenant, are works proper to the season of this life: when this life is past, the season is gone; and there is no more place for them for ever." (p. 180.)

It is with much regret, that we have occasion to observe in all the publications of our author, that, while he seems properly to comprehend, and appreciate the office of the Holy Ghost, in the economy of man's salvation; on the work of the Redeemer, his views are confused and obscure, and his language unscriptural. In other words, he understands and teaches well the doctrine of sanctification, but neither possesses nor communicates, on the equally important doctrine of justification, any clear or just ideas. In a passage in a former discourse, (p. 121.) which we then passed by without notice, with a view to giving our remarks on this head entire in this place, the author has expressed himself less objectionably than in the quotation now made. He there speaks of our "looking to Christ for salvation indeed, as the object of our faith; but through the medium of a holy and religious life, as necessary to render that faith perfect:" a way of speaking liable certainly to an erroneous interpretation, but admitting at the same time of a scriptural construction, which, therefore, in Christian charity, we were disposed to assign to it. The passage now under consideration, however, appears to us to admit of no construction that charity itself can discover, to reconcile it with the plain doctrine of the scriptures, and the no less explicit decision of our Church, that "by faith *only* a man is justified." For, according to Mr. Daubeny, "to believe in Christ," is only one out of many causes, all of which must co-operate, with joint force and efficacy, "*in order to* our acceptance with God on the plan

of the Christian covenant." How Mr. Daubeny understands the Christian covenant, we pretend not fully to unravel from so brief a hint; but enough is told us to authorize the conclusion, that if he understands it rightly, our reformers must have *mis*understood it. Let the above quotation from the author be contrasted with the following passage taken from the first part of the homily, or sermon, of salvation, and it will appear how completely Mr. Daubeny is at issue, on this prime and fundamental article of the Christian faith, with the Church of England. According to the former, "repentance and works of righteousness, &c." are co-efficients in procuring (are to be exercised *in order to*) our "*acceptance*" with God; a term which, we take for granted, is here used, as it is by theological writers in general, as synonymous with justification. According to the latter, "St. Paul declareth nothing upon the behalf of man concerning his justification, but *only* a true and lively faith, which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified"—these being the *necessary* accompaniments of a "true and lively faith," whereby it is evermore distinguished from a *false* and *dead* faith—"but it shutteth them out from the *office of justifying*. So that though they be all present together in him that is justified, yet they *justify not altogether*: neither doth faith shut out the justice of our good works, necessarily to be done afterwards of duty towards God (for we are most bounden to serve God in doing good deeds, commanded by him in his holy Scripture, all the days of our life:) but it excludeth them, *so that we may* NOT *do them* TO THIS INTENT, *to be made just by doing them.*" The reason of this assertion is then assigned: "For all the good works that we can do be imperfect, and therefore not able to deserve our justification; but our justification doth come freely by the *mere mercy* of God;" which mercy is declared to be exercised towards us, "without any of our desert or deserving," through his merits by whom "our ransom was fully paid, the law fulfilled, and the divine justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the law, forasmuch as that which their infirmity lacked Christ's justice hath supplied." (See also page 75 of the present Number.)

This is explicit and intelligible. And why should not a way of stating the subject, at once so scriptural and satisfactory, be always resorted to, in preference to that confused, unsatisfactory method, adopted by our modern divines? A tenderness for the interests of practical religion is the plausible pretence held out for this deviation from the "good old way" of teaching Christianity; but will any man readily believe, who is ever so slightly conversant with the lives or writings of our first divines, that they can be exceeded in solicitude for holiness of heart and life by any men whatsoever in the present day? But perhaps, with equally good intentions, we are grown wiser with time, and have constructed a better system! Sound reason (to say nothing of Scripture) is against this presumption. Deep humility and poverty of spirit form the only soil in which all Christian graces can flourish; and a glance of the eye is sufficient to shew (what however has been clearly and demonstrably argued at length by many valuable writers) which of the two methods of teaching is best calculated to excite and nourish this state of heart. Matter of fact likewise opposes this conclusion.

Let the rectitude of either method be only referred to this test, and preference be given to that mode of preaching which has had the happiest results, and the cause, we apprehend, is at once decided. For the history of the Church from the beginning to this day, will, we are persuaded, bear us out in affirming that vital and practical religion has flourished or declined in every country of christendom, as well before as since the æra of the reformation, in a ratio nearly proportioned to the zeal and steadiness which have been discovered by the Christian ministry, in the promulgation of that doctrine so justly called by the great Luther, "Articulus stantis aut cadentis ecclesiæ:" —in the promulgation of it, we mean, as understood by *all protestants* at the *enlightened* period (for such we beg leave to call it) when our liturgy and homilies were composed, and as explained in the admirable extract just now given from the latter work.

Many conscientious persons, doubtless, both among the laity and the clergy, are led to adopt that method of stating the doctrine of justification against which we contend, from not perceiving by what other means the subject may be guarded against Antinomian abuse. A distinction may therefore be recommended to the attention of such persons, which will much more effectually attain the end they have in view, than the expedient to which they have resorted: a distinction obvious and tangible, free from every just exception, clearly marking the two great leading doctrines of Christianity, and giving to each its due weight and influence. Our justification then, be it observed, respects our *title* to heaven; our sanctification relates to our *meetness* or *qualification* for it. Those ideas would not be confounded in the parallel case of some mean person, graciously adopted by one of very superior rank as his son and heir, and put, in the mean time, under a due course of education, that he may be fitted for the station designed for him. It would readily be perceived, that no excellency of attainments which the adopted son might eventually acquire, could in the smallest degree influence his *title*, which must still rest on its own proper ground, the free and condescending act of the adopter: while, on the other hand, it would be as distinctly discerned, that his future respectability and enjoyment must depend on his acquiring the requisite *qualifications*; so that the last could in no sense be said to be less *necessary* than the former, though *necessary* for very different reasons.

Two things in the author's VIIIth sermon will call for our notice. On the first, however, we do not intend to enlarge, being satisfied to point it out, though perhaps to be regarded as little more than a slip of the pen, as considerably objectionable. It is where Mr. Daubeny speaks of "our moral advances" being made in a gradual manner, like our improvements in knowledge: "one good resolution," says he, "begets another, which again produces succeeding ones; till, through several intervening states, we arrive, or almost arrive, at perfect obedience." Surely Mr. Daubeny too well understands the purity and spirituality of that law, which is "exceeding broad," to entertain the deliberate opinion that any human obedience even approaches, in the highest attainable degree upon earth, a perfect conformity to its demands. The sentiment is too much calculated to cherish that pride, which it is the declared purpose of the Gospel of Christ to abase.

The second passage we are to notice will call for more remark.

"We hear much," says Mr. Daubeny, "about the Spirit of Christ; and it is an expression, which taken in its proper sense, conveys the most comfortable idea; for certain it is that 'without the Spirit of Christ, we are none of his.' But has it not sometimes happened, that when the Spirit of Christ has been in men's mouths, the spirit of the evil one has been visible in

their actions? It will not be denied, that an eventful period in our own history has borne abundant testimony to this remark; and that there have been instances, not a few, of men of the most despicable character, who have fancied that they had attained the highest pitch of holiness.—On which account perhaps it may be, that, in these days, less is said about the Spirit of Christ within the walls of the Church, than may be heard on that head among some other societies of Christians; because the ministers of the Church of Christ would not be instrumental in leading their hearers into an error, upon a subject of this primary importance; because they wish to make them *serious, rational, conscientious*, not *imaginary* Christians." (p. 216, 217.)

These are surely very reprehensible sentiments. Does Mr. Daubeny really think that he has sufficiently vindicated his brethren, by the reason here assigned, in keeping back from their hearers so important a part of the counsel of God? Is a truth then to be no longer preached, or at least to have *little said about it*, because ungodly men have abused it? It is hard to say, if that be the case, what truth would at this time of day be left to the ministers of Christ to insist upon; for it would be difficult perhaps to name any doctrine peculiar to revealed, and even to natural religion, which has not been equally perverted with that in question. It may indeed be a very effectual method for a preacher to take, who "would not be instrumental in leading his hearers into" any *particular* "error," to be silent upon the doctrine whence it is deduced; but this way of exhibiting the Gospel, in a partial and "*mutilated*" form, we cannot conceive to be the most likely means to make his hearers "*serious, rational, and conscientious* Christians." Mr. Daubeny himself has here used the emphatic italic character, to mark, doubtless, his own sense of the value of this singular expedient for making such Christians as he has described. To the merit of the discovery he does not pretend, though he thus emphatically gives it his countenance and sanction; for he speaks of it as very generally adopted within the walls of the Church. And, to say the truth, the practice has as little of novelty as of wisdom to boast; for an older or coarser expedient can scarcely be named than that of avoiding one extreme by rushing into its opposite. Mr. Daubeny has in reality published in this sentence, one of the severest satires we ever remember to have read on the general good sense and theological skill of the clergy. What would that gentleman have said, had some one of his controversial opponents affirmed, in equally direct terms, but accompanied with its merited censure, the fact which he has here given to the world, under the sanction of his authority? The fact itself, however, is important, and, when established by such competent testimony, ought carefully to be preserved.

But to be serious on a very serious subject. There is an inconsistency in this exculpatory language of Mr. Daubeny with his own practice, which we scarcely know how to reconcile. Certainly, it cannot be alledged, judging from the specimen of his manner of preaching now before us, that little is said about the Spirit of Christ within the walls of *his* Church. It is the very subject, on the contrary, on which we should lay our finger, were we asked to point out what is the leading, prominent, topic in these sermons. And yet Mr. Daubeny, we apprehend, need be under no fear of proving instrumental by these discourses in leading his readers into the error of enthusiasm. *He* has found out therefore a different method, it seems, from the general body of the clergy, of making men "*serious, rational, conscientious*, not *imaginary* Christians;" viz. by declaring the doctrine fully and explicitly, and yet guarding it, as he proceeds, by shewing its legitimate tendencies and effects, and distinguishing them from those which

are the effects only of fancy and delusion. Every truth, we are persuaded, exhibited on this plan, will guard itself. It is only by shewing a truth on one side that openings are left for the abuse of it. Shew it on all sides; trace its relations and bearings with regard to other truths; let its practical consequences be drawn out fully, distinctly, impressively; and it may then be left without anxiety to its fate. For more, at all events, the minister of God is not answerable. When he has thus preached the truth, the whole truth, and nothing but the truth, he has done his part. If men should still abuse it, the fault rests not with him. He has delivered his own soul. But not so, if he has kept back any thing profitable unto the people from the apprehension of its perversion. He acts then a part of equal folly and absurdity, in the capacity of a steward in God's household; as he would in that of the father of a family, were he to withhold necessary sustenance from his children and servants, from a dread of the consequences of indigestion or surfeit. He who should adopt such a remedy as this for religious errors, would discover much the same wisdom with his, who should propose, as the best expedient for preventing the growth of noxious or poisonous weeds, to extinguish the sun. And his piety would be as little manifested by such conduct as his wisdom. For what else would be implied in it than an assumption of being wiser than God? And what else could he expect to hear at the last, instead of "Well done, good and faithful steward," but "Who hath required this at your hand?"—to amend your commission, instead of fulfilling it! to alter my orders, instead of obeying them!

In this sermon, however, we find much that is excellent; and it would alone furnish ample testimony, that Mr. Daubeny is no enemy to preaching *experimentally;* though such might be the conclusion that a hasty reader would draw from the *manner* in which he has, in a former discourse, accused some of his brethren of teaching their hearers to rely upon their "feelings and experiences." We give the author full credit, that in this accusation he had no intention of sneering at the practice; but meant only to censure the unscriptural and fanatical way in which he believes it to be executed by the objects of his reproof. His error lies in rashly speaking evil of his brethren: and to prove to him that he has done so, we will propose a criterion to which he will not object. Let it be supposed then, that those parts of this volume, and of the sermon now before us in particular, which exemplify the mode of preaching here in question, were carefully selected and published, without the name of the author. If the specimens thus produced should meet the entire and cordial approbation of those men whose religious sobriety is so much suspected by Mr. Daubeny; if—to say all in one word—they should so completely recognize in them their own views, and their very habits of speaking, as to be deceived into an opinion, that they must have proceeded from the pen of one of their own body, "a prophet of their own;" then, Mr. Daubeny, we presume, could no longer be disposed to doubt, that their sentiments are sound, and their mode of inculcating them characterized by propriety and discretion. Now so satisfied are we, that such as we have stated it *would* be the result of the experiment, that we should not hesitate a moment to stake our credit upon the event. Our readers must in a great degree have formed their own judgment on this head by the extracts already given in the earlier part of this review; and in confirmation of that judgment, which we are well persuaded coincides fully with our own, we will venture, lengthened as this article already is, to make

some further extracts, which shall be taken from the very sermon that in two instances has fallen under our censure.

"Now every man understands what is meant by a burden pressing upon and galling his shoulder; and never fails to feel that burden, whenever he labours under it; but it is not every man that feels the weight and burden of sin. There are many, alas! who travel, through their whole lives, with the load upon their shoulders, and yet fancy themselves at liberty. And to what, it may be asked, is it owing, that man should be so sensible of oppression in one case, and not in the other?

"The answer is obvious. So long as man continues in an unrenewed condition, he has no spiritual sense about him. 'The natural man receiveth not the things of the spirit of God; neither can he know them; for they are spiritually discerned.'—He is that insensible being, who, in the strong language of scripture, is described as 'dead while he liveth;'—'dead in trespasses and sins.'—And a dead man, we know, feels nothing. The apostle, therefore, addresses him in that insensible condition; to give us to understand, that man must first be roused and awakened from it, before he can come to any sense or feeling with respect to his actual condition. 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'—In fact, a lively sense of a man's natural condition, constitutes the necessary preparatory to any thing being done to relieve him. When God has opened his eyes to see himself fallen in Adam, man then begins to appreciate the means that have been provided for his recovery; for no one seeks a remedy for an evil he does not feel; and where no remedy is sought, none will be found; it being the condition upon which all things are to be obtained by man, that they be sought by him. 'Seek and ye shall find;' is the direction of that same divine Person, who calls upon man in the text to come to him for rest, and is in fact only a different mode of conveying one and the same idea; namely, that man must *go out of himself*, and seek from another quarter that salvation, which will not otherwise be found." (p. 204—206.)

The following just and scriptural sentiments afterwards guard the subject which Mr. Daubeny had thus clearly and forcibly handled.

"The religion of Christ, it should be remembered, is an *heart-working* thing; it is the greatest cleanser and purifier in the world; where it has its *perfect* work, it leaves no foulness or corruption behind. Whenever, therefore, what is called religion, leaves man in the same natural condition in which it found him; earthly, sensual, and corrupt; a slave to his appetites and passions; depend upon it, that man's religion is not the religion of Christ, but something that has been mistaken for it: some imagination of his own, with which the grand deceiver persuades him to rest satisfied, in the view of preventing him from looking farther, and from becoming that spiritual creature, which the religion of the blessed Jesus was designed to make him.

"There is one infallible mark, by which it may be known whether we are come to Christ, in the sense in which we are invited in the text; and it is this: examine whether the life of Christ is in us; for he who hath not the life of Christ in him, hath nothing but the name; nothing but a fancy of Christ; he hath not the substance." (p. 218, 219.)

We beg leave here to state, for the benefit of all whom it may concern, that the two last extracts contain very just and striking specimens of that *experimental preaching*, which of late years has sustained so much obloquy and reprehension.

In the following discourse, preached at a visitation of the clergy, we were glad to find Mr. Daubeny thus addressing his brethren on the duty of a minister in the established Church.

"In the next place, but above all, his object must be to take away all just reason for the desertion of his ministry, by giving full proof of his evangelical commission. With the apostle he must be able to say to his hearers, 'I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God.'—To this end, whilst he is guarding against the fatal error of *Antinomianism* on the one hand, he must at the same time take care, that *Seneca* does not occupy in his Church the place of St. Paul. In a word, he must endeavour to give to every part of the Gospel covenant its due weight and consequence. In conformity with our articles and homilies, the misery of fallen

man, salvation by Christ, the Christian faith, and good works, as the fruit of the Christian tree, must constitute the summary of his doctrine. For in a matter of this importance, men will take the liberty to judge for themselves; and if they have reason to think that they are not fed with the true bread of life within the walls of our Churches, they will unquestionably seek for it, where they fancy it may be found, either in fields or in conventicles." (p. 248, 249.)

On the first part of this passage, it is obvious to remark, that, if the advice be good and wise, as unquestionably it is, then, that very different conduct, attributed in the preceding sermon to the general body of the clergy, with reference to a most essential doctrine of the Gospel, must be far indeed from deserving these epithets; and that the apology for such conduct there offered by the author is completely at variance with the counsel here given. The sentiment in the latter part of the passage deserves the most general and serious attention, as it assigns, we are persuaded, the true reason for that lamentable desertion of our Churches, which every friend of the establishment, and of true religion, deeply deplores. The true remedy for the evil is here indicated. All the preaching and writing in the world against schism, enthusiasm, &c. will avail little to oppose the progress of sectaries, and their conventicles. There is one effectual way of doing it, and but one. "Out preach them, and outlive them," is said to have been the answer of Charles the Second to his clergy, when complaining to him of the defection in their own times from the church to the conventicle. The advice suits all times, and will never be mended.

We are sorry to observe, however, the preacher before us weakening the impression of his own counsel, by one of those qualifying admissions, frequent in modern charges and visitation sermons, which serve indeed to ward off the displeasure that reproof, however mildly insinuated, is apt to provoke; but which at the same time usually destroys all its effect. "However we may differ (says Mr. Daubeny) in points of lesser moment; upon subjects of essential consequence it is impossible but we must all agree." How can Mr. Daubeny's conscience allow him thus to flatter! Is it possible, that he can sincerely believe, that, even as to their speculative creed, there is no essential difference to be found between the opinions of any of his clerical brethren and his own? Does he not then consider the doctrines of original sin, of the atonement, and of the necessity of the Holy Spirit's operation, as of essential consequence? No reader of these sermons will, we are confident, attribute to the author any lower estimation of their value. But has Mr. Daubeny then never heard of Mr. Fellowes or Dr. Gleig? Has he never heard (to say nothing of the Antijacobin Reviewers) of the Editors of the British Critic, (clergymen we presume) who in some late numbers of their work, (see Christian Observer, vol. for 1804, p. 499.) have adopted most unequivocally Dr. Gleig's sentiments upon original sin, in direct violation of the principles avowed in their prospectus, and with complete hostility to the sentiments inculcated in this volume by Mr. Daubeny? When we see such men, the professed guardians of our religion and literature, and who in many instances had deserved well of the cause of evangelical truth, departing from the faith which they had professed, and in which we had hoped they were established; it is high time surely for the friends of truth to give the alarm, instead of using flattering words, that can only serve to betray the cause which they ought to vindicate and support.

Of the remaining sermons, six in number, several passages had been originally marked for quotation, one only of which we shall, however, bring forward, in order to confirm

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the importance of some observations which fell from us in an earlier part of this review. It occurs in the 11th *Sermon on* 1 *John*, iii. 3. the second on the same text, in which, after much just and scriptural observation, the author thus proceeds:

"But although man is not able to cleanse himself from that stain and infection of sin which is hereditary to his nature, still he may in some degree free himself from the power and dominion of sin. God alone, we know, must cleanse and purify; because God alone can create that grace in the heart, whereby this purification is effected. Yet that man might be so cleansed and purged by divine grace, he must first, in a degree, be morally cleansed, by an abstinence from unrighteous actions, and by a denial of all carnal indulgence. Hence it is that a part of the engagement, by virtue of which fallen man is admitted into the church, for the purpose of his being finally and effectually cleansed from all sin by the blood of Christ is, that he renounces the Devil and all his works, together with the sinful lusts of the flesh: in such a sense, 'that he will not follow, nor be led by them.'—In this sense sinners are called upon by the Apostle 'to cleanse their hands and to purge their hearts.' *James* iv. 8. And provided they thus draw near to God, God, we are assured by the same Apostle, will draw near to them.—*James* iv. 8. In such case he will not fail to carry his part of the evangelical covenant into complete effect, by purifying them 'as he is pure'." (p. 295, 296.)

It will be recollected that, in our remarks on Sermon V. of this volume, we objected to Mr. Daubeny's manner of speaking, where he says, "that the grace of God, and the free-agency of man, when considered in their relation to the economy of redemption, have *certain limitations*." The ill consequence of viewing the subject in this manner is strongly exemplified in the above quotation, where we see that it has led the author into an assertion of the ability of man, independently of the grace of God, to "free himself in some degree from the power and dominion of sin;" and of the necessity of his being "first, in a degree, morally cleansed, by an abstinence from unrighteous actions, &c." as the indispensable preparation for his being spiritually "cleansed and purged by divine grace." Mr. Daubeny has indeed here supplied in some measure that desideratum which we formerly inquired after. He has at length assigned with some precision those "limitations" which he before affirmed to exist, but of which he had then neglected to trace the boundaries. It appears pretty clearly now *what* it is that a man must do for himself, before he can expect God to do any thing for him. "He is to cleanse himself morally," &c.; in other words, to "free himself from the power and dominion of sin." Still, however, some perplexity remains, for it is only "*in a degree*," or as elsewhere expressed, "*in some degree*," that he is expected to do all this; so that an honest inquirer would yet be somewhat at a loss to ascertain with as much exactness as he must wish in a case of such moment, and where the condition of his exerting himself to the point required involves no less than his eternal felicity, *how far* he is to carry this preparatory operation. But seriously, is this the way in which the Scriptures speak on these subjects? Or is it reconcileable even with what Mr. Daubeny himself has elsewhere spoken:—with those views of the moral depravity, and of course the moral impotence of man, which are as strongly affirmed in these sermons as we have ever known them to be in any author ancient or modern:—and with that entire, unqualified adoption of the apostolic decisions, "that we are not sufficient of ourselves to *think* or *do* any thing as of ourselves, but that all our sufficiency is of God," and that "it is God who worketh in us both to *will* and to *do* of his good pleasure;" which is found in the very sermon just now referred to? *vide* p. 124. Can plainer evidence be required, that Mr. Daubeny has not hit upon the right manner of representing this controverted subject, than the entangled, confused, and to say all in

a word, the unscriptural modes of speaking into which it has betrayed him? Whether the correction we have ventured to propose in its proper place, be more just and scriptural, the reader must judge for himself. Mr. Daubeny's representation and our own are both before him, and we can only say, *Utrum horum mavis, accipe.*

Upon the whole, it is easy to see what is our judgment of these discourses. Their great excellence consists in their deserving, much more than modern sermons commonly do, the title of *Christian* discourses. They affirm the universal and total corruption of human nature. They inculcate on every man, that he is a sinner and needs forgiveness. They teach strongly the necessity of Divine influence to qualify us for the performance of every good word and work. And they teach all this seriously and impressively. The language bespeaks the preacher to be in earnest. The sentiments seem to come warm from the heart. *O si sic omnia!* But Mr. Daubeny is a man of strong prejudices: and although these place him in the singular predicament of shewing hostility towards the men, to whose sentiments, and even to whose very phraseology, his own evidently have a much nearer approximation, than either to the language or opinions of many of those divines whom he treats with partiality and friendship; they are yet so firmly fixed in his mind as unquestionable verities, that under their influence, he is betrayed into a want of candour and fairness of representation, which we are often at a loss to explain, in any consistency with that integrity and good principle which we wish always to attach to his character. In his eyes Calvinism is a bugbear, and every man whom the world is pleased to call a Methodist is a Calvinist. Arminianism is also the triumphant system of the day, and an author, prejudiced as Mr. Daubeny is against the contrary scheme, has therefore strong temptations to the violation of controversial fairness and integrity, which it will require the whole force of his moral principles to overcome. Let an author avow himself an Anti-Calvinist, and he has nothing to fear. Let him but give the name of Calvinism to whatever opinions it pleases him to dislike, the popular voice will be on his side. Reviewers will stand forth to blow the trumpet of his fame: they will call his declamation argument, and his assertions proofs. No misrepresentations, however palpable, will their critical acumen be able to detect. No quotations, however garbled or falsified, will their literary impartiality induce them to rectify. No sophistry, however flagrant, will their love either of truth or of sound logic, prevail with them to expose*. Some less fashionable and accommodating critic may indeed venture to tell the world the truth, but it will be easy, with the help of so many powerful associates, to cry down a writer who shall act so unpopular a part. To call him the advocate of a party, and give him a few ill names, will generally do the business; nor will it occur to the herd of loose and superficial readers, that the applauders on the other side are in a party also, and their testimony therefore liable to equal suspicion, and calling for equal caution. Mr. Daubeny is exposed to still additional temptations, as the *champion* of his party, with whom it is but too probable, as with parties in general, religious as well as political, that popularity is not to be kept up by cool and candid statements, by fair reasoning and dispassionate repre-

* These assertions may seem severe and uncharitable: but let the unprejudiced reader of the Reviews which have lately appeared of Dr. Kipling's and Mr. Daubeny's performances in the anti-calvinistic controversy, determine whether they be not fully warranted by unquestionable facts: and if so, whether charity, extensively and truly considered, does not rather demand the exposure of such arts, than their palliation or concealment.

sentations, but by methods directly contrary to these; too well known, alas! and too often practised, to require any more distinct specification.

We do not mean to attribute to Mr. Daubeny the being knowingly and wilfully influenced by such motives and considerations as have been suggested. God forbid! We have spoken of them only as temptations which lie in his way; and it implies no imputation of more than the ordinary measure of human infirmity to suppose, that temptations like those which we have mentioned, so flattering at once to an author's vanity, his prepossessions, and his love of ease, may have even a considerable, though an unperceived operation upon his conduct; drawing him insensibly aside from that line of scrupulous care and fidelity, which, under circumstances of an opposite complexion, a regard to his reputation might have warned him to observe.

Of Mr. Daubeny's style nothing need be said. The public is well acquainted with it, and want not to be told by us, that it is easy, perspicuous, and well adapted in all respects to theological subjects.

FOSTER'S *Essays*.

(Continued from p. 50.)

THE third Essay is on the application of the epithet *Romantic*. Mr. Foster introduces it with some just censure on the manner in which compendious terms of reproach are generally applied, and gives some instances of it in those of *Puritan*, *Methodist*, and *Jacobin*. The epithet *Romantic*, he observes, has obviously no similarity to these words in its coinage, but it is considerably like them in the mode and effect of its application. — For having partly quitted the rank of plain epithets, it has become a convenient exploding word, of more special deriding significance than the other words of its order, such as wild, extravagant, and visionary. Having mentioned the origin of this term to have been the designation of the qualities which characterised the persons and the transactions displayed in the works called romances, the author justly adds, that the great general distinction of the actors in those books and times has been the ascendancy of imagination over judgment; and that this is, therefore, the main principle of every thing that may properly now be denominated romantic in human character. After describing this undue prevalence of the imagination, Mr. Foster proceeds to distinguish those forms of it which may be justly called romantic. One of the effects sometimes produced by the predominance of this faculty, he observes, is a persuasion in a person's own mind, that he is born to some peculiar and extraordinary destiny; while yet there are no extraordinary indications in the person or his circumstances. This is traced in a variety of instances, with much accuracy and liveliness. Another effect of this predominance of the imagination, is stated to be a disposition to form schemes, or indulge expectations, essentially incongruous with the nature of man. This is illustrated in the cases of visionary schemes of life;—and of those theories of education, and those flatteries of parental hope, which presume the possibility of young people in general being matured to eminence of wisdom, and bedecked with the universality of noble attainments, by the period at which the faculties are in fact, but beginning to operate;—in the case also of speculations as to an equality of property and modes of life throughout society;—and by the character of the age of chivalry.

A third instance of the undue prevalence of the imagination which Mr. Foster states, is the disregard of all the relations between ends and means. This is traced in the habit which some indulge of musing on those happy casualties, which

fancy will promptly figure to them, as the very things, if they would but occur, to accomplish their wishes at once, without the toil of a sober process. In this connection, the author justly reprobates the principles and plans of modern novels and romances. Another deception of this kind which he exposes, is the facility with which fancy passes along the whole train of means, and reckons to their ultimate effect at a glance, without resting at the successive intermediate stages. And again, adds Mr. Foster, where imagination is not delusive enough to embody future casualties as effective means, it may yet represent very *inadequate* ones as competent. This is an important point, which he pursues through several particulars. Plans for the civilization of barbarous nations, without the intervention of conquest, or of that religion by which omnipotence will at length transform the world*, he considers as coming under this charge. — His sentiments on this point, though containing much truth, are perhaps stated somewhat too strongly†. But we are more concerned with the illustrations which follow. "One is the expectation of far too much from the influence of mere direct instruction."

"Nothing," observes Mr. Foster, "seems more evident than that youthful character, as far as it depends on external causes, is mainly formed by surrounding circumstances, to the operation of which direct instruction is indeed a useful ally when they are auspicious, but a feeble counteractor if they are malignant. And yet this mere instruction is, in the account of thousands of parents, the grand tutelar saint and genius, which is to lead the youth to wisdom and happiness; even that very youth whom the united influence of almost all things else which he is exposed to see, and hear, and participate, is drawing, with the unrelaxing grasp of a fiend, to irretrievable destruction." (p. 52, 53.)

There is something sadly true in the preceding melancholy observation—and we are sorry to add, that it may be particularly exemplified in the case even of many *religious* parents. They are, in general, profuse, indeed, in imparting Christian knowledge and instruction to their children, according to their views and opportunities—but how seldom do they seriously consider that all their precepts and admonitions are, in a great measure, continually counteracted, either by their own inconsistent practice, or by the various circumstances, connections, and associations, with which they are surrounded. We earnestly recommend this reflection to all those who are concerned in the education of youth. They cannot too constantly bear in mind, that children are influenced by every thing which they see and hear around them, and that such as their parents and tutors are in their own conduct, and such as are the circumstances of general situation and society in which they are placed, such, in all probability, will *they* become, in spite of the best and most reiterated instruction to the contrary, if there should, unhappily, be any striking difference between the precept and the example.

Respecting the extravagant presumption of the efficacy of instruction, Mr. Foster thus continues:

"A too sanguine opinion of the efficacy of instruction, has sometimes been entertained by those who teach from the pulpit. Till the dispensations of a better age shall be opened on the world, the probabilities of the effect of preaching must be ascertained by a view of the visible effects which are actually produced on congregations from week to week; and this view is far from flattering. One might appeal to preachers in general—What striking improvements are apparent in your societies? When you inculcate charity on the Sunday, do the misers in your congregations liberally open their chests and purses to the distressed on Monday? Might I not ask as well whether the rocks and trees really *did* move at the voice of Orpheus? After you have unveiled even the scenes of eternity to the gay and frivolous, do you find in more than some

* Mr. Foster appears to us to have too slightly noticed this last exception to his general theory.

† The growing civilization of Russia, for example, cannot with any propriety be ascribed to conquest.

rare instances a dignified seriousness take place of their follies? What is the effect, on the elegant splendid professors of Christianity, of that solemn interdiction of their habits—Be not conformed to this world? Yet, notwithstanding this melancholy state of facts, some preachers, from the persuasion of a mysterious apostolic sacredness in the office, or from a vain estimate of their personal talents, or from mistaking the applause, with which the preacher has been flattered, for the proof of a salutary effect on the minds of the hearers, and some from a much worthier cause, the affecting influence of sacred truth on their own minds, have been inclined to anticipate immense effects from their public ministrations. Melancthon was a romantic youth when he began to preach. He expected that all must be inevitably and immediately persuaded, when they should hear what he had to tell them. But he soon discovered, as he said, that old Adam was too hard for young Melancthon. In addition to the grand fact of the depravity of the human heart, so many influences operate through the week on the characters of those who form a congregation, the sight of so many bad examples, the communications of so many injurious acquaintances, the hearing and talking of what would be, if written, so many volumes of vanity and nonsense, the predominance of fashionable dissipation in one class, and of vulgarity in another, that the preacher must indeed imagine himself endowed with the potency of super-human eloquence, if the instructions, expresed in an hour or two on the sabbath, and which too, he might know, are soon forgotten by most of his hearers, are to form through the week the efficacious repellent to the contact and contamination of all these forces of evil. As to effecting an obdurate and thoughtless minds a grand change, by which they shall become serious and devout, it appears to me, from a rather long observation, the most romantic enthusiasm to expect it from any thing less than an operation strictly divine, the probability of the intervention of which, at any given season, is exactly in proportion to the apparent frequency or infrequency of its intervention in the general course of experience.

"Reformers in general are very apt to over-rate the power of the means by which their theories are to be realized."

"It is presumed, that truth must at length, by the force of indefatigable inquiry, become generally victorious, and that all vice, being the result of a mistaken judgment of the nature or the means of happiness, must therefore accompany the exit of error. Of course, it is presumed of the present times also, or of those immediately approaching, that in every society and every mind where truth is clearly admitted, the reforms which it dictates must substantially follow. I have the most confident faith that the empire of truth, advancing under a far mightier agency than mere philosophic inquiry, is appointed to irradiate the latter ages of a dark and troubled world; and, on the strength of prophetic intimations, I anticipate it to come sooner by at least a thousand centuries, than a disciple of that philosophy which attains its proudest present triumph in the rejection of revelation, is warranted, by a view of the past and present state of mankind, to predict. The assurance from the same authority is, the foundation for believing that when that sacred empire shall overspread the world, the virtues of character will correspond to the illuminations of understanding. But in the present state of the moral system, the probable effect of truth on the far greater number of persons fully admitting its convictions, is determined by the testimony of facts." (p. 53—58.)

There is undoubtedly, too much truth in the foregoing very spirited representation. But it is, as certainly, partial and defective, and as we conceive not without some mixture of positive error.

Thus, we cannot agree with Mr. Foster in his sentiments respecting the efficacy of *preaching*. We entertain no vain persuasion of a *mysterious apostolic sacredness* in the ministerial office; but we certainly consider it as of divine appointment, and intended to be one of the most important means of conveying moral and religious instruction, in every age. And though the *visible effects* of preaching are not in general such as might be expected or wished; yet in numerous instances it has proved instrumental,—nay, in every age, it has been the grand engine which the Holy Spirit has employed, in converting men from the error of their ways to the knowledge and practice of true religion. The success of public instruction is so various, that no conclusion respecting it should be drawn from

particular and confined observation. Neither should our opinion be formed hastily upon this subject. It may be a long time before the efficacy of preaching appears in a congregation; but if a minister who preaches *the truth as it is in Jesus*, be earnest and diligent in the discharge of his duty, and exemplary in his own conduct, the blessing of God will assuredly accompany his labours; and he will have the satisfaction of observing, in a greater or less degree, the beneficial effects of his instructions. We think it of so much importance to hold out every encouragement to preachers to exert themselves in the work of the ministry, that we cannot but deprecate any observations tending to paralyse their efforts; and we trust that further reflection and experience will lead Mr. Foster to correct his opinions on this subject.

Great part of what remains of this essay is taken up with views of a similar nature; but as they are intermixed with each other, without much regard to order, we shall take occasion, from the passage we have last quoted, to consider them somewhat more distinctly. We entirely agree with Mr. Foster, that there is no such intimate connection, as some have supposed, between the admission of truth, and consequent action;—that to have informed and convinced a man may be but little towards emancipating him from wrong habits, and making him the practical disciple of the truth which he receives;—and therefore, that though truth is a most important agent, the expectations that presume its omnipotence, or even its moral efficacy without the intervention of an agency "strictly divine," are romantic delusions. We coincide with him, also, in his sentiments respecting the chimerical nature of those speculations and schemes for the moral reformation of mankind, which anticipate their effect independently of the assistance of Christianity.—We cannot however, say so much when we consider his opinions respecting the aid which Christianity may be expected to afford, even in the existing circumstances of the world. The general inefficacy of Christian instruction, in producing such characters as the Gospel requires, is indeed, a deplorable fact; but we are far from attributing it, as Mr. Foster seems to do, to any failure or defect in the administration of Christianity, considered with reference to the divine agency. We could with him, "smile in bitterness," if feelings of a more appropriate kind would permit us to do so, "to hear some of the professed believers and advocates of the Gospel, avowing high anticipations of its progressive efficacy, solely by means of the force which it carries, as a rational address to rational creatures." With Christians of this order we have but little in common. But our author admits of a special divine agency in rendering Christianity efficacious.

"*Some* success," says he, "in transforming the hearts and characters of men is attendant on the system of Christian means among those who rest all their efficacy on divine agency, and this affords some glimmering consolation amidst the mournful darkness of the economy; only; the small degree of effect, indicating an exceedingly restricted operation of divine, as well as the utter inefficiency of human, energies, supplies a scale for limiting expectation, and forbids even the man who acknowledges the divine agency in all Christian successes, to pronounce, unless some new and decisive omens should appear, more than the humblest predictions. (p. 66.)

It is here that we think Mr. Foster's views defective, and in some degree prejudicial. He appears to us to entertain too low an idea of the administration of divine grace, under the present economy of the Gospel. It is true that very extraordinary interpositions for the conversion of men are not now frequent; and that the present state of the Christian world does not present a very favourable view of the reality and extent of this divine efficacy. But the

fault is in ourselves, not in the proffered influence of the grace of God. This is rich and powerful, and ready to be conferred on all who sincerely and earnestly implore it. It is adequate to the utmost wants and infirmities of mankind; nor would we despair, with the author before us,—(both Scripture and experience forbid it—) of effecting, even on obdurate and thoughtless minds, a *grand change*, by which they shall become transformed into such persons as might be justly deemed true disciples of Christ. This is a subject of the very last importance. If the dispensation under which we live be, indeed, defective in affording the means of fully realizing the principles of the Gospel, our condition is surely very awful and distressing. But we cannot think thus, without contradicting the whole tenor of the New Testament, which is emphatically stiled, "the law of the spirit of life," and which, however confined and ineffectual it may sometimes appear to be in its operation and influence, is, unquestionably, "the power of God unto salvation" to every one who faithfully avails himself of the help which it offers*.

Much of what Mr. Foster has written on this subject is connected with his views respecting "the dispensations of a better age," which when arrived he thinks will unfold an energy of operation, such as mankind have never, except in a few momentary glimpses, beheld; and which will "command the dreary chaos of turbulent and malignant elements into a new moral world." We anticipate with equal anxiety, the manifestation of such latter times, when, agreeably to prophetic intimations, the knowledge of the Lord shall cover the earth, and when the efficacy of the Gospel shall be abundantly increased.—Perhaps, also, as the author suggests, the grand moral improvements of this future age may be accomplished in a manner that shall leave nothing to man but humility and grateful adoration. But with whatever eagerness and joy we may look forward to such events, *our* main business is with the economy under which we are placed; and our most strenuous efforts should be directed to the accomplishment of the utmost good which is thus brought within our power.—So says Mr. Foster also; but in a way which seems to imply, that *very little can* be done, and that to expect more is to entertain visionary and romantic expectations. It is but just, however, after what we have said, to permit him to speak for himself as to this point, though we can scarcely afford room for very extended quotations.

"I should deem a train of observations," says Mr. Foster, "of the melancholy hue which shades some of the latter pages of this essay, useless, or perhaps even noxious, were I not convinced that a solemn exhibition of the feebleness of human agency in relation to all great objects, might aggra-

* Mr. Foster, at the beginning of the fourth letter of this essay, advances an opinion on the subject of the *divine agency*, which appears to us to be at variance with what is said in Scripture. He assumes, without any symptom of doubt or hesitation, that the degree of divine agency which has been exerted to reform the moral state of man is to be measured exactly by the success which has attended it, this agency "stopping where the effect stops, leaves men to accomplish, if they can, what remains." p. 63. On such a principle as this, if we have not mistaken Mr. F.'s meaning, we should be utterly at a loss to explain the many passages both of the Old and New Testament which speak of the resistance or abuse of divine grace. Even that class of Christians, who are considered as extolling most highly the efficacy of divine grace, we have always understood to regard, in their own case, resistance to the motions of the Spirit of God on their hearts, and abuse of his grace, as having constituted a formidable aggravation of their guilt. On a subject of so delicate a nature, we are reluctant to express any very strong opinion: and yet conceiving as we do, that the view which Mr. Foster has given of it is unscriptural, and may be hurtful, we could not conscientiously avoid a slight reference to it.

vate the impression, often so faint, of the absolute supremacy of God, of the total dependence of all mortal effort on him, and of the necessity of devoutly regarding his intervention at every moment. It might promote that last attainment of a zealously good man, the resignation to be as diminutive an agent as God pleases, and as unsuccessful a one. I am assured also that, in a pious mind, the humiliating estimate of means and human power, and the consequent sinking down of all lofty expectations founded on them, will leave one single mean, and that far the best of them all, not only undiminished, but more eminent, in value, than it ever appeared before." (p. 87, 88.)

"I am convinced that every man who amidst his serious projects is apprised of his dependence on God, as completely as that dependence is a fact, will be impelled to pray, and anxious to induce his serious friends to pray, almost every hour. He will as little without it promise himself any noble success, as a mariner would expect to reach a distant coast by having his sails spread in a dead stagnation of the air. I asserted it visionary to expect an unusual success in the human administration of religion, unless there are unusual omens; now a most emphatical spirit of prayer would be such an omen; and the individual who should solemnly determine to try its last possible efficacy, might probably find himself becoming a much more prevailing agent in his little sphere. And if the whole, or the greater number, of the disciples of Christianity, were, with an earnest unalterable resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign that a revolution of the world was at hand." (p. 90, 91.)

Without entering into any discussion respecting this last view of the subject, we would only further observe, that we quite agree with the author in thinking, that the acknowledged feebleness of human means in effecting moral and religious improvements, should lead us to depend more humbly and simply on the divine agency; and in earnestly wishing, that this were more generally felt amongst us. We cannot however, avoid repeating, that this conviction and dependence ought, in the first instance, to have their influence on our *present* circumstances, and that instead of yielding to the suggestions of indolence, or to the fascinating visions of future times, we should be faithful to that degree of power which is already offered to us, and strain every nerve in promoting both in ourselves and others, the great purposes of the Gospel.

We now proceed to the fourth and last of the Essays before us the subject of which is of the utmost importance, and is treated by Mr. Foster in a very superior manner. It is a splendid, and in our opinion an eminently useful production. Its object is to point out some of the causes "by which evangelical religion has been rendered less acceptable to persons of cultivated taste." In the first letter, the author briefly, but very ably, describes the feelings which are sometimes the effects of these causes. He supposes the persons in question fully to admit the divine authority of the Christian religion, and to be by no means mere triflers respecting it; but to recoil from some of its peculiar and distinguishing doctrines, which are chiefly comprised in that view of Christianity denominated among a large number of the professors of it, in a specific sense, *evangelical*. He observes, however, that though the greater proportion of the injurious influences on which he proposes to remark, operate more peculiarly against evangelical distinctions, some of them are hostile to the spirit which Christianity inevitably retains, even in the least modified form in which it is possibly to profess it: and that, though he has specified the more refined and intellectual class of minds as indisposed to the religion of Christ, by the causes to which he refers; and though he keeps them principally in view; yet the influence of some of these causes extends to many persons of subordinate mental rank.

The first cause which the author notices, as having excited in persons

of taste a sentiment unfavourable to the reception of evangelical religion, is, *that this is the religion of many weak and uncultivated minds.* Contracted, says Mr. Foster, in its abode; the great inhabitant will, like the sun through a misty sky, appear with but little of its magnificence, to a man requiring large views and elevated sentiments to accompany and to evince in all its disciples the majesty of religion. Happily he finds the great subject imparted by other oracles than the forms of conception and language in which a narrow and uncultivated mind declares it; but while from them he receives it in its own character, he is tempted to wish he could detach it from all the associations which he feels it has acquired from the humble exhibition. The author then proceeds to mention various ways in which the injurious impressions have perhaps struck the mind of such a person. We cannot follow him in all his observations on these points, but must content ourselves with making a few extracts. The following remarks seem to deserve peculiar attention, although if we were at liberty to indulge our own inclination, we should scarcely know how to exclude any part of this essay.

"The majority of Christians are inevitably precluded from any acquirements of general knowledge; but he" that is the intellectual man "has met with numbers who had no inconsiderable means, both as to money, judging by their unnecessary expences, and as to leisure, judging by the quantity of time consumed in useless chat or needless slumbers, to furnish their minds with various information, but who were quite on a level in this respect with those of the very humblest rank. They never even suspected that knowledge could have any connexion with religion, or that they could not be as clearly and amply in possession of the great subject as a man whose faculties had been exercised, and whose extended acquaintance with things would supply an endless series of ideas illustrative of religion. He has perhaps even heard them make a kind of merit of their indifference to knowledge, as if it were the proof or the result of a higher value for religion. If a hint of wonder was insinuated at their reading so little, and within so very confined a scope, it would be replied, that they thought it enough to read the Bible; as if it were possible for a person whose mind fixes with inquisitive attention on what is before him, even to read through the Bible without at least ten thousand such questions being started in his mind as can be answered only from the sources of knowledge extraneous to the Bible. But he perceived that this reading the Bible was no work of inquisitive thought; and indeed he has commonly found that those who have no wish to obtain any thing like extended information, have no disposition for the real business of thinking, even in religion, and that their discourse on that subject is the disclosure of intellectual poverty. He has seen them live on from year to year content with the same confined views, the same meagre list of topics, and the same uncouth religious language. Yet perhaps, if he shewed but little interest in conversing with them on the subject, or sometimes seemed anxious to avoid it, this was considered as pure aversion to religion; and what had been uninteresting as doctrine, became revolting as reproof*." (p. 120—122.)

Mr. Foster next proceeds to notice the prejudices which may be excited in the mind of a person of refined taste and intellectual acquirements by the vulgar religious habits of some Christians, by their strange grimaces and coarse conversation, especially if his education had been in the society, and under the inspection and controul of persons, whether parents or any other friends, whose religion was in a form so unattractive to taste. One extract we shall give from this part of the essay, because we think it calculated to be particularly useful, at least in the way of caution, to many of our readers.

"The religious habits of some Christians may have revolted him excessively. Every thing, which could even distantly remind him of grimace, would inevitably do this; as, for instance, a solemn lifting up of the

* "I own," says Mr. Foster with much truth and propriety, "that what I said of Jesus Christ's gladly receiving one of the humbler intellectual order for his disciple, will but ill apply to some of the characters that I describe."

eyes, artificial impulses of the breath, grotesque and regulated gestures and postures in religious exercises, an affected faltering of the voice, and, I might add, abrupt religious exclamations in common discourse, though they were even benedictions to the Almighty, which he has often heard so ill-timed as to have an irreverent and almost a ludicrous effect. In a mind such as I am supposing, even an increased veneration for religion will but increase the dislike to these habits. Nor will it be reconciled to them by a conviction, ever so perfect, of the sincere piety of the persons who practise them.

"In the conversation of illiterate Christians, he has perhaps frequently heard the most unfortunate metaphors and similies employed to explain or enforce evangelical sentiment, and probably if he twenty times recollected that sentiment or subject, or if he met with it from some other quarter, the repulsive figure was sure to recur to his imagination. If he has heard so many of these, that each Christian topic is associated with its appropriate image, you can easily conceive that a lively impression of the pure spirit of the subject itself is requisite to preclude the disgust, and banish the associations. Here I might observe, it were desirable that some one would suggest to Christian teachers the propriety of not amplifying the less dignified class of those metaphors which it may be very proper to introduce, and which perhaps are employed, in a short and rapid way, in the Bible. I shall notice only that common one, in which the benefits and pleasures of religion are represented under the image of food. I do not recollect that, in The New Testament at least, this metaphor is ever drawn to a very great length. But from the facility of the process, it is not strange that it has been amplified, both in books and discourses, into the most extended descriptions; and the dining-room has been exhausted of images, and the language ransacked for substantives and adjectives*, to diversify the entertainment. The metaphor, in its simple unexpanded form, may often serve as an apposite illustration, without lessening the subject; but will it be no degradation of spiritual ideas thus extensively and systematically to transmute them, I might even say *cook* them, into sensual ones? No analogy between great things and mean ones ought to be pursued, for the mere sake of analogy, beyond the extent of necessary illustration." (p. 125—127.)

Mr. Foster closes this part of his subject with an attempt to correct, in the supposed intellectual observer, that fastidiousness of taste which repels him from Christianity on account of the low and disgusting form which it is sometimes made to assume. The passage is too long, or we should with pleasure have extracted the whole. It is full of the most important and energetic thoughts, and deserves to be carefully studied by every one who is disposed to neglect or contemn the Gospel.

The two next letters of this essay are devoted to the consideration of another of the causes in question; which the author thinks is *the peculiarity of language* adopted in the discourses and books of the teachers of evangelical religion, as well as in the letters and religious conversation of Christians. The assemblage of the best writers in the language, he observes, have created and fixed a grand standard of general phraseology. Deviations from this standard he considers to be, first, by a mean or vulgar diction, which is below it; or secondly, by a barbarous diction which is *out* of it, or foreign to it; or thirdly, by a diction which though foreign to it, is not to be termed barbarous, because it is elevated entirely above the authority of the standard by a super-human force or majesty of thought, or a super-human communication of truth. Mr. Foster first attends to the phraseology of evangelical divines† as coming under the second of these deviations.

† This unfortunate epithet has been made the subject of so much discussion, that one is almost tired of hearing it mentioned. The following note, however, of Mr. Foster is so sensible and apposite, that to prevent, if possible, the sneers and cavils of opponents, we subjoin it as a good explanation of the term. "When I say *Evangelical Divines*, I concur with the opinion of those who deem a considerable, and, in an intellectual and literary view, a highly respectable class of the writers who have professedly taught Christianity to be *not* evangelical. They might rather be deno-

* Dainties, love-feasts; sweet, rich, fat, *savoury* (the king of this whole tribe of adjectives), delicious, and a great many more.

"I suppose," says he, "it will be instantly allowed, that the mode of expression of the greater number of evangelical divines and professers, is widely different from the standard of general language, not only by the necessary adoption of a few peculiar terms, but by a continued and systematic cast of phraseology; insomuch that in reading or hearing five or six sentences of an evangelical discourse, you ascertain the school by the mere turn of expression, independently of any attention to the quality of the ideas. If, in order to try what those ideas would appear in a different form of words, you attempted to reduce a paragraph to the language employed by intellectual men in speaking or writing well on general subjects, you would find it must be absolutely a version." (p. 144, 145.)

Perhaps my description of this manner, continues Mr. Foster, exaggerates; but that there is a great systematical difference between it and the true classical diction, is most palpably obvious, and I cannot help regarding it as an unfortunate circumstance.

"It appears to me," he adds, "that Christian doctrine should be given, if it can, in that uncoloured neutral vehicle of expression which is adapted indifferently to common serious subjects, and may therefore be called the language of generality, and which should become peculiar on any one subject only just so far as that subject has indispensable peculiar terms. That in such a vehicle Christian truth *can* be discriminatively conveyed, is proved by a very few perfect examples of living and dead writers, and by many partial ones. It might be proved also by the practicability of making such a version as I was just now supposing, of any discourse or treatise where the peculiarity of phrase prevails. Evangelical sentiment might be very specifically presented in what should be substantially the diction of Addison or Pope. And if even Shaftesbury, Bolingbroke, and Hume, could have become Christians by some mighty and sudden efficacy of conviction, and had determined to write thenceforth in the spirit of the Apostles, they would have found no radical change necessary in their style." "It would be striking to observe how a diction which appears most perfectly pagan, provided it be of a strong and dignified character, would become christianized by a very slight change, if the real presence of a Christian spirit, as well as the denominating terms of a Christian subject, were introduced." (p. 150—152.)

The author then gives several very weighty reasons to justify the wish that such language had been much more generally employed. Amongst these are the two following, which are peculiarly important, viz. that *hypocrisy* would find a much greater difficulty, as far as speech is concerned in supporting its imposture, if a more general language were employed in religion: and that if this alteration of language were adopted, some of the sincere disciples of evangelical religion would much more distinctly feel the necessity of *a clear intellectual hold* on the principles of their profession.

Mr. Foster next proceeds to consider the objection which may be urged against his views respecting religious language, that the diction which he has been describing has grown out of that of the Bible, especially of the New Testament, which it will, perhaps, be also asserted, that Christian instructors will do wisely to imitate. This objection is treated with much acuteness and judgment by our author. In opposition to it he observes, that the diction which he is censuring does not produce the solemn impression of Scriptural language, and is therefore not the proper model for Christian instructors; and that its meaning is not so exactly and promptly comprehended, as if the ideas were perspicuously expressed in the language employed on general subjects.

"Why should the diction," says Mr. Foster, "of one part of the sacred writings be imitated and another avoided? No man would think of narrating a fact even of the Scripture history in the biblical forms of narrative expression. Why then should not the truths of a more doctrinal kind be taught from the Bible in the lan-

minated moral and philosophical divines, treating very ably on the generalities of religion, and on the Christian morals, but *not placing the economy of redemption exactly in that light in which the New Testament appears to me to place it.*

guage that most belongs to our mental habits?—Let the oracles of inspiration be cited continually, both as authority and illustration, in a manner that shall make the mind instantly refer each expression that is introduced to the venerable book from which it is taken; but let our part of religious language be simply ours, and let those oracles retain their characteristic form of expression unimitated and unique to the end of time." (p. 168, 169.)

Mr. Foster admits, that there are many single-terms of the biblical diction, especially of that of the New Testament, which seem necessarily employed in the language of religion, and are almost peculiar to it; such as grace, sanctification, covenant, salvation, and some others. But he contends, that this theological peculiarity does not belong to the original words, and that some of the terms of the English New Testament which have now acquired a pre-eminence in the diction of divines, were adopted by the first translators as simply common words, though from their disuse in other subjects, they now seem to be exclusively appropriated to evangelical religion. With respect to some of these terms, Mr. Foster allows, that they could not easily have followed the alteration of general language: but he thinks, that many of them might have been advantageously exchanged for others of sufficiently parallel meaning.

"As for instance," he observes, "piety might have been substituted for godliness, improvement for edification, desire for lust, justice for righteousness, affliction for tribulation, sensual for carnal, happiness for blessedness. Even the term salvation might oftener have been exchanged for deliverance, behaviour for conversation, and grace for favour or kindness. The sacredness which some good men seem to feel in a peculiar class of terms is imaginary, since the peculiarity itself is, in a great degree modern and adventitious." (p. 171, 172.)

In the general view of this point we fully agree with Mr. Foster; though as to several of the single terms which he has mentioned, we do not think that they could often be exchanged with advantage for any others. Indeed it has been one object of the labours of the Christian Observer, an object, however, the prosecution of which has given no small offence to some well meaning persons, to correct the religious taste, in those very particulars which have given occasion to the animadversions of Mr. F. We may be supposed therefore to view with pleasure the accession of so potent an auxiliary; and we do very cordially return him our thanks for his aid in this important work. But there are extremes to be avoided in this case, as in every other. Mr. F. has very ably exposed that which is most common amongst evangelical preachers; but he is, perhaps, in danger of recommending the other. Scriptural terms ought not to be too frequently and indiscriminately used, but neither ought they to be fastidiously and systematically avoided. Some of them have, unquestionably, a peculiar and forcible meaning which no others can so well express; and which if altogether discarded, there is reason to fear, that with the language, many of the most important subjects in theology would be either entirely forgotten, or so greatly altered and obscured, as to lose much of their genuine force and effect. It is also to be feared, that were the diction recommended by Mr. Foster to be adopted in its utmost extent, the doctrinal terms of the Scriptures would become gradually unintelligible, if not disgusting to persons of literary taste, from the total disuse of it in theological writings or discourses; as the Scripture style itself was unhappily confessed to be by the celebrated Dr. Conyers Middleton, from his exclusive familiarity with the classical writers. It is evident, therefore, that most of the terms in question ought to be retained, and brought forward by our divines upon every appropriate occasion; though their general style may and ought to be such as a man of taste and judgment may be able to approve.

This letter closes with some severe

but just strictures on the great body of evangelical authors. Here we again hail him as a valuable and powerful ally.

The next letter proceeds from the consideration of the causes which are associated immediately with the *object*, and by misrepresenting it, render it less acceptable to refined taste, to those which operate by perverting the very principles of this taste itself, so as to make it dislike the religion of Christ, even if presented in its own full and genuine characters, cleared of all these associations. Mr. Foster remarks chiefly on one of these causes.

"I fear," says he, "it is incontrovertible that far the greatest part of what is termed Polite Literature, by familiarity with which taste is refined, and the moral sentiments are in a great measure formed, is fatally hostile to the religion of Christ; partly, by introducing insensibly a certain order of opinions unconsonant, or at least not identical, with the principles of that religion; and still more, by training the feelings to a habit alien from its spirit. And in this assertion, I do not refer to writers obviously irreligious, who have laboured and intended to seduce the passions into vice, or the judgment into the rejection of divine truth; but to the general assemblage of those elegant and ingenious authors who are read and admired by the Christian world, held essential to a liberal education and to the progressive accomplishment of the mind in subsequent life, and regarded as so far co-incident, at least, with Christianity, as not to injure the views and temper of spirits advancing, with the New Testament for their chief instructor and guide, into another world." (p. 183, 184.)

Though it is *modern* literature which the author has more particularly in view, he takes occasion previously to review the spirit and tendency of the ancient biographers and poets, in order to shew the injurious influence of their writings with reference to the spirit and design of Christianity. This part of his subject is executed in a very ingenious and masterly manner indeed. Homer, Virgil, and Lucan are made to pass under a severe scrutiny in a moral and religious point of view. As a specimen of Mr. Foster's execution of this part of his work, we add the following observations on the last of these writers:

"The eloquence of Lucan's moral heroes does not consist in images of triumphs and conquests, but in reflections on virtue, sufferings, destiny, and death; and the sentiments expressed in his own name have often a melancholy tinge which renders them irresistibly fascinating. He might seem to have felt a presage, while musing on the last of the Romans, that their poet was soon to follow them. The reader becomes devoted both to the poet and to these illustrious men; but, under the influence of this devotion, he adopts all their sentiments, and exults in the sympathy; forgetting, or unwilling, to reflect, whether this state of feeling is concordant with the religion of Christ, and with the spirit of the apostles and martyrs. The most seducing of Lucan's sentiments, to a mind enamoured of pensive sublimity, are those concerning death. I remember the very principle which I would wish to inculcate, that is, the necessity that a believer of the gospel should preserve the Christian style of feeling predominant in his mind, and clear of every incongruous mixture, struck me with great force amidst the fascination and enthusiasm with which I read many times over, the memorable account of Vulteius, the speech by which he inspired his gallant band with a passion for death, and the reflections on death with which the poet closes the episode. I said to myself with a sensation of conscience—What are these sentiments with which I am burning? Are these the just ideas of death? Are they such as were taught by our Lord? Is this the spirit with which St. Paul approached his last hour? And I felt a painful collision between this reflection and the passion inspired by the poet. I perceived with the clearest certainty that the kind of interest which I felt was no less than a real adoption, for the time, of the very same sentiments by which he was animated." (p. 203—205.)

"And why," asks our author, "do I deem the admiration of this noble display of moral excellence, i. e. in the heathen worthies, pernicious to these reflective [reflecting] minds in relation to the religion of Christ? For the simplest possible reason; because the principles of that excellence are not identical with the principles of this religion" The man of taste "has felt the animation which pervaded his soul in musing on the virtues, the sentiments, and

the achievements of these dignified men, suddenly expiring, if his thoughts turned to the virtues, sentiments, and actions, of the Apostles of Jesus Christ." (p. 209.)

The practical result of such observations Mr. Foster thinks should be the utter condemnation of classical antiquity, so far as it is implicated in this charge. But this is surely too harsh a judgment. For many reasons, which we have not room to specify, the ancient authors ought not to be thus severely reprobated. We would rather say, let them be read with caution, under the direction of an intelligent and religious tutor; and let the false principles and sentiments which they contain, be exposed and corrected as they occur, as Milton advises in his Tractate on Education, by a reference to the Holy Scriptures.

In the next letter, Mr. Foster proceeds to make some observations, with relation to the same object, on *modern* polite literature. He confines his view chiefly to that of our own country, and to those writers who are professedly believers in Christianity. This school is composed of poets, moral philosophers, historians, essayists, and the writers of fiction. Now, says the author, if the great majority of these authors have injured and still injure their pupils in the most important of all their interests, it is a very serious consideration, both in respect to the accountableness of the authors, and the final effect on their pupils. Mr. Foster maintains that they are guilty of this injury*.

In the first place, he considers that the alleged injury has been done, to a great extent, by *omission*, or rather it should be called *exclusion*—that is, by the absence of that Christian tinge and modification, which should be diffused universally through the sentiments that regard man as a moral being. Mr. Foster pursues this general charge at some length; and then proceeds to specify more distinctly several of the particulars in which he considers the generality of our fine writers as disowning or contradicting the evangelical dispensation, and therefore beguiling their readers into a complacency in an order of sentiments that is unconsonant with it. Thus, the *good man*, the man of virtue, he observes, who is necessarily presented to view ten thousand times in the volumes of these writers, is *not a Christian*. His character could have been formed though the Christian revelation had never been opened on the earth, or though all the copies of the New Testament had perished ages since; and it might have appeared admirable, but not peculiar. Again, says Mr. Foster, moral writings are instructions on the subject of *happiness*; but the doctrine of this subject as declared in the Gospel is not that which our accomplished writers in general have chosen to sanction. The same observation is next applied with respect to the doctrine of a *future state of immortality*, as a principle of action.

Another article, says our author, in which the Anti-Christian tendency of a great part of our productions of taste and genius is apparent, is the style of *consolation* administered to distress, old age, and death. We wish that our limits would permit us to extract some passages from this part of the essay, which are remarkably just and beautiful; but we must hasten to the remainder of it. In the last letter, Mr. Foster continues his enumeration of particulars in which our polite writers differ from the sacred records. The instances which he mentions are the following: viz. their opinions respecting the moral condition of mankind; redemption

* In a note on this part of his subject, Mr. Foster brings a heavy charge against the late Sir William Jones, for writing his Hymns to the Hindoo Gods. Though we think that there is some foundation for this charge, yet it seems to us rather unfairly urged, as those productions were evidently intended by their accomplished author, merely as illustrations, like many of his Dissertations of the Hindoo Mythology, and to be serviceable in the same way.

by Jesus Christ, where any allusion to it occurs, and the Anti-Christian motives to action which they more than tolerate, particularly that of the love of glory. Some observations are then added respecting the several *classes* of the authors thus censured. We trust our readers will excuse our not inserting the remarks which follow on some of the historians, and on our two celebrated essayists, Addison and Johnson. We wish that the censures which they contain on the latter writers were unfounded in truth; but we cannot avoid concurring in the justness of them.

The poets, with two or three splendid exceptions, are next subjected to the censure of our author, who after a few just observations on novel writers, thus concludes this singularly able and ingenious essay.

"At the close of this review of our fine writers, it appears to me a most melancholy consideration that so many accomplished and powerful minds should have been in a world, where the noblest cause which that world ever saw was inviting their assistance, and that this cause should have vainly sought even their neutrality. They are gone into eternity with the guilt resting on them, of having employed their genius, as the magicians their enchantments against Moses, to counteract the Saviour of the world.

"Under what restrictions then ought the study of polite literature to be conducted? I cannot but have foreseen that this question must return at the end of these observations; and I acknowledge, that I am not prepared to answer it. But neither am I required. It is enough for the purpose of this essay to have illustrated the fact, that the grand mean of mental cultivation is one of the causes of aversion to Christianity; and if you, my dear friend, or any other person who may read these letters, shall be convinced that the representation is just, it will be the concern of individual judgment to consider and adopt the needful precautions against the pernicious influence. I trust it will cogently press conscience, that nothing less than the most serious exertion of that judgment will be justice to so great an interest." (p. 296, 297.)

Having finished our examination of these volumes, we have only to add a few general observations on the whole; which must, however, be very brief, as we have already extended our review to an unusual length. The view which we have given of Mr. Foster's sentiments on the different subjects of his essays, will enable our readers to form a tolerably correct judgment of them; and the remarks which we have occasionally made, sufficiently express our own opinion respecting them.

They are, as we before observed, the production of a man of original genius, and abound with the most vigorous and impressive sentiments on some highly interesting and important subjects. The author is evidently one who has not only thought for himself, but in a manner very different from what is commonly met with in the present day. He has taken a comprehensive and scrutinizing survey of human nature, and is well acquainted both with its strength and weakness. His powers of discrimination both with respect to characters and opinions, are particularly striking, and the force and energy of his thoughts, and the brilliancy of his imagination, have enabled him both to expose error, and to recommend truth, in a very convincing and attractive manner.

We should suppose, from the general tenor of these volumes, that they are very much the result of personal reflection and experience. The author seems to have taken a wide range as to speculative opinion, and to have conducted his researches with a bold and independent spirit. But it is truly gratifying to a Christian Observer, to perceive that he is now established on the *terra firma* of Scriptural truth; and that his object in the essays before us is to recommend and enforce it upon others. Though we could have wished, that Christian principles, wherever they were introduced, had been somewhat more plainly and explicitly stated, we cannot but think, that this publication may have a very beneficial effect, in exciting the attention of

many persons of an intellectual and literary character to just and serious views of religion. The last essay is calculated to be particularly useful for this purpose, by removing many prevailing prejudices against the more peculiar doctrines of Christianity.

On the other hand, in addition to the particular objections which we have already made, we must further observe, that Mr. Foster is apt to express himself upon a variety of points in too strong and unqualified a manner. We have no doubt however, that this arises chiefly from the force with which things strike his mind, and from the liveliness of his imagination; and that it is an error which will be gradually corrected. There is also a general *appearance* of a feeling of contempt for persons of a lower intellectual order, as well as of a spirit of satire; both which stand opposed to Christian humility and charity, and therefore require to be chastised and subdued.

The stile of these essays seems to deserve some notice. It is generally nervous, animated, and eloquent; and it abounds with fine and happy illustrations: but it is also, occasionally obscure, inflated, and rhetorical. The sentences are frequently too long and involved, and the expressions are sometimes quaint and inaccurate. The stile indeed, is by no means that which is appropriate to letters or essays, as it is defective in those points which are peculiarly characteristic of that species of writing,—namely, simplicity, perspicuity, and ease. These are faults, however, of a comparatively trivial nature; and they are such as a little attention may easily correct. We trust that a second edition of this work, which we understand is already in the press, will leave but little room for objection in any material point. In the mean time, we have no hesitation in saying, that we think it very highly creditable to the genius, talents, and principles of the author, whom we again hail with sincere pleasure, as a distinguished ally in the cause of moral and religious truth: and we can certainly recommend it to our readers as calculated to afford them no common degree of gratification and instruction.

A Letter to a Friend, occasioned by the Death of the Right Honourable William Pitt. London, Hatchard. 1806. 8vo. pp. 24.

We seldom have it in our power to notice those pamphlets which are called forth by the passing events of the day. In general, indeed, they are removed from the sphere of our review by the exclusively political aspect which they assume. The tract before us furnishes an honourable and an useful exception. Its object is to deduce from the death of our great and lamented statesman, some important instruction for the benefit of those who survive, and particularly of those who succeed him. And this object the author has accomplished in a manner which strongly marks both his talents as a writer, and his piety as a Christian. Our limits will permit us to give only one extract as a specimen of this performance, and we shall be much gratified if it encourages any of our readers to peruse the whole.

After twenty pages of very judicious reflections, of which our limits will not permit us to give even an abstract, the author thus expresses himself at the close of his letter.

But what if the voice of Mr. *Pitt* could now reach a British cabinet? What if it could now command the attention of a British senate? What are the suggestions which, with his present views, be it more or less that his views are corrected and enlarged; what are the suggestions, which, with his present views he would now be earnest to enforce upon public men.

With solicitude inexpressibly greater than he ever felt on any subject of temporary concern, he would entreat Statesmen and Politicians habitually to bear in mind not only that they have a country to protect, and a King to serve, but that they *have also a Master in Heaven.*. "Discharge your duty," he would exclaim, "to your country and to your King *in singleness of heart, as*

unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart: with good will doing service, as to the Lord, and not to men. Be not ashamed of your God and your Redeemer. *Hold forth the word of life* before the eyes of all men, as the spring of action, as your supreme and universal law. Hold it forth by measures conformable to its dictates; hold it forth by the stedfast avowal of the principles which it teaches, of the motives which it enjoins. By the rules which it delivers, by the spirit which it inculcates, try all your proceedings. Urge not the difficulties of your situation as a plea for sin. To you, to every man, belongs the assurance; *My grace is sufficient for thee.* Expel iniquity from your system. Will you say that the machine of Government cannot pursue its course, unless the path be smoothed by corruption? Will you say that the interests of your country cannot be upheld, unless a distant quarter of the globe be desolated to support them? Will you say that the security of the free Briton will be endangered, unless the *man-stealer*, against whom God has denounced his curse, receive from you licence and protection? Will you say, that if rapine and murder will at any rate be continued, you are warranted in becoming the despoilers and the murderers yourselves? Is this to be *a terror to evil-doers?* Is this to *cleanse yourselves from all filthiness of the flesh and spirit?* Is this to *perfect holiness in the fear of God?* Is this to *abstain from all appearance of evil?* Is this to have *the answer of a good conscience towards God?* Is it not practically to aver to the Most High —The laws, O God, which Thou hast promulgated for the administration of Thine own world, are inadequate to their purpose. That which Thou commandest, we discover to be in many instances detrimental. That which Thou prohibitest, we perceive to be in many cases necessary. Forgive, approve, reward us, for introducing, as occasion requires, the needful alterations and exceptions.—Do you start at the thoughts of such language? Speak it not by your deeds. Obey the precepts of your God; and leave consequences in his hands. Distrust not his truth. Dare to confide in his Omnipotence. Believe that *it is righteousness which exalteth a nation:* that *sin is a reproach to any people:* that *nations shall be punished for their iniquities.* In unfeigned humility; in constant prayer; in watchfulness against transgression; *not slothful in business, but fervent in spirit, serving the Lord;* hope for the divine blessing on your counsels and exertions through that adorable Mediator, by whom all blessings are dispensed to man. Look to the day of account before his tribunal. Think that betimes, which you will think at last. Judge all things now by the standard by which you are to be judged. If you may not save your country; forfeit not the salvation of your soul." (p. 21—24.)

The Churchman's Confession, or an Appeal to the Liturgy, being a Sermon preached before the University of Cambridge, Dec. 1, 1805. By the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. Cambridge, Deighton. London, Rivingtons. pp. 30. price 1s.

The object of this sermon is to prove, by an appeal to Scripture, and to the acknowledged principles of every member of the Church of England, as they are expressed in the general confession at the opening of our liturgy, the unimpeachable orthodoxy of those ministers of the establishment, (however they may be reviled by the ignorant as enthusiasts and visionaries), who strenuously and invariably press upon the consciences of their hearers the following grand topics of evangelical doctrine, viz.

1st. "That every man is a sinner before God;—that both the actions and the hearts of men are depraved;—that whatever difference there may be between one and another with respect to open sin, there is no difference with respect to their alienation from God, or their radical aversion to his holy will;—that on account of their defection from God, they deserve his heavy displeasure;"—"and that all men without exception must perish, if they do not turn to God in the way that he has prescribed." (p. 8.)

2nd. "That in order to obtain salvation, two things are necessary, 'repentance towards God and faith in our Lord Jesus Christ'," meaning by repentance "such a deep sense of guilt and danger, as leads men with all humility of mind to

God, and stirs them up to a most earnest application to him for mercy; —that we must feel sin to be a burthen to our souls, must be made to tremble at the wrath of God which we have merited, and must cry to him for deliverance from it:"— "And that this must be our experience, not merely after some flagrant transgression, or on some particular occasion, but at all times: it must be as it were the daily habit of our minds." (p. 14.)

3rd. That Christians must practise "every personal and relative duty;" —that "not satisfied with that standard of holiness which is current in the world," they must aim at "a higher tone of morals," being not only sober and honest, but leading lives "entirely devoted to God;— that it is every man's duty to delight himself in God, and to have such a lively sense of Christ's love to him, as shall constrain him to an unreserved surrender of all his faculties and powers to the service of the Lord;—that we must live for God, and be like a faithful servant who enquires from day to day what his master's will is, and enquires in order that he may do it;—that as a servant who had neglected his duties through the day, would feel ashamed and afraid of his master's displeasure, so should we feel ashamed and afraid, if any day pass without our having executed to the utmost of our power the duties of it;— that we should walk as on the confines of the eternal world, and act as persons who must shortly give account of every talent that has been committed to them;—that to be 'dead unto the world,' and 'alive unto God,' to attain more and more of the divine image, to 'grow up into Christ in all things,' to enjoy fellowship with God, and anticipate the enjoyments of heaven, is our duty, and should be our daily study and delight."

The preacher, we think, has proved his point, and has thus given us a test whereby we may try the discourses which we hear, as well as the state of our own souls. And it is evidently also a test which will condemn all those preachers "who descant on the dignity of our nature, the goodness of our hearts, and the rectitude of our lives;"—"who tell us that we are to be saved by our works, and who would thus lull us asleep in impenitency, and divert our attention from the Saviour of the world;"—"who plead for a conformity to the world, and decry all vital godliness as enthusiasm;"—"who separate the different parts of religion, inculcating some to the neglect of others, magnifying works to the exclusion of faith, or establishing faith to the destruction of good works, or confounding faith and works, instead of distinguishing them as the fruit from the root." All those persons are also condemned by it who do not "from their inmost souls lament the numberless transgressions, and the unsearchable depravity of their hearts;"—who do not "feel that they deserve the wrath of the Almighty," so that they can find no peace but in pleading with God the merits of his son; —to whose souls Christ is not "precious," and who do not make him their "all in all;"—who are not "at the same time renewed in the spirit of their minds;"—who do not "hate sin," and "account 'the service of God to be perfect freedom';—who do not, instead of wishing to have the law of God reduced to the standard of their practice, desire to have their practice raised to the standard of that law;—and who do not "labour to 'shine as lights in a dark world,' and 'to shew forth in their own conduct the *virtues* of him that hath called them'."

We have perused this sermon with pleasure and profit, and we confidently recommend it to our readers.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

A FOURTH volume of Sermons from the MSS. of President Davies of America; the Rev. Job Orton's Letters; Letters on Natural History by Mr. Bigland; and a new edition of the works of Franklyn, will soon make their appearance.

Accounts of the Life of Lord Nelson are preparing by Mr. Bowyer; and by J. M'Arthur, Esq. and the Rev. J. S. Clarke.

Dr. Toulmin has announced his intention of publishing a continuation of the History of Dissenters from the period of the Revolution to the present time.

In the press:—The History of Scotland related in familiar conversations, with moral remarks, by Mrs. Helme; Considerations on the Debates in Parliament on the Catholic Petition, by Sir J. Throckmorton; and Fenelon's Dialogues on Eloquence, and Letters on Poetry, Rhetoric, History, &c. translated from the French by Edward Williams, D. D.

The temporary house of the London Institution in the Old Jewry was opened on the 18th of January for the use of Proprietors and Life Subscribers. The reading rooms are well supplied with daily and monthly journals; and the library already contains a valuable collection of books.

The long desired measure of restricting the Medical Profession to the hands of none but well-instructed practitioners, in the country as well as in London, is, it is said, at length about to be carried into effect. The provisions, so far as they concern regular practitioners, are to be prospective, and consequently will not operate on the present generation; but, as these die away or retire, their places will be occupied by persons of suitable and competent education.

Mr. WEBB, mine agent to His Royal Highness the Prince of Wales, has discovered a most valuable Copper Mine, in the Tamer river, which divides the counties of Devon and Cornwall. This mine was opened on the 19th of September last; and a rich vein of copper ore, four feet wide, was cut in a steep hill, nearly 50 fathom from the river, which promises to make one of the finest mines ever discovered in either country, as it resembles the famous Anglesea mine, requiring no windlass, nor any thing but a wheel-barrow to take out the ore. The cost of opening the mine was not more than thirty pounds.

Mr. WOOLF has lately made some considerable improvements in the *Steam Engine*, whereby a great saving is effected in the fuel, and the danger of explosion fully obviated. If steam be sufficiently expanded to counterbalance the pressure of the external atmosphere, it is well known that the engine will work. Mr. Woolf has discovered that a fortieth part of common steam, expanded forty times as much, will still work the engine.

The following is a method of preparing a luminous bottle, which will give sufficient light during the night, to admit of the hour being easily seen on the dial of a watch.—A phial of clear white glass, of a long form, should be chosen, and some fine olive oil should be heated to ebullition in another vessel. A piece of phosphorus, of the size of a pea, should be thrown into the phial; and the boiling oil carefully poured over it, till the bottle is one-third filled. The phial must then be corked; and, when it is to be used, it should be unstopped, to admit the external air; and then closed again. The empty space of the phial will immediately appear luminous, and will give as much light as a dull ordinary lamp. Each time that the light disappears, on removing the stopper it will re-appear. In cold weather the bottle should be warmed in the hand before the stopper is removed. A phial thus prepared may be used every night for six months.

The following is the number of books, in various departments, published, in London, in the year 1805:—Divinity, 104; History, Antiquities, and Topography, 38; Biography, 27; Voyages and Travels, 27; Politics, Political Economy, and Commerce, 98; Law, and Trials, 24; Medicine, 67; Philosophy, Mathematics, Natural History, and Astronomy, 33; Agriculture, 9; The Arts, 17; Poetry, 84; Drama, and Dramatic Criticism, 33; Novels, 75; Education, 20; Military and Naval, 15; Miscellanies, 69:—Total, 741.

The Duke of Argyle has presented the Highland Society of Scotland with £1,000. as the commencement of a fund for educating the younger sons of Highland Gentlemen for the Navy.

FRANCE.

The French have lately employed themselves very actively in advancing those economical improvements in Fire Places, which Count RUMFORD introduced. On some suggestion by M. OLIVIER, GUITON and BERTHOLET have lately made a report to the class of physical sciences of the National Institute, and state them to produce the following advantages :—1. To reduce the tunnels of the chimnies to dimensions so small, that they cannot be liable to smoke : 2. To burn, without producing any smell, all sorts of combustibles; and so completely, that no visible smoke escapes from the top of the chimney ; 3. To retain at pleasure, within the apartments, by well-managed circulations, all the heat which the combustible can disengage, or to direct part of it into the neighbouring apartments, or superior stories : 4. To regulate, in this manner, the degree of heat which is required : 5. To afford, by a particular kind of shelf, placed immediately above the fire, the convenience of boiling liquors in porcelain dishes: 6. To be susceptible of all kinds of decorations that may be desired.

DENMARK.

The Lectures of Dr. Gall on Cranology have met with a flattering reception at Copenhagen. He intends visiting Paris before he publishes his system.

GERMANY.

Dr. Struve has contrived, it is said, an apparatus, to shew by means of Galvanism, whether the appearances of death be real.

RUSSIA.

The Russian Circumnavigator, Captain Krusenstern, who after his return from a voyage round the world, had conveyed the Russian Ambassador to Japan, has, after remaining seven months in that country, returned to Kamtschatka.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon, preached in the Parish Church of St. Andrew, Holborn, on Sunday, January 5, 1806, on occasion of the death of the Rev. Charles Barton, M. A. late Rector of the said Parish. By the Rev. Charles Pryce, M. A. Joint Curate of St. Andrew's. 1s.

Moral Reflections and Anticipations on the Opening of the present Year; a Sermon addressed principally to Young Persons. By Joseph Barrett. 1s.

A Sermon, sacred to the Memory of the Honoured Dead, and particularly of the late James Currie, M. D. preached at the Chapel in Paradise-street, Liverpool, November 17, 1805. By the Rev. G. Walker, F. R. S. 1s. 6d.

A Sermon preached in the Scots' Church, London Wall, on the day appointed for a General Thanksgiving. By Robert Young, D. D. Dedicated, by Permission, to His Royal Highness the Duke of Sussex. 2s.

A Sermon, preached on the day of General Thanksgiving, December 5, 1805, in the Parish Church of Kells. By the Most Rev. T. L. O'Beirne, D. D. Lord Bishop of Meath. 2s.

A Sermon, preached on the day of Thanksgiving for the Victory off Cape Trafalgar. By the Rev. James Moore, LL. B. 1s.

A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1,260 Years; the Papal and Mahommedan Apostasies; the Tyrannical Reign of Antichrist, or the Infidel Power; and the Restoration of the Jews. By George Stanley Faber, B. D. 8vo. 2 vols. 16s.

A Sermon, preached at the Great Synagogue, Duke's Place, on the day of General Thanksgiving. By the Rev. Solomon Herschel, Presiding Rabbi of the German Jews in London. Rendered into English by a Friend. 1s. 6d.

A Catechism; or, Instruction for Children and Youth in the Fundamental Doctrines of Christianity. By D. Taylor. 4d.

Christ's Sermon on the Mount, with a Course of Questions and Answers, explaining that Portion of Scripture; for the Use of Young Persons. By the Rev. J. Eyton. 1s.

Select Parts of the Old and New Testaments, agreeably to the most approved Modern Versions. Arranged according to a Plan recommended by the late Dr. Isaac Watts. By the Rev. Theophilus Browne, A. M. Royal 8vo. 15s.

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RELIGIOUS INTELLIGENCE.

TARTARY.

We insert a few extracts of letters lately received by the Edinburgh Mission Society from their Missionaries settled at *Karass* in Russian Tartary.

"10th *July*, 1805.

"Our Family," they say, "is now considerably encreased. Besides Europeans, it consists of nineteen natives, old and young, who are all in good health. Such of them as are grown up have renounced Mohammedanism, except an old man whom we ransomed, soon after we first settled in this place, to assist us in our work. The children are attentive to our instructions, and, upon the whole, are very promising. Some of them appear to be under serious impressions, and would on no account go to bed without praying to God. One of them had been sick and thought himself dying. On this account, as he afterwards told Mr. Brunton, he prayed to God almost a whole day, to pardon his sins for Christ's sake. The young man whom we named Davidson, who renounced the superstition of his countrymen more than a year ago, and who has since been firm and fearless in the profession of the Gospel, is soon to be married to one of our native women, of whom we entertain a very favourable opinion. It is

proposed that both of them shall be publicly baptized before they are married; and with a view to this, we have taken for some time past more than ordinary pains in their instruction.

"We are happy to inform the Directors, that Mr. Paterson is now tolerably healthy, and Mr. Dickson much better than he was. We have much cause to be thankful for all our mercies, and trust that we shall by and bye have still better tidings to send you. From various circumstances we begin to hope, that our mission and settlement are in a fair way of flourishing."

"*Karass*, 1*st Aug.* 1805.

"During the last month few events of any importance have occurred. We thank God that the family has been in a much better state of health than formerly."

"Abdy, the Mohammedan Priest whom we have so often mentioned, has given up his charge among his countrymen, and has engaged to teach our children to read and write the country languages. The people around us are greatly offended at his coming to us, and some of them have talked of killing him: but though they do this, scarcely any of them have the courage to reprove him. They all seem to stand in awe of him; for although they do not account him one of their most learned Moulies, or priests, yet they all allow him to possess a superior degree of eloquence and good sense. It is but justice to him to mention, that since he came to us he has taught the children with the greatest diligence; and though he has not yet professed his belief of Christianity, he makes no scruple of teaching them the catechisms which Mr. Brunton has composed for them, and several of the children appear to make considerable improvement under him. He has written a letter to you, which he has requested us to forward."

Letter from Abdy, the Priest of Karass, to the Secretary of the Edinburgh Missionary Society.

(Translated from the Arabic.)

"May there be abundance of peace, and of every blessing to you! Are you well and healthy? May the glorious and true God always preserve you in safety! If you enquire a little concerning our circumstances, I thank God you can know that we are well and in peace. What I have to say is this: last year you sent me a letter, with which I was highly pleased; your true friendship has been evident, to my advantage; wherefore, I write also to you as a friend. With regard to religion too, you have forcible words, which remain firm in your own mind, and if I cannot take hold of them as you do, you will perhaps be surprised. But one day I was in a similar condition: before I saw your friends, I had not the least doubt with regard to our religion, but ever since I saw them, I have been unable to come to any conclusion with regard to it. A true way there is, I believe, for all the world search for it; and, according to my opinion, all the world would not search for what is unnecessary, and not to be found. A prince who seeks for power, aided by cunning persons around him, might pervert the judgment of a nation by violence and deceit for their own advantage: but no set of persons are able to pervert the judgment of the whole world. If the whole world agree to search for one thing, that thing must exist. The necessity of religion, every man knows; yet every necessary thing is not always found: some even die for want of food, while others are satisfied. God has given us judgment to search for what we need, yet he does not always bring what is necessary in our way. Were it not for this, I should have a clear knowledge of the way to heaven: I know of nothing that is more precious than religion, and surely the religion of God is to be found. Concerning this I have reasoned much; every day I search for what is precious, yet I have never found one jewel; I have not so much as found the riches of this world: But I will not decline to search for the true way, which may the gracious God himself shew me! I have both hope and fear. I have, for fifteen years, been both priest and magistrate among the people about Karass, where my authority has been undisputed: your friends say, however, that the Christian religion is preferable, but, if it do not agree with my own judgment, their approbation of it will be of no advantage to me: the Moslems too, commend their religion, but this will not purify my conscience.

"I have agreed to teach the children of your friends for a sum, which, I am afraid, will be too small for my necessities; but I have a few cattle, and if what your friends give me be not sufficient for my wants, I shall not die for want of food. I thank God, that, to this day, I have had to eat and drink. In this respect I have been comfortable; and, could I find a way that would be of advantage to me at *the last day*, I would not be afraid of the riches of this world."

"Abdy Mo."

The four missionaries who sailed from Leith in May last had arrived at Karass. One of them, Mr. *Pinkerton*, thus writes:

"*Karass, September 29th, N. S.* 1805.

"In the letters which we sent you from Sarepta, (the Moravian settlement) we informed you of the good state of our health, and the great kindness which we experienced from the people there. We cannot express the obligations we are under to them, and in particular to the Rev. Mr. Wigand for the attention which he shewed us, and the assistance we received from him, in procuring the various articles which we stood in need of. We set out from Sarepta on the 4th of this month, and arrived safe here on Monday the 19th. In our journey through the Steppe, (or desert) we met with considerable difficulties, on account of the number of rivers we had to pass; and particularly, we had no small trouble in getting our horses and baggage across the lakes of Manwick."

"Our joy on coming here was somewhat allayed by finding all our friends, more or less, indisposed with an epidemic disorder, which has been raging through the whole of this country: but to our great comfort they all soon got the better of it, except Mrs. Cairns, who was attacked with it more severely than any of them. We are now all busy, endeavouring to put our habitation in as good a condition as we can, to defend ourselves, both against the approaching cold weather, and what we dread as much, the plundering parties of Tartars who traverse the country, and carry off whatever comes within their reach. One of these parties, a few days before our arrival, carried off three horses, and since we came, they have stolen from us no fewer than three oxen and three cows, and to add to our misfortunes, the wolves which sometimes visit us from the mountains, have killed some of our calves. However, we hope soon to have our property in a situation of greater security, and, notwithstanding these and other occurrences of a similar nature, this little settlement wears a very promising appearance. We are greatly pleased with what our friends have done. There are in the family nineteen natives, some of whom have made *very considerable* progress in religious knowledge, and I think that in a short time we shall be warranted to gratify their desire by administering to them the holy ordinance of baptism. J. T. Davidson is a very sensible young man, and discovers on every occasion the greatest boldness in the profession of Christianity. When conversing with the natives about religion, he never fails to express the strongest abhorrence of the bloody, persecuting principles of Mohammedism, and his warm attachment to the mild and holy doctrines of the Gospel. There is another native, a young woman, of whom all the family think very highly; her Circassian name is Kingy Khan, but since she came here she has got the name of Margaret Davidson. She is remarkably clever and useful, and on every occasion shews the greatest willingness to do all she can for the comfort and welfare of the family. She was ransomed by Mr. Brunton, at her own earnest desire, and immediately renounced Mohammedism, and embraced Christianity. She discovers the greatest willingness to be instructed, in the way of salvation through the death of Christ, and frequently expresses a great dislike at the conduct of the Kabardians, among whom she formerly lived, and calls them a wicked bad people.—Abraham Warrand is a fine lad, and is remarkably useful on account of his speaking both the Tartar and Kabardian languages, with the greatest fluency. He is commonly employed by our friends as their interpreter, when they speak to the Kabardians, which gives him an opportunity of knowing what is said to them; and of this privilege he seems to have availed himself, as he evidently possesses a greater degree of knowledge, than could have been expected from the time he has been at Karass.—The young boy, who is named after you, is very promising, and remarkably well disposed. He is much liked in the family, and he seems to take much pleasure in prayer, and in other religious exercises. The people in the village, who are bigotted to their superstition, beyond what I ever could have imagined, often try to shake his attachment to Christianity. They tell him that, if he believe what the infidels (for so they call us) say to him he will certainly go to hell; but this does not move him in the least. He argues against them in the best manner he can, and when he is at a loss for an answer to any thing, which they say to him, he comes to Mr. Brunton, who furnishes him with an answer, and sets his mind at ease. He seems determined to be a Christian at all hazards." "I have not time for it, or I could mention other children, both boys and girls, who are very promising.—When they are all assembled, and sitting with the rest of the family, round the large room where we meet for worship, it is a pleasing and animating sight. When I think on the different tribes to which they belong, the different parents from whom they are sprung, the great distances from which some of them have come, the remarkable

circumstances in providence by which they have fallen into our hands, and that here they are brought together, from the midst of heathens and Mohammedans, to learn the knowledge of the true God, and of his Son Jesus Christ, through whom, at least some of them, I trust, will become heirs of God, and joint heirs of Jesus Christ:—when I think on these things, I feel what I am not able to express. For my part, I know not where a more pleasant sight, or a more agreeable family, is to be seen. But if I am filled with wonder when I think how these young people have been brought together, I am equally so, when I consider whom Providence has given them for an instructor. Who could have thought that a *Mohammedan Priest* was to give up his charge among his own people, come and live with us, notwithstanding all the danger and obloquy to which it exposes him, and employ himself diligently in teaching the children the principles of Christianity. This is wonderful indeed, and perhaps unprecedented in the history of missions! This encourages us; and will, I hope, induce many with you to pray more fervently, that 'Zion may stretch forth her curtains' over the lands that are groaning under the cruel bondage and horrid superstition of Mohammedanism, that so they may be delivered, enlightened, and blessed with the liberty wherewith Jesus Christ maketh those free who truly know his name!

"Many of the people around us begin to perceive the absurdity of the doctrines, which they have hitherto professed, and would willingly come and settle along with us; and not only so, but embrace Christianity, from a persuasion that it is a better religion, could we afford them protection from their tyrannical chiefs, who rule over them with most despotic sway. Several of them have come and told us so themselves. No farther back than yesterday there came two men here, who had a long conversation with Mr. Brunton, and pleaded with him earnestly to go to the Russian General, to see if he would afford them and their families protection, should they come and settle with us, which, they said, they wished to do, for the *express purpose of learning the truths of Christianity*. Nor is it one or two families, but many that wish to do this; and if we could give them protection, we are persuaded that many would soon flock to this place. At the same time, as I observed before, it must be owned, that great numbers of the people, and especially of those about this village, are excessively bigotted to their own faith, and do not seem to rejoice at our arrival.

"Of all the places I have seen, since I came to this quarter of the Russian empire, I have seen none that will bear a comparison with Karass. It is delightfully situated on the side of the Besh-Taw, and surrounded with land of the finest quality. There is a beautiful plain on the east, about a verst from this, extending from the foot of the mountains to a considerable distance. In the midst of it are two Tartar villages. On the south we have a fine hilly country; and on the north and west, the mountains of Caucasus raise their towering heads to the clouds. The sides of them are covered with excellent hard-wood; the beech in particular abounds here, and grows to a prodigious size.—We could not wish to be better situated for wood and water: the former we have in abundance, about a mile and a half off, and the latter runs past our door in a plentiful stream that comes down from the mountains. Owing to various circumstances, we have not yet had it in our power to get any thing done about the land that is to be assigned us; but I hope, that we shall be able in our next letter, to give you satisfactory information on this head."

The funds of the Society which supports this promising mission are by no means in a flourishing state.

Should any individual wish to employ a little money in ransoming one or more Tartar slaves, with the view of having them instructed in the Christian faith, the missionaries will cheerfully undertake to be the almoners of his bounty. On this subject more accurate information may be obtained from the Rev. *Walter Buchanan*, of Edinburgh, Secretary to the Society.

WEST INDIES.

An account has lately appeared of the progress of the methodist missions among the poor negroes in our West India Islands; which, in the almost utter neglect that they experience at the hands of the Church of of England*, can not but impart satisfaction to every feeling mind.

* We wish to take this opportunity of correcting an error which has been pointed out to us by a respectable correspondent. We had stated, in our number for December last, our belief that of the clergymen sent to the West Indies by the Bishop of London in the capacity of missionaries, none now remained there. In this how-

In *St. Christopher's*, the mission is said to prosper in a singular degree. "The simplicity, zeal, and piety of thousands of the negroes in that island call for much thankfulness and praise to God," and it is added "that their uprightness of conduct, their fidelity to their masters, and all the Christian virtues which they manifest in their lives, afford strong reason to believe that the work in general in that island is deep and established. And what is perhaps still more pleasing, the white people begin, many of them to delight to attend the preaching of the Gospel. At *Dominica* the society had increased from 50 to above 1000, but the Chapel at Prince Rupert's Bay had been blown down by a hurricane, and the poor people were unable to rebuild it, which proved a considerable hindrance to the mission. The funds of the mission are also stated to be inadequate to the expence. Since the persecuting act of the legislature of *Jamaica* has been disallowed by his Majesty, the mission to that island has again resumed its activity; and could the means be obtained of erecting places of worship, the prospect of usefulness is stated to be considerable. Missions are also established with various degrees of success in the Islands of *Antigua, Tortola, Spanishtown, St. Bartholomew's, St. Vincent's, Grenada, Barbadoes*, and in the *Bahama* Islands, *Bermuda* and *Demerara*.

CATECHIZING.

We have been favoured with a letter from the Rev. *Basil Woodd*, Minister of Bentinck Chapel, Paddington, expressing his surprise at the unfounded charges against some of his clerical brethren which have been advanced by Mr. *Pearson*, in a tract reviewed by us in December last. Mr. *Woodd* for one is so far from neglecting the duty of catechizing, that he has no less than 500 children under his immediate superintendance, to whose religious instruction he devotes, in addition to the afternoon of the first Sunday in each month, two, and for the greatest part of the year three mornings in each fortnight, during which he makes the Church Catechism the basis of his catechetical labours. Mr. Woodd has at the same time obligingly sent us a copy of the tracts which he has published for the benefit of the young. These we have read with cordial approbation, and we recommend them without reserve to all who are concerned in the education of youth, as excellent manuals of religious knowledge and sound instruction. The tracts are as follow:

1. A Card containing Morning and Evening Prayers and Hymns for Children, with a short summary of the Christian religion.

2. A Card containing a Catechism on the Duties of Children to their Parents.

3. A Card containing a Catechism on the Duties of Servants.

4. A short Introduction to the Church Catechism, designed as a first book for Children. Price 2d.

5. The Same with the addition of the Church Catechism, with short Questions and Scripture Proofs, and the Card No. 1. Price 4d.

6. An Explanation of the Church Catechism, containing a plain Account of the Christian Covenant, Creed, Duty, Prayer, and Sacraments, with a short Statement of Baptism, Confirmation, Church Government, the Inspiration of Scripture, &c. &c. 12th Edition. Price 6d.

7. Abridged Explanation of the Church Catechism, with an Appendix containing Cards 2 and 3. Price 2d.

8. A concise Statement of the two Covenants. Price 3d.

9. The Faith and Duty of a Christian, chiefly taken from Bishop Gastrell's Christian Institutes. Price 3d.

10. Advice to Youth, principally designed for young People leaving School. Price 1s. These may all be had of Watts and Bridgewater, Hatchard or Rivingtons.

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ever we were mistaken. Two of them, the Rev. Messrs. Territ and Nankivel, we are informed, still continue their labours as missionaries. To the latter a regular living had been offered; but he had declined the offer in order that he might bestow all his time on the poor negroes, hundreds of whom flocked to hear him, and among whom, it is added, he has had some success. We understand that it is in the power of a clergyman in Yorkshire, to furnish a particular account of the proceedings of these missionaries. Should this be the case, we shall be extremely obliged to him for any communications on the subject which he may deem it adviseable to make.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL AFFAIRS.

The treaty of peace between AUSTRIA and FRANCE has at length been published. By the articles of this treaty the constitution of the Germanic empire is completely overthrown; and yet the King of SWEDEN is the only member of it who has dared to complain. Bonaparte may be considered as lord paramount of Germany; nor is there any one of its powers who can now venture to move without his permission. As for the Emperor he is thrust out from all concern in that country of which he continues the nominal head. He seems even to have renounced his ancient title of *Emperor of the Romans*, at least no mention is made of it in the treaty; the 5th article of which also acknowledges the French Emperor to be King of Italy. And with this title the absolute dominion of those parts of Italy which had previously been annexed to France is confirmed to Bonaparte; together with the entire cession of all the territories of the *quondam* Venetian Republic. Austria is thus driven out of every part of Italy. The whole of her German dominions also, including all the territory stretching from Gravenau near the river Iltz to Braunau on the Inn, the Tyrol, and whatever she possessed in Swabia and on the borders of Switzerland, have been divided between the new Kings of Bavaria and Wirtemberg, whose kingly dignity is acknowledged in the treaty without even the form of consulting the States of the Empire, and the Elector of Baden. Permission is also given to the first of these three powers to seize and occupy the free imperial city of Augsburgh. In short, Austria has lost, as has been calculated, 1300 square miles of territory containing 2,716,000 inhabitants, and yielding a revenue of upwards of 16 millions of florins, besides all her influence and power in Germany and Italy. The only return made by the treaty for all these cessions is the territory of Wurtzburg in Franconia, which has been given to the Archduke Ferdinand, as an indemnity for some fragments of the Electorate of Saltzburgh which have been taken from him, and added to the Austrian dominions.

This treaty is supposed to contain some secret articles, by which Austria is encouraged to seek an indemnity for her losses in the West, by seizing some of the Turkish provinces which form the Eastern boundary of her empire. Many circumstances concur in giving probability to this statement, particularly the advance of an Austrian force to the Turkish frontier: and we have little doubt that in a short time some attempt will be made, for which the existing insurrection in Servia and the neighbouring provinces will furnish both convenient pretexts and tempting facilities, not only by the Austrians from Hungary but by the French from Dalmatia, to dismember the Turkish Empire. Any attempt of this kind will naturally excite the jealousy of Russia, and may lead her to anticipate the blow with which the Ottoman power is threatened. What may be the effects of these rumoured movements it is impossible to state. One effect, as is not improbable, may be the downfal of Mahommedanism in Europe; an event, which, if we may believe those who have made the prophetic writings the object of their study, is so closely connected in point of time with the restoration of the Jews to their own land, and with other still more awful and affecting changes, as to excite a peculiar interest in the breast of the christian observer. We are aware that we tread on tender ground, and we therefore gladly retire from it. The transient glance, however, which we have ventured to cast at the possible course of future events, naturally suggests to us, (and we wish to press the thought on the attention of our readers) how very incompetent the wisest politicians are to appreciate the intrinsic value, and the real tendency, of any of those occurrences which, in their turn, excite the opposite and conflicting feelings of hope and fear. The battle of Austerlitz, for example, calamitous as it has appeared to us to be, may possibly only have paved the way for the more speedy developement of "those scenes surpassing fable," which form the subject of the ardent prayers and longing expectations of every true Christian. Indeed under the pressure of events still more distressing, the true Christian, relying on that word of promise—"all things shall work together for good to them that love God:" and confidently believing that all the revolutions of empires are tending to that glorious consummation, when "all the kingdoms of the world shall become the

kingdoms of our God and of his Christ," will not want for sources of consolation. He will indeed be assiduous in the fulfilment of every civil, social, and relative duty, and so much the more *as he sees the day approaching;* but he will at the same time *cast his cares on God*, and commit himself, and all his dearest interests to him, *in well doing*, with a perfect confidence in his wisdom, power, and love.

The Emperor of Russia, probably with a view to the threatened movements of Austria and France, is said to be busily augmenting his force both naval and military in the Euxine and Ionian seas.

The great body of the French army, lately employed in Moravia, is bending its march homewards, and is destined probably to resume its menacing position at Boulogne, where the most stupendous works, intended to facilitate the projected invasion of this country, have been continued without interruption. A large army, however, still continues cantoned in Swabia and its vicinity, for the purpose partly of extorting contributions from the prostrate powers of Germany, and partly probably for that of overawing Prussia. The contributions imposed on *Frankfort* alone, have amounted to near £.200,000. These merciless exactions manifest, more than any words can do, the rapacity, the contempt of all engagements, and the unbridled despotism, which mark the career of Bonaparte.

The fate of Naples has probably been decided some weeks since. The French force under Massena had advanced as far as Rome in execution of the decree of Bonaparte that the present Neapolitan Dynasty had ceased to reign. The British and Russian troops who had landed at Naples have probably re-embarked; and that kingdom must of course fall an easy prey to the arms of France.

It has been reported that a body of Spanish troops was on its march to Portugal, with the professed object of compelling that power to shut its ports against England. And fears have also been entertained lest the free towns in the north of Germany, and even Prussia herself, should be reduced to the necessity of completely excluding all English commerce.

In short, it seems the determination of Bonaparte to extinguish the light of freedom wherever he can exert his power. By his dark decrees, Europe is to consist henceforth only of tyrants and slaves: and to give these decrees effect, Great Britain must be cut off, let the design cost what acts of violence it may, from all communication with the continent. What a crisis is that at which we seem to have arrived! It is indeed a fearful one; but fearful to many, chiefly from the apprehension that our new ministers may be reluctant to risk their popularity by the adoption of those novel and energetic measures of policy, which the new and unprecedented emergency in which they are placed loudly calls on them to pursue. For our own part, we shrink from the discussion of a subject which so much exceeds our comprehension.

By an article from Genoa it appears, that a considerable commotion had been excited there by the levy of a number of men to be employed in the occupation of Venice. A proclamation issued on this occasion by Le Brun, after using several soothing arguments, thus concludes: "Oh! do not compel me to lay aside the character of indulgence, and to punish those whom I have sworn to render happy. You are surrounded by an armed force. *If a word be spoken you shall* ALL *be punished*, INNOCENT OR GUILTY." But it is not merely the horrid ferocity of this proclamation, but the evidence it affords of the progress France is making in the augmentation of her military power, which claims our attention. No sooner is Genoa finally incorporated with France, than its inhabitants are made to bend under a cruel system of conscription. Her martial bands thus augment in proportion to the extent of her acquisitions: and in this way does the ambition of her chief appear to be laying the foundations of universal empire.

Bonaparte returned to Paris on the 26th of January. Previously to his return a letter from him was delivered to the senate announcing the peace of Presburgh, and the marriage of Prince Eugene Beauharnois, "my son," with the Princess Augusta of Bavaria. "I cannot resist," he adds, "the pleasure of remaining with the young couple, *who are models of their sexes.*" This letter was followed by another, communicating a decree of Bonaparte by which he adopts Prince Eugene as his son, and constitutes him and his descendants heirs of the crown of Italy, which in the case of his having no issue, is to devolve on one of the nearest relations of the prince of the imperial blood, who shall then sway the sceptre of France. What must be the destinies reserved for the imperial brotherhood of Bonaparte, if his stepson is already appointed to the inheritance of a kingly throne!

The return of Bonaparte to Paris has been made as grateful to him as the most fulsome

strains of adulation, poured on him from all quarters, and the most flattering decrees of triumphal monuments could make it. The senate met him in a body, and offered him "the homage of the admiration, the gratitude, and the love of the French people."

The north of Germany has been evacuated by the allied forces. The British troops have all returned to England. Prussia has in the mean time taken possession of Hanover. This occupation is stated to be in consequence of an arrangement concluded with Bonaparte, and the professed object of it is to prevent the north of Germany from becoming the theatre of war. His Prussian Majesty is to keep it till the conclusion of a general peace: but whether it will then be restored to its lawful owner seems a very doubtful point.

EAST INDIES.

We announced at the close of our last number the lamented death of the Marquis *Cornwallis*, Governor General of India. This afflicting event took place on the 5th of October last at Ghazeepore, in the province of Benares, where his Lordship had arrived, in his progress to assume the personal command of the army, and to effect, if possible, an adjustment of all existing differences with the native powers. During a long and active life this illustrious nobleman was eminently distinguished by the most honourable and persevering exertions in the service of his country. As a patriot, a statesman, and a warrior, he will ever rank in the first class of British worthies. To his wise and benevolent arrangements during his former administration, may our empire in India be said to be indebted, under Providence, for the happiness and prosperity to which it has attained; and to the great object of restoring and consolidating that happiness and that prosperity, he may be considered as having sacrificed his life. The sacrifice we trust has not been unavailing. The short space during which it pleased Providence to continue him in the government of India, was most assiduously employed in repairing the errors of the preceding administration; in retrenching unnecessary expences; in economizing the company's resources; and above all in allaying the jealousy and distrust which late events had naturally excited, in the minds of the native Princes, respecting the projects of British ambition. It is to be deplored that he did not live long enough to perfect the work of peace which he had so happily begun. We hope, however, that he has laid a solid foundation for conciliation and confidence, on which his successor will have little difficulty in erecting a durable superstructure. Sir George Barlow who was next in council succeeded to the Government on the death of the Marquis, and fully adopted, as is said, the economical, unambitious, and pacific views of his predecessor. He has since, we are happy to add, been confirmed in that office by the unanimous vote of the Court of Directors.

A monument to the memory of the Marquis Cornwallis in St. Paul's, has been voted by the House of Commons.

AMERICA.

The constitution of the United States restrains Congress from abolishing the Slave trade prior to the 1st of January, 1808. The House of Representatives, however, anticipating their constitutional power, sent up a bill for prohibiting the importation of slaves into any State in the Union, from and after the 1st of January, 1808. In the senate the Bill was opposed, and, after a great struggle, rejected, on the obvious principle, that the restriction in the constitutional act postponed the right of legislating for such a purpose, and not merely that of giving an earlier operation to the law. The words of the restriction are, "*the migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year* 1808:" and they appear scarcely compatible with the passing a prospective prohibitory act in 1805. Yet such is the impatience felt in America at the temporary toleration of the slave trade, by any State in the Union, that this violent strain of the constitution was twice supported, even in the senate, by considerable majorities, and was defeated at last only by the Vice-President's casting voice.

This decision took place on the 18th of December last, and is detailed in *The New-York Evening Post* of December 23. The account adds, "it was allowed on all hands, that, as soon as the time arrived when the Congress shall possess the constitutional power of prohibiting the importation of slaves, it would be proper for them to exercise it."

The only American State which admits slaves into its ports is South Carolina, and this proceeding, as was formerly stated, (vol. for 1804, p. 678) gave very great and general umbrage throughout the Union. A motion was lately made in the legislature of that State for renewing the law which interdicted the slave trade. The bill was

carried in the lower house by a considerable majority; but was negatived in the senate by one vote. The congress however has manifested its unshaken antipathy to the Slave Trade, by prohibiting it, in spite of the loudest murmurs of their new citizens of Louisiana, in that extensive province.

A very considerable sensation continues to be felt in America on the subject of the principles asserted by this country respecting the relative rights of belligerent and neutral nations. We are happy, however, to perceive, that even those who clamour most loudly against the conduct of England, do not attempt to deny that she has much ground of serious complaint; and that there exist many flagrant abuses of the rights of neutrality, which it is no more than equitable on the part of England to suppress. We have little doubt that the reasonableness of our claims will be felt by the sober and dispassionate part of the United States.

GREAT BRITAIN.

GENERAL REFLECTIONS.

We mentioned in our last number the death of Mr. Pitt, and the consequent expectation of a new ministry. The new administration has since been formed. His Majesty who, on a former occasion, is understood to have stedfastly resisted every solicitation to admit Mr. *Fox* into office, influenced, doubtless, by the circumstances of the present times, appears to have readily consented to the plan of an administration, suggested to him by Lord Grenville, in which Mr. Fox bears a conspicuous part. We cannot help contemplating this act of our Soverign as peculiarly honourable to his character, since it indicates a disposition which indeed has been also manifested on former occasions, to make his own opinions bend to the force of circumstances, to the temper of parliament, and to the wishes of the people *. Among the new cabinet ministers, not one is to be found who was a member of the immediately antecedent cabinet; and in this respect the profession of forming a government on the broadest basis seems not to have been fulfilled. It moreover appears that the removals which have taken place in the inferior departments have been considerably greater than have been usual in the case of other changes of administration. The new ministers are as follows; those who compose the cabinet being marked thus (*).

TREASURY.

*Lord Grenville.....First Lord.
*Lord H. Petty .....Chan. of the Exchec.
Lord Althorpe . ....
Mr. Wickham .....
Mr. Courtenay .....} Lords.
Mr. Vansittart.....
Mr. King.....} Secretaries.

*Earl Fitzwilliam ....Presid. of the Council.
*Visc. Sidmouth .....Lord Privy Seal.

SECRETARIES OF STATE.

*Mr. Fox .....Foreign Department.
Sir F. Vincent.....
General Walpole...} Under Secretaries.
*Earl Spencer .....Home Department.
Mr. W. Wynne ...
Mr. Harrison.....} Under Secretaries.
*Mr. Windham .....Colonial Department.
Sir G. Shee.....
Mr. Amyot.....} Under Secretaries.

*Lord Erskine.....Lord Chancellor.

ADMIRALTY.

*Mr. Grey .....First Lord.
Sir Ph. Stephens...
Admiral Markham
Sir C. Pole.....
Sir H. B. Neale.....} Lords.
Lord W. Russel.....
Lord Kensington...

*Earl of Moira.....Mast. Gen. of Ord.
Gen. Fitzpatrick.....Secretary at War.

* We here allude in particular to his Majesty's former admission of Mr. Fox into power, and also to his recognition of American independence. When Mr. Adams, the first envoy from the United States of America, obtained his introductory audience, he was received by his Majesty with the most gracious affability. —"Sir," said the king, "I was the last man in the kingdom to consent to the independence of America; but now it is granted, I shall be the last man in the world to sanction a violation of it." Mr. Adams was much affected. This dignified language constituted a striking refutation of many of those calumnies against his Majesty, which had been propagated in America.

Mr. Sheridan .....Treas. of the Navy.
Duke of Bedford.....Ld. Lieut. of Ireland.
Mr. Elliot ..... Secretary to Do.

BOARD OF CONTROUL.

Lord Minto,	Lord Spencer.
Mr. Windham,	Mr. Fox.
Lord Grenville,	Lord H. Petty.
Lord Morpeth,	Mr. H. Addington.
Mr. Sullivan.	

Earl Buckinghamshire, Earl Carysfort ..... } Joint Postmasters.
Lord Auckland..... Pres. Board of Trade.
Earl Temple..... Vice President ditto.
Earl Temple..... Lord J. Townshend } Joint Paymasters of the Forces.
Earl of Carnarvon....Master of the Horse.
Lord C. Spencer.....Master of the Mint.
Earl of Albemarle...Master of Stag Hounds.
Lord Ossulston.....Treas. of Household.
Earl of Derby..... } Chancellor of the Duchy of Lancaster.
Lord St. John..... } Captain of Band of Gent. Pensioners.
Lord Rt. Spencer..... Surv. of Crown Lands.
Mr. Bond.....Judge Advocate.
Mr. Pigott .....Attorney General.
Mr. Romilly.....Solicitor General.
Mr. Adam..... } Chancellor of the D. of Cornwall.
Mr. Garrow..... } Attorney General to his Royal Highness the Prince of Wales.

Lord Ellenborough has a seat in the Cabinet.

We apprehend that the changes in some of the law departments, and also the introduction of the party of Lord St. Vincent into the Admiralty, are the parts of this arrangement which will be the least satisfactory to the public.

The appointment of a military council which is to assist the Duke of York, who continues to be Commander in Chief without having a seat in the cabinet, is consistent with the former professions of some of the present ministry, and will unquestionably be gratifying to the nation. In a moment like the present, every measure which may contribute to the more effectual defence of the country will obtain the public applause; and all improper delicacy ought to yield to higher considerations. His Majesty has given another proof of the predominance of his regard to the public good over every private and natural feeling, by acquiescing, after only a short suspense, in this part of the arrangement.

The appointment of Lord Ellenborough, Chief Justice of the Court of King's Bench to a seat in the Cabinet, has excited some surprise, and is thought by many jealous guardians of the constitution, and as we conceive not without reason, to be a conjunction of two employments which are incompatible.

In forming our estimate of the present ministry, we are disposed to allow that they undoubtedly comprize the principal talents of the country: and if, in making this admission, we seem to reflect on the preceding administration, not one of whom, as we have already noticed, has any place in the cabinet, we do but the more exalt the stupendous talents of Mr. Pitt, who undoubtedly communicated to those with whom he was associated, a degree of reputation and strength, which rendered that ministry, while Mr. Pitt's health and life remained, by no means incompetent to the administration of the affairs of this great country.

That his death should issue in the total exclusion of his colleagues from office, and that the succeeding ministry should nevertheless claim to be a combination of almost all that is great in parliament, and in the country, is a new proof of his transcendancy.

Some meetings have been called for the purpose of congratulating the king on the choice of his new ministry, and on the consequent prospects of the country. Under these auspices, it is now supposed by some, either that the war cannot fail to be vigorously carried on, or that a peace will be procured which shall be at once safe and honourable *.

We entertain upon this subject somewhat less sanguine expectations. The difficulties in which we are involved arise, as we think, more out of the times in which we live, than out of the fault of this or that administration, although there may be ground for the praise or the censure of some of the various acts of government. Though accustomed to regard with no small degree of jealousy the principles of some of the individuals who form the new ministry, we are desirous, nevertheless, of exercising towards them, and of claiming on their behalf, the same candid construction of their measures, which we demanded for the last. And we would warn our countrymen, in the outset, against indulging any expectation of being relieved from great burdens as well as great exertions. Even the best peace which we can reasonably hope to attain must be insecure and questionable,

* See the debates and resolutions of the Common Council of the City of London.

and is likely to be maintained only by an expence little inferior to that of our war establishment. It has been the general practice of those who have constituted the opposition party in parliament, to exaggerate the distresses of the country, to refer them too exclusively to the fault of government, and to excite expectation of a greater improvement in our affairs, in the case of *their* succeeding to power, than events have warranted.

When the ministry of Lord North was overthrown, an immediate peace was deemed likely to follow. But the new ministry knocked at the door of almost every cabinet on the Continent, without effecting their purpose. And it was reserved for the succeeding administration, of the Earl of Shelburne and Mr. Pitt, to make peace; a peace which Lord North and Mr. Fox united in condemning as inadequate.

Much disappointment also took place in respect to the reform of parliament, and of the various departments of the state. Some laws indeed were passed for the limitation of the influence of the crown, which we believe to have been beneficial: but they fell remarkably short both of the claims of our reformers, and of the first intentions and professions of the very movers. That one ministry differs less from another than is commonly supposed, in respect at least to the general principles of government, was also soon afterwards indicated in the clearest manner by the union of the two most adverse parties in the country, that of Lord North and Mr. Fox, who, after appearing to the nation to be the very antipodes to each other, met in the same cabinet.

A new coalition has now been formed, and it consists, somewhat in like manner, of men heretofore the most adverse to each other. We are persuaded that the public opinion of our political parties is much lowered by these combinations.

We are willing at the same time to hope for some advantages from the present union of influence and of talents. Let us not however be entirely blind either to the evils which may result from the heterogeneous nature of some at least of the materials out of which this ministry is composed: and above all let us not imagine that it is in their power to change the present state of things upon the Continent; to induce Bonaparte to forego his ambitious projects against the greatness and independence of Britain; or to provide otherwise than by new burthens and new exertions for the safety of the empire. Bonaparte will not be charmed into submission by the name of a Fox or terrified into it by that of a Grenville or a Windham. He knows his own strength, and we fear that he may be disposed to make a farther trial of it, without sacrifices and concessions on our part, which, while they procured for us the delusive semblance of a peace, would only serve to render our destruction more speedy and inevitable.

Our new government, as we trust, will act a wise and manly part: they will call forth the resources and the energies of the people: they will greatly extend our measures of defence, as we may presume Mr. Pitt would also have done: and they will continue vigorously to employ that immense maritime power, with which providence has blessed us, not only in turning the tide of war from our own shores, but in reducing the immense resources of our formidable enemy.

The nation also we trust will have reason to perceive that no means are left untried for extricating us out of our difficulties; and they will consent, from a clear conviction of its necessity to bear that heavy pressure which must be brought upon them. The disaffected, whether in this country, or in Ireland, will be convinced that they have no party in the parliament of the united kingdom favourable to their views: and the tone of those who have heretofore been thought by many, to have too much countenanced the spirit of discontent and faction, will no doubt be such as becomes the ministers of the state.

The chief hope however which can reasonably be entertained in favour of our country must always arise from the virtues rather than the talents of our rulers; though the latter are the too common object of idolatry. A fair and honourable conduct towards our allies; a faithful and close attention in every department of government to the laborious duties of their respective offices; a selection of men according to their merit, and not according either to court favour or their influence in a party, a point of supreme importance in the command of our fleets and armies; and a paramount regard to the religious and *moral* interests of the nation in the concerns both of the executive government and of the legislature;—these appear to us to be the highest recommendations of a ministry; and they imply much more of uprightness and integrity than of intellectual endowment.

But it is not to the virtues of the *administration* only that we must look for the preservation of the empire. General corruption will always be the source both of parliamentary and ministerial corruption. Are the people selfish, void of public spirit, complaining, factious, and unreasonable? The ministers in such case can hardly fail to partake in the common infection, and are tempted to employ corrupt means of governing so corrupt a people. The parliament also is then placed under the necessity of taking various measures which infringe on liberty for the sake of preserving its own authority, and the general principles of the constitution. Are the people on the other hand loyal, sober, industrious, patriotic, at peace among themselves, and united in sentiment against the common enemy? How easy is it for almost any ministry to direct the efforts of such a nation! How nearly certain must be the success of such a people against the armies of a profligate invader, and how confidently, moreover, may they expect that the blessing of heaven will crown their efforts. So true is it according to the language of the prophet, that righteousness exalteth a nation, but sin is the ruin of many people.

There is one point of view, yet unnoticed, in which we are disposed to contemplate with hope the accession of the new ministry to power; we allude to the abolition of the Slave Trade. The majority of the leading men in the present administration have pledged themselves to the prosecution of the measure. On this question Mr. *Fox* has thus expressed himself. "Any gentleman, who after a full knowledge of the subject, can avow himself an abetter of the shameful traffic in human flesh, it can only be either from some *hardness of heart*, or some such *difficulty of understanding* as I really know not how to account for."—"The cause of abolition," he remarked on another occasion, "being a cause of *justice*, it is one in which I cannot admit of any compromise; for *there can be no compromise between justice and injustice*."—"Upon the whole, I shall give my opinion of this traffic in a very few words. I believe it to be impolitic. I know it to be inhuman. I am certain it is unjust."—"Even if the objects of it were brute animals, no *humane* man could expose them to be treated with such wanton cruelty. If the merchandize were totally inanimate, no *honest* man could support a trade founded upon such principles of injustice. Upon these grounds there is every necessity for putting an immediate end to it."—"Let us therefore this night act the part which will do us honour: let us vote for bringing in a bill for the abolition. If we fail, I have only to express my gratitude to the honourable gentleman (Mr. Wilberforce) for the part he has taken. He does not need my exhortation to persist. But this I will declare, that whether we vote in a small minority, or in a large one, WE NEVER WILL GIVE UP THE POINT. *Whether in this house or out of this house; in whatsoever situation I may ever be; as long as I have a voice to speak;* THIS QUESTION SHALL NEVER HAVE AN END. If it were possible that the honourable gentleman could entertain the idea of abandoning it, I would not."—"We who think that these things are not merely *impolitic*, but *inhuman*, and *unjust*; that they are not of the nature *of trade*, but that they are *crimes which stain the honour of the country*: WE, SIR, WILL NEVER RELAX OUR EFFORTS." On every subsequent discussion of this momentous question, the language of Mr. *Fox* has been equally decided; nor does there appear the least ground to question his sincerity. Lord *Grenville*, whenever he has had an opportunity of expressing his sentiments, has manifested an hostility no less marked and determined to this detestable commerce. "No advantage," he has declared, "which individuals or the public can derive from the continuance of the slave trade shall ever induce me to give it my approbation, or to consider it in any other light than a system, not only of injustice and inhumanity, but of fraud, robbery, and murder." Other members of the Cabinet, as Lord *Spencer*, Lord *H. Petty*, and Mr. *Grey*, have declared themselves on the same side in this question. And although there may be parts of the new ministerial arrangements which appear somewhat inauspicious: although moreover we have learned, especially in this question, to moderate our expectations from man, and to look for a solution of its difficulties to a higher interference than even that of a British legislature; we nevertheless indulge a hope that some effectual remedy will at length be applied to this enormous evil: an evil, our wilful continuance of which seems to exclude a rational and well founded reliance on the divine blessing and favour. If it be true, as has already been said, that it is *righteousness* which exalteth a nation, then what

reasonable expectation can *Christians* entertain that the Almighty will bless our efforts, while the Slave Trade, that greatest practical evil which ever has afflicted the human race, that compound of all that is base, fraudful, and inhuman, is retained and cherished by us.

PARLIAMENTARY PROCEEDINGS.

Little business of moment has come before Parliament during the present month, in consequence of the changes of Government, and the delay necessarily caused by the re-election of the new ministers.

Thanks have been voted to our naval commanders, who distinguished themselves by the late victories, and to the officers and men who served under them. A monument in St. Paul's was voted to the memory of Lord Nelson, and it was stated at the same time to be his Majesty's intention to settle £.2000 per annum on the widow of Lord Nelson, and to appropriate the sum of £.200,000 to the purchase of an estate to be attached to the title of Earl Nelson.

We mentioned in our last, that a resolution was carried in the House of Commons for an address to his Majesty, praying that the remains of Mr. Pitt might be interred at the public charge, and that a monument might be erected to his memory in Westminster Abbey, "having an inscription expressive of the national regret at the loss of that excellent statesman." An address to his Majesty was afterwards moved in the House, to issue the sum of £.40,000 for the purpose of paying Mr. Pitt's debts, which passed unanimously.

The treaties and other explanatory papers, which have been laid before Parliament by his Majesty, have thrown much light on the causes which have led to the late disasters on the Continent; and have tended to fix on the Austrian Cabinet the charges of gross improvidence and mismanagement, and of a violation, in the conduct of the war, of her engagements to this country and to Russia, particularly in the unfortunate advance of General Mack's army into Suabia. To these causes, on which our limits forbid us at present to enlarge, may be immediately referred the suddenness at least of the ruin which has overwhelmed that power.

The following estimates have been voted viz. £.4,193,105 for 154,437 men for general service for three months; £.505,037 for the troops employed abroad; and £.617,584 for the militia of the United Kingdom.

A resolution has passed for raising the sum of five millions by Exchequer bills.

The Committee appointed to try the merits of the Middlesex election have reported that "*G. B. Mainwaring*, Esq. was duly elected and ought to have been returned."

A bill has passed both houses and received the Royal assent, for enabling Lord *Grenville* to retain the office of Auditor of the Exchequer while he holds the office of First Lord of the Treasury, appointing a deputy to discharge the duties of the former office, who should be responsible for their due discharge, and who should not be removeable by Lord *Grenville*. This act has caused some dissatisfaction in the public mind.

A French squadron, bound as is supposed to the West Indies, fell in with part of the outward bound West India fleet in lat. 36. long. 23. and is supposed to have captured six or seven ships.

No farther account has yet been received of the various French squadrons which are out of port.

The public funeral of the Right Hon. W. Pitt took place on the 22d inst. The ceremony was conducted in a very solemn and affecting manner. But the nation pays him a nobler homage than that of any pageant or procession, however splendid. His grave is watered with the tears of his countrymen, who feel that, agreeably to the words used in pronouncing the style of the deceased, *Non sibi sed patriæ vixit.*

DOMESTIC INTELLIGENCE.

Sir John Newport is appointed Chancellor of the Exchequer for Ireland.

The following persons have been raised to the peerage of the United Kingdom, viz. Thomas Anson, Esq. created Viscount Anson: the Marquis of Sligo created Baron Monteagle: the Earl of Eglinton created Baron Ardrossan: the Earl of Lauderdale created Baron Lauderdale: the Earl of Granard created Baron Granard: John Crewe, Esq. created Baron Crewe: William Lygon, Esq. created Baron Beauchamp; and the Hon. Thomas Erskine created Baron Erskine.

Viscounts Gosford, Oxmanton, Somerton, and Charleville, have respectively been created Earls of Ireland, by the titles of Gosford, Ross, Normanton, and Charleville, and P. J. Thellusson, Esq. has been created a peer of Ireland, by the title of Baron Rendlesham.

ECCLESIASTICAL PREFERMENTS.

Rev. John Ward, M. A. rector of Stoke Ash, Occold R. Suffolk.

Rev. F. Palmer, Combpyne R. Devon.

Rev. William Aldrich, elected to St. Mary Elms perpetual curacy, Ipswich, *vice* Edge, dec.

Rev. B. W. Salmon, rector of Caister, next Great Yarmouth, Thrigby, R. Norfolk.

Rev. R. Llewellyn, M. A. Tolesbury living, near Colchester, Essex.

Rev. J. Banks Jenkinson, B. A. Hawkesbury V. co. Gloucester.

Rev. T. Frere, M. A. Finningham R. co. Suffolk.

Rev. T. Tordiffe, Holcombe R. Oxon.

Rev. Edward Bogges, M. A. Hasketon R. co. Suffolk.

Rev. Michael Thomas Becher, M. A. master of the grammar-school in Bury, Wotton-Wawen V. co. Warwick, *vice* Gaches, dec.

Rev. Richard Williams, M. A. rector of Great Houghton, co. Northampton, of Markfield, co. Leicester, and vicar of Puddington, co. Bedford, to the prebend of Longford-Manor, in Lincoln cathedral.

Rev. Thomas Theophilus Humphries, M. A. Baldock R. Herts.

Rev. Richard Lloyd, St. Dunstan in the West V. London, *vice* Williamson, resigned.

Rev. Robert Hales, M. A. Hemisby V. co. Norfolk.

Rev. Dickins Haslewood, M. A. Aycliffe V. co. Durham.

Rev. John Forster, of Newcastle, Ryther R. co. York.

Rev. John Francis Stuart, M. A. Market-Weston R. co. Suffolk.

Rev. T. Williams, M. A. Weybread V. co. Oxford.

Rev. John Edge, B. A. Naughton R. co. Suffolk.

Rev. J. Carr, M. A. of Leeds, rector of Great Oakley, Essex, to a prebendal stall in Hereford cathedral.

Rev. John Knipe, M. A. Charlton-upon-Otmoor R. co. Oxford, *vice* Fothergill, dec.

Rev. Wm. Wood, M. A. of Woodthorpe, to be minister of St. John's, Wakefield.

Rev. Charles Wedge, B. A. Borough-Green R. co. Cambridge.

OBITUARY.

A FINE child, upwards of two years old, belonging to Mr. Blenheim, of Bond-street, being at nurse at Blackheath, fell into a well in the garden, and was drowned, it having no cover or fence. The father and mother, on the day before Christmas-day, when visiting the child, foresaw the danger, took dimensions for a cover, and sent it by the coach on the 26th, but the accident had happened before its arrival.

Burnt to death, Mrs. Gooch, of Sloane-square, mother to the Lady of the Bishop of Bath and Wells.

At Cawthorne, near Barnsley, in her 18th year, Martha Mellor, who was shot by Samuel Ibbotson, a boy 12 years old. Having gone into the house where the girl was, he took up a gun, but was desired to lay it down immediately, which he did; but shortly afterwards took it up again, and, seeing the girl in another room, said he would shoot her, which he immediately did.

Rev. Matthew Thompson, rector of Bradfield and Mistley, Essex, and in the commission of the peace for that county. He was invited, with a party, to dine with Col. Rigby, at Mistley; when the company were informed that dinner was ready, Mr. Thompson, in the act of rising to go into the dining-room, fell down, and expired immediately, leaving a wife and 11 children to lament his sudden departure.

During the funeral procession of Lord Nelson's remains on the river, a lady of the name of Bayne, was so affected at the scene, that she fell into hysterics, and died in a few minutes.

Aged 70, of a mortification in his foot, occasioned by cutting a toe-nail to the quick, Mr. Abraham Parkinson of Leeds, formerly a liquor merchant, but had retired from business.

Mr. Houghton, shoemaker, at Bury St. Edmund's. He was in apparent good health, chopping a faggot, the same after-

noon, when he accidentally cut one of his fingers, and, on his wife's expressing a wish to dress it, he said, "Never mind, my dear; what is this wound compared to Lord Nelson's?" and immediately fell down in an apoplectic fit, from which he never recovered to utter another sentence.

At Ashe, near Basingstoke, Hants, aged 60, the Rev. George Lefroy, rector of that parish, and of Compton, Surrey.

At Fern-house, Wilts, the seat of Thomas Grove, Esq. Miss Mary Anne Grove, his fourth daughter, a fine young lady, aged 13. By some accident, her muslin dress caught fire, when there was no one in the apartment with her except a younger sister, who was incapable of assisting her. Terrified by her alarming situation, Miss G. ran out of the house; but, unfortunately, no one was at that instant on the spot; and when she again entered, and flew to an apartment in which Mr. Bankes of Salisbury was on business, she was entirely enveloped in flames; and though Mr. B. used every exertion, with the assistance of two servants, to extinguish them, and were much burnt, their efforts were unavailing, till her clothes were nearly consumed. She bore her sufferings with fortitude and resignation till she was happily released from them by death.

In the prime of life, in consequence of a severe wound by an accident from his thrashing-mill, which caught his hand, tore off his arm, and fractured the opposite collar-bone, Thomas Whittington, Esq. of Hamswell-house, near Bath.

Mrs. Ramsay, wife of Mr. William R. of Belfast, in Ireland. Her death was occasioned by taking a large quantity of laudanum in mistake.

ANSWERS TO CORRESPONDENTS.

We beg to inform John, that the first volumes of our work are reprinting. Notice will be given when they are ready for publication.

The letters sent by R. J. are under consideration; also B; J. P. T.; and Fidelo.

Z.; S.; A plain honest Man; C. L.; and Johannensis are received, and will appear.

C. B. L.'s purpose has been anticipated.

Antivenom; A. D., and Tristis, have been received.

ERRATUM.

Last number.

Page 65, col. 1, last line but one, for *York* read *London*.

THE

CHRISTIAN OBSERVER.

No. 51. *MARCH*, 1806. [No. 51. Vol. V.

Religious Communications.

To the Editor of the Christian Observer.

IN your number for September last, you inserted a very interesting account of the death of Dr. Martin Luther; which, I trust, did not escape the observation of many of your readers. I fear, however, that it may have been passed over by some, from the omission of a short introduction, which would have directed their attention to its merits. I beg leave, therefore, to recal that important paper to their minds. For this purpose, I have sent you some extracts from two discourses in the same volume from which the account of the death of Luther was taken; one of which, is an Oration pronounced at his funeral, by Melancthon; the other, a Sermon delivered on the same great occasion, by Dr. Pomeranus, Chief Pastor of the Church of Wittemburgh. The passages which I have extracted from Melancthon's Oration, though short, contain some striking traits of the great reformer's sentiments and character. The extracts from the Sermon, though principally consisting of a very singular account of the death of "Master Ambrose Bernarde," will be deemed highly curious and interesting by all those who love genuine Christian simplicity. I have only to add, that the following passages are all that are particularly valuable in the two discourses from which they are extracted.

JOHANNENSIS*.

Extract from 'The Oracyon or Processe rehearced of Philipp Melancthon, at the Buryall of the Reverende Man, Doctour Martyne Luther, translated by JOHAN BALE. Anno 1566'†.

'Myselfe verye oft commynge sodenlye upon hym, have founde hym in most fervent prayer, with abundaunce of teares ronnynge from hys eyes for the prosperouse estate of the unyversall Christen churche. He appoynted to hymselfe everye daye, a serten tyme of psalmes readynge, wherin he mixed hys prayers to God with contynuall syghynges and wepynges. And said commonlye, that he allowed not them whych, eyther for wordlye worke or for slouthfulnesse, supposed it ynough a lyttle to mourne in their devocyons. For none other purpose (sayth he) are fashyons of prayer prescrybed unto us, by the Lordes appoyntement, but that through readynge, our myndes myght be inflamed, and that our voyce myght so confesse outwardlye that God whych ys onlye to be called upon.

* I beg leave to correct two mistakes which occur in the account of Luther, in your number for September. The first relates to a town which is printed *Ballis*, for which read *Hallis*. In my map, I find this "Halle" is situated on the river Saale, or Saaldra, which falls into the Elbe. This river Saale is "the daungerouse flode" mentioned in the narrative of Luther's journey. The other mistake occurs near the bottom of the first column, page 518. On referring to the original, I found two words omitted in the passage alluded to: It should be read thus, 'What a cruell sprite our common *adversary is*. We nede, &c.'

† (In this date there is a mistake, LX. being put for XL.) It ought to be 1546.

'More over than thys, as dyverse and manyfolde daungerouse doubtes of publyque parels, have oft tymes chanced unto us, we have alwayes founde hym stronge and myghtye stomaked, and never cowardlye harted, nor yet terryfyed with wordlye sorowes. He evermore set hande upon the most sure anker. His trust was in the onlye helpe of God, and had allwayes to stand by him a fayth invyncyble.

'Farthermore thys specyall grace he had, to see verye farre in thynges of great wayght or daunger, and wyselye aforehande to seke out the best remedyes. Neyther was he, as manye men have supposed, negligent in consyderacyon of the publyque welthe, nor yet in knowlege wherunto men hath therin bene enclyned. But he perfyghtlye knewe what was most commodyouse therunto, and most warily perceyved and consydered the polycyes and conjectures of hys owne cytiezens: and though he were most quyck of wytt, yet trusted he not all to that, but affectuouslye read the ecclesyastyck wrytynges both olde and newe, sacred and prophane, with other hystoryes and chronycles, whose clere examples he proponed in all that was to be done.'

Extract from 'The Christen Sermon made at the Buryall of the Honorable Doctour Martyne Luther, by Doctor Johan Pomerane, the chefe Pastoure of the Churche of Wittemberge. Anno Domini 1546. Translated by Johan Bale.'

'Now have our dere father here obtayned that he longe had in desyre. Wherefor if he wer now agayne amonge us he wolde ernestlye rebuke our present mournynges with these wordes of Christ, Joan. 14. If ye love me, ye wolde trulye rejoice in my most profytable passage unto God my eternall father, or at the least be contented with my perpetuall felycyte and quyett. Christ hath for us overcomen the deathe, why shoulde we than anye more feare the stynge therof? Non other is the deathe of our bodyes now, than an entraunce of a lyfe contynuall through Jesus Christ our Lorde, whych was for us a most precyouse sacryfyce.

'I yet remember it wele, that I ofttymes hearde thys blessed man Doctour Luther saye, as he beholde anye faythfull persone peaceablye depart hens in Christes belefe, The eternal God of heaven graunt me at hys tyme appoynted, so plesauntlye to pass hens into the bosome of Christ my redeemer, and that my bodye be not longe vexed with the terrours of deathe. Notwithstandynge yet Gods wyll be fulfylled in that matter.

'In thys unyversyte now of late yeares Mastre Ambrose Bernarde, a man sober, wyse, vertuouse, and soch a one as loved Christ intyrlye, chaunced (as ye knowe) certayne dayes afore he dyed, to be sicke and to keep hys bedde; yet felte he no sore grefe of hys syckenesse, but semed by and by therin transfourmed, as it had bene into another lyfe. For he spoke unto us most solacyouslye and plesauntlye, that he wolde rejoyce with us, as one neyther felynge of deathe nor yet dysease. He coulde not feare the deathe, for he felte nothynge therof. And ever as mencyon was made of Christ, from the verye hart he rejoyced and sayd, that grace, helthe, and mercye from God the everlastynge father, hath onlye chaunced to us by hys most meke sufferynges. An unspekable love had he unto Christ and alwayes called upon God the father in only sprete and veryte.

'As mencyon was made of hys dere wyfe and children, or of hys possessyons, rentes, and dettes owynge hym, he was so ignoraunt in all soch causes, as they never had bene knowne to hym. Us at all tymes he knewe as we communed of Christ, and named us by our names. He talked joyfullye, yea he both dallyed and laughed, but all was in spirytuall thynges; so that

a man not throughlye knowinge the matter, wolde have thought hym never to have bene worldlye-wyse in hys lyfe, neyther yet to have nede of hys bedde at that houre. In thys innocencye did the Lorde Jesus Christ take hym hens, most plesauntlye and swetelye, without other paynes to all our syght. So that havynge knowledge of the Christen faythe, with the intyre love of God and hope of the lattre resurreccyon, he neyther felte doloure nor deathe, neyther tasted it nor yet saw it. As Christ sayth Joan. 8. He that observeth my worde, shall never beholde deathe, but plesauntlye passe hens from deathe unto lyfe.

'And though all godlye belevers do not so peaceablye depart as did thys Ambrose, but have great paynes and suffre great anguyshes, as did on the crosse the dere sonne of God; yet when the extreme houre cometh, they trulye see lyfe and no deathe. As our swete father here did, whych so oft tymes, and so intyrly commended hys sprete into the handes of God; whych gracyouslye hath now delyvered hym from thys lyfe myserable to a lyfe most happye and sure. To him therfor be honoure and glorye worlde without ende. Amen.

'Thys helthsome and merrye hystorie of our Ambrose brought I in here for two causes. First therby sumwhat to mytygate your present dolours for the absens of our father here, whych ye have not without cause. Secundlye for that I see the seyd hystorye so conforme to the matter we have now in hande. Thys Mastre Ambrose was verye nygh of kynne to D. Martyne Luther, whych caused hym oft times to frequent hys cumpanye both in hys syckenesse and afore. And these were the last wordes that ever he spake unto hym. Mastre Doctour, I thanke yow of your gentyl vysytacyon. I hope as gentlye to vysyte yow agayne where we shall togyther commun of most joyfull causes. And now in dede they maye commun those matters in another lyfe, and holde soch heavenlye felyshypp as they never coulde do here.

'The same verye tyme that Doctour Martyne went so from hym, I am well remembred that he sayd thus unto me. This man is surelye gone, though he seme styll here. For he knoweth no maner of thynge pertaynynge to the fleshe nor yet to deathe. When we put hym in mynde of hys matters, he knoweth not the worlde nor yet thys life. He is merye, he joyfullye laugheth, and propoundeth unto us in hys innocent state most wonderfull mysteries. But in the ende he derydeth us. As who shuld saye, fare ye well now, I have no more to do with thys worlde. The Lorde of hys infynyte mercye (sayth he at the last) graunt me soch a gracyouse ende, that in the houre of deathe, I nothynge remembre thys worlde.

'In lyke maner at an other season, after the seyd Ambrose was buryed in the yeare of our Lorde M. D. XLII. in the monthe of Januarye, as he one daye passed by, he poynted with hys hande to hys grave, and sayd unto me, Thys man neyther felte hymselfe sycke, neyther yet reckened of deathe, yet was he never without Christes knowledge. Here lyeth he inclosed whych yet knoweth of no deathe. O Lorde Jesus Christ, I besyche thee vouchsave to take me so from thys myserable lyfe. Yea, many tymes sayd thys blessyd father here both to me and to other. Praye unto our most mercyfull father, that he shortlye take me unto hym—for here can I no more do, neyther yet am I anye longar profytable unto yow. Helpe me hens with your prayers, and prolonge not my lyfe on the earth. Herebye maye ye well perceyve, that he had no great pleasure here, but that hys full desyre was as was Saynt Paules, to be dysolved and with Christ. He sange hys consummatum longe afore he departed, commyttynge hys sowle to the handes of God.

'Manye other prognostycacyons we had, or sygnes afore hande, of hys goynge awaye from us. For all the yeare afore he sayd oft tymes unto us that he coveted to journaye another waye. And as he desyred, so came it to passe. For as the noble Earles of Mansfelde had sent for hym into hys owne natyve cytye of Iszleben, by hys ghostlye counsell to quyet their matters of controversye, as he did most gracyouslye, he deceased there clerelye from thys lyfe. The maner of thys Christen departynge ye have in writynge by dyverse men lerned and of most grounded testymonye, whych were there present, with the prayer whych he mayde afore he gave up hys lyfe, whych here to repete were superfluouse.'

SKETCHES OF THE REFORMATION.

NO. X.

BISHOP LATIMER.

ALTHOUGH two of these sketches have been already occupied in unfolding the sentiments of the venerable LATIMER, on some of the most important points in theology, the subject is not yet exhausted. And so much am I impressed with the value of this prelate's testimony, that, at the risk of appearing tiresome to your readers, I will venture to lay before them a few additional extracts from the same sermons which have already furnished so many quotations.

After what appeared in my last paper, it seems scarcely necessary to state, that the doctrine of the corruption of man and his utter inability to save himself by any efforts of his own, is explicitly and unequivocally affirmed by *Latimer:* and that the means of removing this corruption, and remedying this helplessness, are represented with equal clearness to arise from the redemption of Jesus Christ, and the influence of his holy spirit*. Quitting therefore the consideration of these topics, I shall advert to another which has of late been the subject of much contention: I mean *the alleged identity of baptism and regeneration.* On this point, let us hear the opinion of *Latimer.*

"Except a man be born again from above, he cannot see the kingdom of God. He must have a regeneration. And what is this regeneration? It is not to be christened in water as these firebrands (the papists) expound it and nothing else." "We be born again, not by a mortal seed, but by an immortal;—by the word of God preached and opened." p. 71. "Some wicked persons say 'it is no matter whatsoever we do. we be baptized, we cannot be damned: for all these that be baptized, and be called Christians, shall be saved.' This is a false and wicked opinion." "Such fellows be worse than Turks." p. 129. "How cometh regeneration? By hearing and believing of the word of God." p. 186. "Baptism ascertaineth and assureth us, that like as the water washeth the body and cleanseth it, so the blood of Christ our Saviour cleanseth and washeth us from all filth and uncleanness of sin." p. 287. "Baptism *signifieth* that we must wash away the old Adam, forsake and set aside all carnal lusts, and besides put on Christ, receive him with a pure heart, and study to

* Although these are points which, after the extracts already given, seem to me not to admit of any dispute, it may nevertheless be expedient to subjoin a passage or two in confirmation of them.

"All we be contaminate from our birth with sin, and so should justly be firebrands in hell world without end." p. 275. "How great need have we had of Christ: for no doubt if we had not had him all mankind should have been damned, yea, the best of us world without end." p. 276. "Without Christ, of our own nature we can do nothing but commit sin, and are not able to make amends for the least sin that we commit." p. 231. "Nothing cleanseth from sin, neither in heaven nor earth, saving only the blood of our Saviour Jesus Christ." p. 128. "The only remedy is to call upon God to strengthen thy faith and to endue thee with the Holy Ghost." p. 327.

live and go forward in all goodness, according unto his will and commandments." p. 290.

I will next advert to the views which Latimer entertained of the importance and efficacy of preaching the Gospel*. He declares it to be "the power of God to every man that doth believe," p. 71. "The first step in the ladder of heaven." p. 63. "Take away this, you take away salvation." p. 38. "It is the mighty instrument of God," p. 132, for "by hearing we must come to faith: through faith we must be justified." "Therefore we ought not to despise preaching, or little regard it; for it is God's instrument whereby he worketh faith in our hearts." p. 185. "But for all this," adds Latimer with becoming caution, "a man may not take upon him to preach God's word except he be called unto it; for if he do it, he doth not well, though he have learning and wisdom to be a preacher; yet for all that he ought not to come himself without any lawful calling. It was no doubt a good thing to keep the ark from falling, yet for all that *Oza* [Uzzah] was stricken to death because he took in hand to meddle with it without any commission." p. 242.

In the same strain of practical wisdom is the following remark on the proper method of expounding the parables: and I would recommend it to the earnest attention of those who are fond of tracing out a hidden meaning in every individual expression contained in them. "It is not requisite in a parable," he observes, "to expound every word of the same. For every parable hath a certain scope, to the which we must have a respect, and not go about to set all words together, or make a gloss for the same: for it is enough for us when we have the meaning of the principal scope; and more needeth not." p. 320.

I now proceed to make a few general remarks on the extracts which have been produced from the writings of this venerable prelate.

The first thing, on the perusal of these extracts, that is likely to arrest the attention of the intelligent reader, is the tone of moderation, (some would say the inconsistency,) with which *Latimer* discusses the points of doctrine supposed to be comprized in our 17th article. At one time he employs language which no Arminian would think it safe to adopt. At another time he expresses himself in terms to which no Calvinist could possibly subscribe. The doctrines of predestination and election he affirms, indeed, in a general way; and his reasoning occasionally proceeds on the admission of their truth†. But yet he evidently did not apprehend, that the affirmation of these doctrines involved, necessarily, the various consequences which almost all the modern asserters of predestination are disposed to regard as inseparably connected with it. Many of these, it is true, would concur with him in maintaining the universality of the redemption of Christ. I question, however, whether any would feel themselves at liberty to express their belief of this proposition, in terms so unequivocal and unreserved as those which Latimer has thought it right to use, when he says, for example, that "Christ shed as much blood for Judas, as he did for Peter‡."

I would just advert to another topic of some delicacy. The final perseverance of all regenerate and justified persons is considered, by modern theologians, as a corollary from the doctrines of predestination and election. It is undeniable, however, that Latimer's mode of viewing this intricate subject must have differed from theirs: because though he had before his eyes the 17th article, which he himself, it is also to be remembered, had assisted in framing; and, though his reasoning stands at times on the admission

* It will be remembered that some pains have been taken of late to detract from the value of this divine ordinance.

† No. for January, p. 2—5.

‡ Ib. p. 2.

of the truth of the doctrines of predestination and election, he is yet so far from maintaining the *certainty* of the final perseverance of believers, that he makes no hesitation to affirm, that those who have been justified may lose their justification; and that the child of God may become a child of the wicked one*.

Another point worthy of remark is the small stress which Latimer seems to lay on those more abstruse doctrines to which I have adverted; and his evident wish to discourage his hearers from quitting the broad and safe ground of scriptural affirmation, in order to indulge that passion for systematising, and that taste for metaphysical refinement, which had probably begun to seduce them *from the simplicity that is in Christ*, and which have since embroiled the peace, and marred the prosperity of the church. Happy had it been for the interests of true religion, had the combatants on both sides learned, from our venerable martyr, "to keep them from all curious and dangerous questions of the predestination of God†;" an advice, it is to be observed, which the Bishop seems to address with no less emphasis to those who object to the doctrine, than to those who maintain it. May we of the present day profit by past experience, and set ourselves in earnest to study that lesson of moderation, which some of our forefathers unhappily overlooked, and which many among ourselves are also too much inclined to disregard.

It likewise deserves to be noticed that Latimer, in treating of predestination, uniformly reasons upwards‡, and cautiously infers the certainty of the election of individuals, not from the eternal decrees of God, but from their repentance, their faith, their holiness of heart and life, their universal obedience, their continuance in well doing. In the absence of these essential ingredients of the Christian character, Latimer would deny their right to any spiritual comfort: nay he would plainly tell such as were living in the wilful commission of any sin, or in the wilful indulgence of any unholy temper, that whatever may have been their past experience, they were now in a state of condemnation. (p. 3.)

But whatever question may fairly arise respecting the just and legitimate interpretation of Latimer's sentiments, on the doctrine of predestination; on points of far more transcendent moment, he has expressed himself with a clearness and fulness which exclude every pretence for doubt. These points are: The total apostacy of mankind from God in consequence of the fall, and the inevitable ruin which must follow this apostacy, without the intervention of divine grace: The restoration of our lost race to the favour of God solely by the sacrifice of his son, and to the divine image solely by the operation of the Holy Ghost: That sinful man is justified before God, neither in whole or in part by his own obedience to the divine law, but solely for the sake of what has been done for him by Jesus Christ, the benefits of whose redemption are applied to the soul only by a living faith: That he must undergo a spiritual regeneration through the power of the Holy Ghost and must abound in all the fruits of the spirit: And that by the utter renunciation of every sinful thought, word, and work, by the constant cultivation of every holy and heavenly affection, and by the undeviating performance of every prescribed duty, he must be prepared for the kingdom of heaven; from which one wilful sin unrepented of would infallibly exclude him. On these points Latimer strenuously insists, as lying at the root of all true religion.

And here permit me again to recommend to the notice of my clerical brethren, the particularity with which the venerable prelate attacks

* No. for January, p. 3.

† Ib. p. 3.

‡ In this view of the subject I am happy to say, that there exists no difference between Latimer and the intelligent part of modern Calvinists.

the reigning sins and follies of his day. He seems not to have feared the invidious reproach of legality; but to have rightly considered that *sin* retained in the practice, or cherished in the heart, is the real hindrance to the success of the Gospel. And let me ask them, do they really believe that sloth and self indulgence, frivolity and dissipation, covetousness and love of the world, deceit and dishonesty, pride and passion, sensuality and hard-heartedness, censoriousness and self conceit, inattention to relative duties, and disregard of God, are not as prevailing evils in congregations now, as they were in the days of Latimer? How then can they satisfy their consciences with dwelling, in their sermons, on some general truth however important, and with introducing some allusion to existing evils merely as an inference from the premises: instead of making a direct attack on those practices and dispositions, which, although they do not prevent a civil and accommodating admission of evangelical truth, yet do as effectually exclude Christ from the heart as infidelity itself.

Before I conclude, I wish to press one consideration on those divines who are in the habit of representing, as dangerous and heretical, the views of evangelical doctrine which are maintained by the Christian Observer. If they have any of that value for truth which they profess to entertain; if they have any regard to the awful responsibility attaching to those who either wilfully, or by their criminal negligence, contribute to its perversion; let them at least suspend their censures, till they shall have compared the sentiments contained in the work which they so unreservedly condemn, with those which have now been exhibited from the writings of one of the undoubted Fathers of our church. I challenge them to name a single point in which, if a difference does exist, that difference, judging according to their own estimate of Christianity, will not be in favour of the Christian Observer, and to the disadvantage of the venerable prelate.

Q.

To the Editor of the Christian Observer.

In your number for November last, you have inserted a paper signed D. W. in which the writer, from an alledged insufficiency in our present translation of the Bible, suggests an alteration in the reading of the first and second verses of the 4th chapter of the 1st Epistle of Peter. As a friend myself to sober and impartial enquiry, it is impossible for me to object to a laudable endeavour on the part of any individual to obviate a supposed difficulty of Scripture, or to throw light upon any passage in the sacred writings generally deemed obscure. Your Correspondent however, upon this occasion must pardon me, if after having attentively considered the subject of his criticism, I am obliged to differ with him in opinion, and feel disposed to adhere to the usual exposition of the passage in preference to that which he recommends.

The words of St. Peter, as translated in our Bible, are as follows—"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

All the difficulty in this place, if indeed any real difficulty does exist, respects the subject, to whom the terms "he that hath suffered in the flesh," or as they are found in the original, ὁ παθων εν σαρκι, are to be referred; whether for instance to Christ or to the Christian. Because they are the words predicated of Jesus Christ at the opening of the verse, D. W. is of opinion that they must, unless we admit a very harsh and unnatural construction of them, be made to refer to the same person

in the subsequent member of the sentence. But this being incompatible with the rest of the passage, as it stands in our version, he proposes an alteration in the rendering of the verb πεπαυται, which instead of "hath ceased," he would translate "hath made to cease;" so that the words, according to his interpretation, ought to run thus—"he that hath suffered in the flesh (i. e. Christ) hath made or caused you to cease from sin." For my part, however, I do not see any such ambiguity in the passage in question, as to authorize a deviation from the sense given to it by our translators; and as to D. W.'s proposed emendation, it diminishes in my opinion not a little from the force of the Apostle's reasoning.

St. Peter's object being to urge upon the Christian converts the necessity of a strict conformity to Christ, in respect both of patience under afflictions and freedom from sin, he has recourse to that peculiarity of expression, so common with St. Paul, by which the same phrases employed to describe the several circumstances in the external sufferings of Christ, are metaphorically applied to denote those inward and correspondent sufferings, which are to be experienced in the heart of the believer, and which are necessary to render him conformable to the image of his Saviour. The expression therefore ὁ παθων εν σαρκι, as applied to the Christian, who not only by outward persecution, but inward mortification, is made a "partaker of Christ's sufferings," is strictly analogous to those other expressions, by which he is said "*to be crucified with Christ*," "*to be dead to sin*," "*to be dead with Christ*," "*to be baptized into his death*," "*to be planted together in the likeness of his death*," and many more of the like kind. The whole 6th chapter of the Epistle to the Romans may be taken as a comment upon these words of St. Peter, particularly the 6th and 7th verses of it—"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead is freed from sin." The affections and lusts of the natural man constitute what is emphatically called the *body of sin*. As Christ therefore suffered for us in the flesh by bearing our sins in his own body on the tree, so is every Christian likewise called upon, after the example of his great pattern, to "*suffer in the flesh*;" and this he is to do, by crucifying and destroying that *body of sin*, which he by nature inherits, the effect of which is, that he dies to sin, or in other words, ceases from sin.

It has been observed, and with great truth, that there exists a striking conformity between the sentiments and precepts contained in this Epistle of St. Peter, and those of St. Paul. The passage under review, provided the ordinary exposition of it be retained, affords a proof of this resemblance. And if this be admitted, it is by no means an unfair inference to conclude, that the sense which best preserves this similitude of character between the two inspired writers, is that which in all probability the Apostle here designed. As to the forced and unnatural turn which the words are made to assume in our translation, this is not to be ascribed to any misapprehension of the passage, but to an inherent want of perspicuity in the original; a fault not uncommon with the sacred writers, particularly those, whose style is of a more sublime and elevated character, and whose pen, being under the infallible guidance of inspiration, disdained an attention to the technical rules and niceties of composition.

Hammond in his commentary does not notice any difficulty in this passage, though he has a note upon the words ὁ παθων εν σαρκι, which he expounds according to their general acceptation. Archbishop Leighton gives the same sense to them, from the application of the phrase in one part of the sentence to Christ, and in the other to the Christian, which,

as I observed before, is the sole cause of the ambiguity in this case, makes this judicious reflection:—"the nature of this conformity," i. e. between the believer and Christ, "(to shew the nearness of it) is expressed in the very same terms as in the pattern; it is not a remote resemblance, but the same thing, even *suffering in the flesh.*" To remove every doubt respecting the propriety of the meaning affixed to this passage by our translators, your readers need only refer to the exposition given of it by this truly pious and eminent divine.

The proposed alteration of D. W. being grounded solely upon the difficulty which attaches to the expression ὁ παθων εν σαρκι, as referred to the Christian; if this be obviated, the word πεπαυται will of course stand as at present translated. For the use of it in this sense there is abundant authority, as may be seen by referring to Parkhurst *in verbo.*

In concluding these remarks upon D. W.'s criticism, I must beg to assure him that they have not originated in any spirit of controversy, which the becoming diffidence with which his opinion is submitted to the public must have entirely disarmed; but they proceed from a conviction of the importance of that doctrine, which, as the passage is translated in our Bible, it is intended to convey, and for which D. W. would substitute an interpretation, ingenious perhaps, and certainly not unscriptural, but which, as I observed before, would in my judgment materially detract from the beauty, spirit, and force of the Apostle's argument.

S.

To the Editor of the Christian Observer.

Your Correspondent H. T. has conducted his criticism on 1 Tim. vi. 10. (No. for Jan. p. 6,) in a very edifying manner, and I wish in the like spirit to suggest a further remark on the passage. Ριζα being without the article, admits the verse to be rendered "the love of money is *a* root of all (these) evils;" and it is evident that the evils which had been specified might, and often are, produced by other passions. Only it may be observed, that since the love of money is a factitious passion, formed by associating wealth with other objects as the means of their attainment, it becomes a more general source of evil than any other desire, and consequently it may be said with truth, that "the love of money is *a root of all evils.*"

C. L.

For the Christian Observer.

CONCERNING THE PROPHECY OF THE DESTRUCTION OF JERUSALEM.

Much has been written, by diligent searchers of the Holy Scriptures, concerning the most awful prophetical words of our BLESSED LORD, relating to *the destruction of Jerusalem, and* his *second coming*; which important prophecy, is contained in the 24th chapter of St. Matthew's Gospel;—in the 13th chapter of St. Mark's;—and in the 21st chapter of St. Luke's;—and may certainly be best understood, by considering all the three separate accounts of the tremendous words, in one comprehensive point of view.

Some persons have apprehended them to relate *only* to the destruction of Jerusalem; though, in truth, *that dread event,* (notwithstanding its being unquestionably a fulfilment of one great part of the prophecy) could hardly be considered properly as any *coming of our Lord;*—and though several other peculiar circumstances are mentioned in the prophetical words of those chapters, which cannot possibly be supposed to relate to that catastrophe, in the least degree.

And whilst other persons have understood the words of our Lord to have related to *three* great and separate events;—namely, 1st, *the destruction of Jerusalem;*—2dly, *the second coming of our Lord on earth;*—and 3dly, *the final end of the world;*—

as to be brought to pass, at three very different successive times;—yet it has been objected to such conclusion, that our Lord expressly says, (Matt. xxiv. ver. 34.) *This generation shall not pass till all these things be fulfilled*;—and that, therefore, the words must be confined to the destruction of Jerusalem.

But there is one point of view, in which the words (to the best of my knowledge) have never yet been considered, that may perhaps throw more light upon the whole; which is, that they do not seem to have been sufficiently *closely translated*.

For whereas the words are generally taken, as they stand in our English translation, in St. Matthew's Gospel (chap. xxiv. ver. 34.) *this generation shall not pass, till all these things be fulfilled*;—and in St. Mark's, (chap. xiii, ver. 30) *till all these things be done*;—and in St. Luke's, (chap. xxi. ver. 32.) *till all be fulfilled*;—yet it deserves well to be attended to, that *in the original Greek*, the words are, in St. Matthew's Gospel, —ἑως αν παντα ταυτα γενηται;—in St. Mark's, μεχρις ὁ παντα ταυτα γενηται;—and in St. Luke's, ἑως αν παντα γενηται;—and therefore, in every one of those passages, do in plain, fair translation, rather imply, simply, *This generation shall not pass, till all these things shall begin to come to pass*;—or *shall have begun to be accomplished*; for the word γινομαι, in its very properest meaning signifies *nascor; gignor;* and *orior;*—and does much rather imply, *to begin to be;*—or, *to begin to be produced;*—or, *to arise, and come forth;* than *to be completed,* or to be *entirely fulfilled;*—and indeed can hardly bear to have the latter meaning given to it, or to be used in that sense at all.

Translated in this cautious manner, the awful words will perhaps most readily lead us to understand, that the prophecy did in truth relate to *three* tremendous events in succession; the *first* of which, (as a sure harbinger, and as *a presage* of the others) should even be accomplished, *before that very generation should pass away.*

And, taken in that sense, their import seems to be very similar to that of the words, which are found, both at the beginning, and at the end of the Book of Revelations, chap. i. ver. 3. ὁ γαρ καιρος εγγυς—*the time is near;* and chap. xxii, ver. 10. ὁ καιρος εγγυς εστιν—*the time is at hand;*—intimating solely, that the prophecy contained in that book, was concerning a *succession* of events, the *beginning* of the accomplishment of which, was indeed *near*, and *at hand*, by the soon succeeding conquests of Trajan; (which appear to have been the fulfilment of the prophecy of the first seal);—and that the accomplishment of the rest, would follow in succeeding order; though the final close, and coming to pass of the things spoken of in the latter part of the prophecy, was very far distant indeed.

Thus, therefore, by a more close attention to *one single word*, we may perhaps be led to see more force, and energy, and a more clear consistency in the whole of our Lord's tremendous answer to the disciples' question: and may understand, that Jerusalem and the temple were indeed to be destroyed, during the continuing of that generation;—but that the second coming of him our Lord THE MESSIAH, in glory, was afterwards to be at a certain appointed time preceded by other certain signs, and accompanied by his sending forth his holy angels to gather his chosen servants:—and that the *third* event, the final destruction of the world, was not only still more remotely distant, but was reserved for a time and day known to THE FATHER only.

A PLAIN HONEST MAN.

To the Editor of the Christian Observer.

OBSERVING in your Number for January, p. 11, a query proposed by your correspondent C. respecting the lawfulness of anger and the

meaning of Ephesians iv. 26. I could wish it not to pass unobserved. Your correspondent produces a note of Dr. Guyse's on the verse, stating anger to be an innocent passion, and allowable on just occasions: but at the same time declares that sentiment not to coincide with his own views. As I have frequently considered the subject with attention, permit me, Sir, to give you my opinion, with the grounds on which it has been formed. I conceive then that the verse should be understood in its literal sense, and that anger, on certain occasions and with certain qualifications, is allowed in Scripture. And this conclusion I am inclined to maintain for the following reasons. Anger or wrath is perpetually ascribed to God, both in the Old and the New Testament; as also to Jesus Christ in Mark iii. 5. The prohibitions against it, unlike the prohibitions against other sins, are frequently only of a qualified nature; as, especially, that of our Saviour's, Mat. v. 22, &c. "He that is angry with his brother *without a cause*," &c.; that of St. James, i. 19. "Let every man be slow to wrath;" Titus, i. 7. "not soon angry." See also Prov. xiv. 29. xv. 18. and xvi. 32.

I am aware that some may object against the argument drawn from the passion of anger being ascribed to God, that the expressions made use of are not intended to be taken in their most literal sense, but only as marking the excessive deformity and baseness of sin, (with which alone, be it remembered, God is ever said to be angry) and as an accommodation in some degree to our views; in the same way that it is sometimes asserted that God repents him of any thing. But to those who are conversant with the Scriptures, this interpretation will not be satisfactory. Numerous passages must occur to them in which God's anger against sin is affirmed in such clear and unequivocal terms, that to have recourse to such an interpretation, will appear to be unwarrantable. Nor does it seem in the least degree at variance, but on the contrary, in perfect union with the other attributes of God, that he should entertain a holy indignation against iniquity. The day of final retribution is emphatically stiled the "day of wrath."

I have also assumed it as undoubted, that our Saviour felt a holy anger, when he perceived the hardness of heart with which the Pharisees opposed him. For ὀργη, the word there used, is always interpreted anger, and properly signifies an inflammation of mind with a purpose of revenge. It is often taken for punishment itself, and is far stronger than Θυμος, which is properly the antecedent perturbation of mind*.

From these premises I am disposed to conclude, that anger is allowable *on certain occasions and with certain qualifications*. But to fix these is a difficult point and requires great caution. The only case then which I think warrants the exercise of anger, is a case in which the honour of God is concerned;—such as that of Phineas, that of Moses perhaps on the Mount, that of Nehemiah (chap. v. 6.), and that of our Saviour, Mark iii. 5. The necessary qualifications in my opinion are, that the anger should be but temporary, ("Let not the sun go down upon your wrath,") and that it should be exercised against the sin and not against the person committing it, ("being grieved with *the hardness of their hearts*.") Unless we admit thus much, I am at a loss to imagine how the difficulties already stated are to be cleared up. And yet so strongly and repeatedly is anger condemned by the sacred writers, and the opposite tempers of meekness and gentleness enforced: so contrary are the graces displayed by our blessed Saviour and his apostles, to an angry and indignant spirit, that I cannot conceive that the prohibitions were directed merely against the abuse of the passion; and that the passion itself is innocent, or one implanted in the

* Vide Leigh's Critica Sacra in voces.

perfect and original frame of human nature. For it must be remembered, that had the fall never taken place, and sin never been introduced into the world, anger could have had no subject whereon to fix; every thing in that case being holy, pure, and lovely.

The only way likely to clear the difficulty which necessarily arises from the circumstance of anger being criminal, and being at the same time ascribed to God (as it repeatedly is) and to Christ, and being also frequently prohibited in Scripture only in qualifying terms, is, in my opinion, to suppose, that the case justifies its exercise; and that when we observe the honour of God insulted, his precepts contemned, or his name prophaned, the Scriptures warrant the exercise of a holy indignation and zeal against the crime. Nor is it easy to imagine that a Christian, who is much concerned for the honour of God, could in such a case feel perfectly free from emotion. This would seem to argue a degree of lukewarmness, and blameable indifference.

Here however arises the danger: for it requires no slight degree of Christian wisdom and moderation to separate the act from the agent; and to unite with a holy indignation against the one, a sincere and unfeigned love towards the other. Perhaps it was the excess of this holy zeal which occasioned the fall of Moses at the waters of Meribah. And there are few things, I am persuaded, more destructive to all the winning graces of Christianity, and few against which a Christian has more need to be always on his guard, than an intemperate zeal on the subject of religion: a zeal which, without any attention to its indispensable qualifications, pursues its object with heat and acrimony, and regards with aversion all who chance to differ from it in principle or practice. Against such zeal, Mr. Editor, I would protest with as much earnestness as any of your readers.

Difficulties, I am sensible, may be urged against the opinion here maintained, of the lawfulness of anger when the subject *is* sin, and especially any great and heinous sin; and examples might be produced from the New Testament to prove, that even in such cases, our Saviour and his apostles appear to have entertained no emotions of anger or indignation. For instance, it might be deduced from the premises I have laid down, that a good man, who was witness to our Saviour's sufferings, and who was convinced that the only motive of the Scribes and Pharisees in destroying him was malice and envy, would be justified in feeling a degree of indignation and anger against the horrid crime. But we certainly do not hear of any such feelings being entertained by our blessed Lord, "who was led as a lamb to the slaughter, and as a sheep before his shearer is dumb" &c. nor by Paul and Silas when scourged and imprisoned at Philippi. There appear to me only two ways of obviating this objection, and neither of them are sufficiently satisfactory to my mind: one is to suppose that the highest degree of meekness, gentleness, and long suffering, were capable of being united in the breast of our Lord with anger and indignation at the crime, (certainly wrath was treasured up against the Jews for this crime): another, that a spectator of the crime might entertain feelings of indignation, which the sufferer himself could not lawfully indulge; and that St. Peter for instance, if a witness of our Saviour's sufferings, might have felt an anger which, were he himself the sufferer, would have been criminal.

These considerations I present to your readers with diffidence. The objection last stated, shews the necessity of forming a decision with caution and humility. I do not pretend to have laid down the right distinctions of so intricate a subject; but I was unwilling, for the weighty reasons mentioned by your correspondent C. to permit the point to pass unobserved. I should rejoice

as much as any of your readers, if one of your able and experienced correspondents would favour us with some further remarks on the subject.

Before, however, I conclude this paper, I would endeavour still further to guard against any mistake into which my partial defence of the lawfulness of anger may lead any one. I feel a much more earnest desire, Mr. Editor, through the medium of your valuable work, to promote the interests of practical religion, than of merely speculative knowledge. I beg leave therefore to state, in the most unequivocal manner, my persuasion of the *general* sinfulness of anger, harshness, and severity. Indeed the expressions of Scripture on this point are strong and frequent. It were needless to cite passages; but let the Christian who feels himself tempted to this sin, especially dwell on the meekness, and gentleness, and long suffering of his blessed Saviour under insults, and injuries, and sufferings, of the severest kind. Let him endeavour to impress on his mind the pathetic manner in which Christ, the night before his crucifixion, urges on his disciples the duty of loving one another. Let him reflect how contrary all headstrong and violent tempers are to the genius of the Gospel. Let him never forget the disgrace which they draw upon Christianity, the obstacles which they place in the way of his own usefulness, and the degree in which they break in upon the peace and comfort of all around him. Let him never be inclined to excuse or palliate them in himself under the notion that they are the failings of the best of men; and that in himself they are only the passing shade and not the settled colour of his mind. On the contrary, let him endeavour to acquire a deeper and deeper impression of their malignity and deformity, of the degree in which they now obstruct the growth of his Christian graces, and in which they will hereafter dim the lustre of his heavenly crown. And when thus convinced of their sinfulness, let him watch with the most incessant vigilance against their breaking forth into act. Let him join with this watchfulness frequent and earnest prayer to God for heavenly support. And let him be indefatigable in cultivating and encouraging all the more amiable and attractive qualities, which shone with such perfect lustre in the character of our Lord, and in a very high, though inferior, degree in those of his followers. In the unceasing use of these means he may confidently expect the divine blessing and assistance; and advancing in the same constant resolution and fervent endeavour, he will find these evil tempers continually giving way, and their place more and more supplied by a sweet serenity and holy joy.

Miraturque novas frondes et non sua poma.

Z.

To the Editor of the Christian Observer.

I PRESUME, Mr. Editor, that the Christian Observer is read by many young men, and by some perhaps, who, though they may have the benefit of religious parents, may be in danger of falling into various kinds of vice. Parents however, and particularly mothers, are often unwilling to suppose that their sons are in any peril of this sort, and especially at a very early period of life: and it is a maxim with many, that it is better not to appear jealous of a son's conduct in this respect. I believe however, that some youths have been ruined through the want of sufficiently timely care, in those whom Providence had constituted their guardians. Our Metropolis, in particular, abounds with temptations, which only those who are subject to them know fully how to appreciate. Not only the theatre but the whole town is full of the snares to which I allude. There may, undoubtedly, be a degree of jealousy which is excessive, and which even defeats its own purpose. Let no

parent however, cast aside anxiety, under the shallow and poor pretence that you do but "put bad things into the minds of young men," by discovering to them your concern upon the subject.

But I wish chiefly to address young men themselves, and the principal advice which I would offer is, to beware of the beginnings of sin, and to remember always, that the eye of God is upon them. When temptation of any kind arises, the difficulty of resisting it is encreased tenfold, if we can but persuade ourselves that, in yielding to it, we yield but for once, and that no human eye shall see us. Let us illustrate this observation by the case of the robber. A man ventures, as we will suppose, on the highway. In doing this, he risks an ignominious death; and the utmost profit which he can gain is small. What induces him to this step? His chief inducement is an idea that he shall transgress but once; that no fellow creature shall detect him; and that the purse which he shall take will therefore be clear gain: having obtained this one purse he will return to the paths of virtue, since he is well aware that if he should resort to robbery as his trade, he must eventually be found out. The highwayman, however, like every other sinner, soon finds that one criminal act is introductory to another; that the temptation strengthens as he proceeds; and that to the first inducement to break the law is now added the habit of violating it: and the power of habit who can conceive! Let the young man whom I am addressing apply this case.

I will offer only one additional remark.

In whatever degree we dread sin, in the same degree shall we commonly be disposed to guard against it. Many parents of a worldly character are *somewhat* apprehensive lest their children should fall into vice; but they are not *sufficiently* fearful of it. They are willing, therefore, to permit a son to expose himself to some few temptations. For example they allow him to frequent a theatre; although there are some bounds to the liberty which they grant. But that parent alone, whose mind is tremblingly alive to the dangers which surround his offspring; and that son alone whose conscience is tender, and who shrinks at the very approach of sin, will be disposed to admit the necessity of the extreme caution which I am recommending. There are some animals which approach their adversary without being observed, but which, if once permitted to advance, spring suddenly upon their prey, and there is then no possibility of escape. From such insidious enemies it is prudent to fly on perceiving even the least scent of them in the wind, or on hearing the most doubtful sound of their feet. And does not every sin advance upon us in the same manner? Are we not made captives to it while we are yet doubting whether it is so near, that it has become necessary to begin to fly? I submit this subject to the serious consideration of those whom it may principally concern; requesting them at the same time to add to their vigilance and circumspection, earnest prayer to God for the efficacious influence of his grace.

S. P.

To the Editor of the Christian Observer.

THE increase of Dissenters in this kingdom has been so great for some years past, that it becomes every real and zealous member of the Church of England to enquire diligently into the causes producing this increase; and to use strenuous exertions in preventing more extensive separations from our established religion. On this account I feel myself perfectly justified in examining the manner in which many pious clergymen have conducted their private religious societies. Some persons, perhaps, will be ready to conclude that we ought to condemn these altogether. But if properly conducted, I conceive that they are agreeable

to the practices of religious men in former times, and agreeable also to the laws of the Church of England. Let us attend to what is said by the pious Mr. Nelson. In the preface to his Companion for the Festivals and Fasts of the Church of England, he commends the devout practices of certain religious societies; and afterwards argues thus: "I see no reason why men may not meet and consult together, to improve one another in Christian knowledge, and by mutual advice take measures how best to further their own salvation, as well as promote that of their neighbours; when the same liberty is taken for the improvement of trade, and for carrying on the pleasures and diversions of life. And if at such meetings they shall voluntarily subscribe any certain sums, to be disposed of in such charities as shall seem most proper to the majority of their members, I cannot imagine how this can deserve censure, when the liberal contributions of gentlemen to support a horse race, or a music meeting, have never been taxed with the least illegality. And as for those objections which are urged against these societies from some canons of the church, they seem to be founded upon a misunderstanding of the sense of those canons, viz. Can. 12 and 73; the first whereof, was designed against the pernicious opinions of the Anabaptists, and the latter only against such meetings and consultations, as tended to the impeaching or depraving of the doctrine of the Church of England, or of the book of Common Prayer, or any part of the government and discipline now established in the Church of England; neither of which consequences can be justly charged upon a body of men, who make it a chief qualification in the electing their members, that they be such as own and manifest themselves to be of the Church of England, and frequent the public holy exercises of the same." The societies to which Nelson here refers are those, I believe, of which Woodward has given us an account. As far as I am acquainted with the private religious societies of the present day, very few of them are in all respects similar to those referred to by Nelson, though most of them resemble them in some points, and some of them differ only in a small degree.

When I observe the traits of character which distinguish the present age, I think that in private religious societies, extemporary prayers, exhortations, and expositions of Scripture are generally, though perhaps not universally, productive of evil. The opinions and actions of men, from age to age, have continually given the clearest proof that they are strongly inclined to go to extremes. Religious professors, particularly in the lower classes of society, are disposed to a species of mysticism. Because in religion, many persons contented themselves with a body without a soul; they will not be satisfied unless they have a soul without a body. The necessity of fervour and spirituality in divine worship, is a point which cannot be soberly denied: but to suppose that the man who makes use of a form of prayer, and reads a homily or sermon, is not as earnestly or spiritually employed, and does not enjoy as much of the influences of the holy Spirit, as any other person;—to expect such divine assistance as excludes the necessity of using diligently all human helps;—and to conclude that extemporaneous prayers and sermons are dictated by the Holy Ghost in a manner which is not ordinary;—are palpable errors of no small magnitude. But religious professors have manifested some disposition to fall into these errors, and therefore it is the duty of the clergy to oppose them; to rectify the judgments of the people, and to correct their vitiated taste. And, in order to effect this, it is requisite to abstain from certain practices, which under difficult circumstances may be innocent, or even laudable and necessary. My first argument therefore, is of a general

kind; the object of which is, not only to discourage, but also effectually to oppose and eradicate a prevailing error, which has diminished in the people their esteem of the services of our church.

In the 2d place, regard ought to be had to the consequences which frequently follow the death or removal of a pious clergyman. It is a lamentable evil that a succession of pious ministers cannot generally be secured in different places. If a wicked and careless clergyman succeeds an exemplary and zealous pastor, it is not to be wondered at if many persons in the parish, unable or unwilling to estimate probable future consequences, guided by their feelings more than by their judgments, and continually assaulted by the assiduous attentions of dissenters, should leave the Church of England. This is a serious evil, against which every clergyman ought diligently to guard. Now I apprehend that private religious societies will produce directly contrary effects according to the manner in which they are conducted. If their existence and continuance depend solely on the present officiating clergyman, it is evident that his removal will occasion their dissolution. And in this case, the parishioners will find a greater want of religious instruction, than if they had never enjoyed the benefit of these societies: and this deprivation will appear to them to afford an additional cause for frequenting dissenting chapels. Now if, in such societies, the prayers and instructions which are delivered be extemporary, the whole must depend upon the clergyman of the parish, unless laymen be allowed to officiate. I am aware that there are laymen whose abilities, piety, and prudence, qualify them for such a charge; but the number of such is very small indeed. Some few pious men possess sufficient prudence, but their abilities and attainments are not equal to the undertaking: but in general, there is a much greater want of prudence than of ability. How many men have begun at first to conduct private societies, and discontented with this narrow sphere of usefulness, or perhaps, more probably, discontented with this obscure display of their abilities, have ultimately become dissenting preachers! In such a state of things we may reasonably ask, How shall a line of separation be drawn between those laymen who are qualified and those who are not? How shall a clergyman encourage some to engage in this undertaking and discourage others? Is it not much more easy to cause a man, who is really able and pious, to desist from regard to the general good, than to persuade an ignorant conceited man of his want of qualifications? Who is most ready to offer his services? The man of ability or the conceited person? The venerable veteran in the service of Jesus Christ, or the ignorant religious talker?

But let us proceed to consider the manner in which religious societies may be conducted, so as to produce the most permanent good. It is no my intention to attempt to decide whether in all cases such societies be necessary and useful: but when they are established, it is the duty of the person who conducts them to attend to several points of importance; to guard against any the least relaxation of the discipline of the Church of England; to encrease in the minds of the people a veneration and love for our public services and to adopt a plan which the people shall be able to pursue, when their pious pastor is removed, and which shall, as far as possible, enable them to obtain spiritual food in the church, when the instructions they hear from the pulpit are not pure and scriptural, are not agreeable to the articles and homilies of our church. If this can be done, then these societies, instead of indirectly promoting separation from the church, will prove a sacred barrier fortifying our ecclesiastical establishment.

Persuaded that *some* good may be

done in this way; I will beg leave to offer you a few outlines of a general plan for a religious society. The members should all be strict churchmen, who do not attend dissenting chapels or meetings: the prayers made use of should be some well selected form: nothing extemporary should be admitted; but at each time of assembling together, a chapter or sermon should be read from some judicious publications of *our own divines*. And in order more fully to guard against every evil, I would recommend that the society should meet in the vestry of the church, according to the plan pursued by Woodward's societies. And as many pernicious consequences might arise, were the members to choose the books which are read in the society, it would be proper and highly necessary that the clergyman who establishes the society, should select, for its use, from 20 to 50 volumes of the best religious publications; and it should be appointed that these books, and these only, should be read when the members meet together. This regulation, if adhered to, would exclude heterodox opinions, and prevent any departure from the sound doctrines of our church; and would, at the same time, afford sufficient variety of instruction for all persons whose sincere object is religious improvement, and not unmeaning gratification. And if I were consulted concerning the prayers proper for such a society, I would recommend that many of them should be taken from the book of Common Prayer; and that in order to excite and keep alive a fervent earnestness in devotion, a suitable litany should be appointed: and indeed, throughout the whole form, it would be advisable that at proper intervals, between the prayers read by the president, suitable responses should be made by all the members together.

It is probable that some persons will remind me that the societies recommended by Nelson were accustomed to propose subjects, concerning which each member was at liberty to deliver his opinion; and that therefore, they do not exclude extemporary discussions. This must be allowed: but I must request the reader to consider the difference between our own times and the age in which Nelson lived. In the present day, men manifest a sad neglect of the Church of England, of its services and discipline: but a century ago, there were but few dissenters, and the church was regarded with affection and veneration: and from Nelson's Introduction it evidently appears that the members of the societies of which he speaks frequently joined in the public prayers of the church, not only on the Sundays, but also on the other days of the week. So long as such sentiments and practices prevailed, there was no fear of harm arising indirectly from the societies: but things are altogether different in the present day. Many of our duties vary considerably, and are dependent on circumstances; and what is necessary and prudent now might not be so in former times.

CHURCHMAN.

To the Editor of the Christian Observer.

SIR,

I SEND you a bibliographical account of three editions of a work of considerable importance, but involved in much obscurity, The Erudition of a Christian Man, published by authority in the time of Henry VIII. If your readers will contribute what further knowledge they may possess on the same subject, you may, in some future number, be able to give a tolerably complete list of the different editions of that curious and interesting production.

The editions, of which I here give a short description, are to be found, and were examined by me, in the British Museum.

The first is in 18mo. The title is as follows: "A Necessary Doctrine and Erudition for any Chrysten

Man, set furth by the Kynges Maiestye of Englande, &c.," with two verses from the xixth and xxth Psalms. The date on the title page is 1534; an evident mistake, the two last numbers being transposed. It has a preface by the King. The pages are not numbered. The work itself consists of ten articles. The colophon: "This boke bounde in paper bourdes or in claspes, not to be sold above xiiiid. Imprinted at London, in Fletestrete, by Thomas Berthelet, Printer to the Kynges Hyghnes the xxix daye of Maye, the Yere of our Lorde M. D. XLIII. ☞ Cum privilegio ad imprimendum solum."

The next is in 4to. The title the same. The *leaves* only are numbered, and amount to 94. The colophon is the same exactly, excepting the price of the book, which is here "xvid."

The third is a Latin translation of the foregoing work in 4to. with the following title, "Pia et Catholica Christiani Hominis Institutio. Londini apud Thomam Bertheletum. Anno M. D. XLIIII." The preface is not that of the king, but one by the translators. It is evidently a translation of the Erudition, not of the Institution published before, as the title might lead us at first to imagine. The pages are not numbered. It has the date repeated at the end. CRITO.

To the Editor of the Christian Observer.

IN answer to an inquiry of one of your correspondents some months ago respecting Hebrew and Italian Bibles, I observe that Foster's and Vanderhooght's Hebrew Bibles seem to come nearest to what he is in quest of; the former is in two volumes, 4to, the latter in 2 vols. 8vo, both excellently printed, correct, and not very expensive. Of Italian Bibles there are four different translations, three by Papists, and one by Diodati, which is far superior in purity of language to the former. See Simon's Critical History of the Old Testament, book ii. chap. 22 and 23; and likewise the Encyclopædia Britannica under Bibles. I have seen a later translation than these, but had not an opportunity of discerning whether it were papist or protestant. The whole Bible of Diodati sells dear, and it is difficult to procure the New Testament by itself. GINSEPPE.

MISCELLANEOUS.

To the Editor of the Christian Observer.

IT was with much pleasure that I observed in a late Number of your Miscellany (that for December last, p. 740,) a just tribute of commendation paid both to the purity, and to the exquisite beauty of Mr. Scott's "Lay of the last Minstrel." I regretted that the "Suthron" who did honour to his taste by recommending to the notice of your readers this elegant production of a Caledonian bard, did not fortify his recommendation by one or two extracts. He would at once have adorned your work with lines which might furnish a convenient contrast to those which have flourished their day on your blue cover; and have gratified such of your readers as have had no access to the Poem itself. He would also have given you an opportunity, of proving that you know how to distinguish and to value poetic excellence.

In undertaking to remedy the deficiency of which I have complained, I feel myself, however, under some difficulty: for such is the multiplicity of passages which court selection, either on account of the fas-

cinations of the verse, the pathos of the sentiment, or the justness and vividness of the description, that I have been at a loss where to fix. The two passages which I have at length ventured to transcribe, have been chosen on account of their bearing a nearer relation to the subjects that, usually occupy your pages, than any others which would equally admit of being dissevered from the text. The first extract I shall give, represents the fatal termination of one of those single combats which, in the dark ages, were the appointed means of deciding such disputes as involved the honour of either party.

"'Tis done, 'tis done! that fatal blow
Has stretch'd him on the bloody plain:
He strives to rise—brave Musgrave, no!
Thence never shalt thou rise again.
He chokes in blood—some friendly hand
Undo the visor's barred band,
Unfix the gorget's iron clasp,
And give him room for life to gasp!
O bootless aid!—Haste, holy friar,
Haste, ere the sinner shall expire!
Of all his guilt let him be shriven,
And smooth his path from earth to heaven.

In haste the holy friar sped,
His naked foot was dyed with red,
As through the lists he ran:
Unmindful of the shouts on high
That hail'd the conqueror's victory,
He rais'd the dying man.
Loose waved his silver beard and hair,
As o'er him he kneel'd down in prayer;
And still the crucifix on high
He holds before his darkening eye;
And still he bends an anxious ear,
His faultering penitence to hear:
Still props him from the bloody sod,
Still, even when soul and body part,
Pours ghostly comfort on his heart,
And bids him trust in God.
Unheard he prays: the death-pangs o'er,
Richard of Musgrave breathes no more."

I shall add only one more passage. It is taken from the close of the Poem, and describes the funeral rites performed, after the popish manner, in honour of the unfortunate Musgrave. It thus proceeds:

"And slow up the dim aisle afar
With sable scowl and scapular,
And snow-white stoles in order due,
The holy fathers two and two
In long procession came;
Taper and host, and book they bare,
And holy banner flourish'd fair
With the REDEEMER's name.
Above the prostrate pilgrim band,
The mitred abbot stretch'd his hand,
And bless'd them as they kneel'd:
With holy cross he sign'd them all,
And pray'd they might be sage in hall,
And fortunate in field.

Then mass was sung, and prayers were said,
And solemn requiem for the dead;
And bells toll'd out their mighty peal,
For the departed spirit's weal;
And ever in the office close
The hymn of intercession rose;
And far the echoing aisles prolong
The awful burthen of the song
DIES IRÆ, DIES ILLA
SOLVET SÆCLUM IN FAVILLA:
While the pealing organ rung;
Were it meet with sacred strain
To close my lay, so light and vain;
Thus the holy fathers sung:

Hymn for the Dead.

That day of wrath, that dreadful day,
When heav'n and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?

When shrivelling like a parched scroll,
The flaming heavens together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead:

O! on that day, that wrathful day,
When man to judgment wakes from clay,
Be THOU the trembling sinner's stay,
Though heav'n and earth shall pass away."

L. B.

To the Editor of the Christian Observer.

THE subject of duelling has of late been so fully investigated, and its sinfulness so clearly demonstrated, that one would imagine no unbiassed and considerate mind would resist the proofs which have appeared in your publication, and in many excellent dissertations on the subject. But we find by daily experience the truth of that scriptural declaration, that the depravity of human nature requires "line upon line, and precept upon precept, here a little and there a little;" and this has induced me to hope, that notwithstanding the number of treatises that have

appeared on the subject, another short consideration of it might, by the grace of God, not be found unprofitable. And I was more especially desirous to address you, because I thought it might be useful to make more public a very forcible argument against duelling, which I first learned from a novel, and never saw in any other publication. In the novel to which I allude, a professed libertine has by the most disgraceful means ruined a virtuous young lady, and thus occasioned her death. In consequence her cousin challenges, and kills him; but being a man not wholly destitute of serious impressions, he afterwards breaks forth into this pathetic lamentation: "When God would have given him time to repent, I would not." I know not, Mr. Editor, that I ever saw an argument against duelling, which speaks more forcibly to a heart not utterly devoid of feeling. Would every duellist, before he enters the lists, reflect that in seeking his adversary's life, he endeavours to send him laden with unrepented sin into the presence of an avenging God; that he aims to the utmost of his power to consign him to a place of eternal torments; I think it might be a check even to some whom abstract considerations of duty fail to move. Surely human nature, even in its most depraved state, would shudder at the thought of being the cause of eternal misery to a fellow creature.

And let not the man who accepts a challenge merely to preserve his character in the world, without any feelings of malice, hatred, or anger, against an adversary, nay, who enters the lists with a full determination not to take away his life, let him not I say, imagine, that this consideration does not apply to his case. Is not self murder (I would demand of him) a breach of the sixth commandment? In the same manner as the sixth commandment applies to the case of a self murderer, does the consideration now before us apply to the case of the person who hazards his own life in a duel, even though he attempts not that of his adversary. God would give you time to repent: you refuse it; you voluntarily throw yourself upon his anger, laden with all your unrepented sins; nay, leaving the world by a sin which, in as much as it is a violation of his law, an express contempt of his command, is alone sufficient to whelm you in everlasting misery. You are the condemned criminal, who, scorning the reprieve offered by royal clemency, insists on dying by the hands of the executioner. Such an infatuated wretch you would in any other case pity or despise; yet by your actions you approve his conduct. Thus *you* treat *your* heavenly king: thus *you* refuse to receive *his* merciful offers. The sinner, who lives from day to day in his iniquity, expects, or at least hopes, that a time may come when worldly cares and worldly enjoyments will no longer oppose his receiving God's offers of mercy, and piously employing the time granted for repentance. You at once cut yourself off from every such hope; you look forward to no such future day, but willingly and purposely die in your sins. He acts as a hardened but trembling sinner; you as an infidel. You may escape from a duel with life; possibly the chances are in your favour; still, however, your guilt is the same; still you cannot deny that you court death, that you provoke damnation.

I would wish that every one, who has received a challenge, and finds it difficult to incur the disgrace attendant on refusing it, would once ask himself the following questions: If I kill my adversary, do not I deny him the time which God would grant him for repentance? If I myself am killed; do not I, as a *self murderer*, deny to myself that time for repentance which God would grant to me?

S. F. N.

To the Editor of the Christian Observer.

In your volume for 1804, p. 547, you have inserted an anecdote of the Slave Trade which must have impresed with horror every person who read it. It states that, "In the month of March, 1783, the following circumstances came out in the trial of a case of insurance before the Chief Justice of the Court of King's Bench, at Guildhall. An ignorant master of a slave ship had overshot his port, Jamaica, and was afraid of wanting water before he could beat up again to the island. He himself fell sick. In the course of his illness he ordered his mate, who was the man that gave the evidence, to throw overboard 46 slaves handcuffed: and he was readily obeyed. Two days after he ordered 36 more to be thrown after them, and after two days more another parcel of 40. Ten others, who had been permitted to take the air on deck unfettered, jumped into the sea indignantly after them. The ship after all brought into port 480 gallons of water."

My object in adverting to this horrid story is to furnish you with a more correct and circumstantial account of it, which I am enabled to do in consequence of my being favoured with minutes of the abovementioned trial, taken at the time by a gentleman of the first respectability, and which have since been carefully preserved. The particulars, as stated in evidence, will shew that, dreadful as are the facts related in the above anecdote, they fall far short of the real enormity of the transaction. Permit me to detail it at large.

The ship *Zong*, Luke *Collingwood*, master, sailed from the Isle of *St. Thomas*, on the Coast of *Africa*, the 6th September, 1781, with 442 slaves and 17 whites on board, for *Jamaica;* and on the 27th November following, she fell in with that island; but instead of proceeding to some port, the master, either through ignorance or a sinister intention, ran the ship to leeward, alleging that he mistook *Jamaica* for *Hispaniola*.

Sickness and mortality had by this time taken place. It is needless to state, that previously to the act regulating the transport of slaves*, these evils scarcely ever failed to carry off vast numbers during the voyage; the avarice of the traders inducing them to crowd, or rather to *pack*, too many slaves together in the holds of their ships. On board the Zong, between the time of her leaving the Coast of Africa (6th September) and the 29th November, 1781, upwards of SIXTY slaves and SEVEN white people died, and a GREAT MANY of the remaining slaves, on the day last mentioned, were sick of some severe disorder, and LIKELY NOT TO LIVE LONG.

These circumstances of *sickness* and *mortality* are necessary to be remarked; and also the consequence of them, viz. that the *dead* and *dying* slaves would have been a *dead* loss to the owners, and in some proportion also to the captain of the ship, who was allowed a certain per centage on the proceeds; unless some pretence or expedient had been found to throw the loss upon the insurers, as in the case of *Jetsam*, or *Jetson*, i. e. a plea of necessity to *cast overboard* some part of a cargo to save the rest. These circumstances, I repeat, are necessary to be remarked, because they point out the most probable inducement to this enormous wickedness.

The *sickness* and *mortality* on board the Zong, previous to the 29th November, 1781 (the time when they began to throw the poor negroes overboard alive) was NOT occasioned by the *want of water;* for it was proved that the people on board did not discover till that very day, the 29th November, that the stock of fresh water was reduced, as was alleged,

* Though I am one of those who rejoiced in the passing of this act as some alleviation of a monstrous evil, yet I am of opinion that it stains and disgraces our statute book. What is it, in truth, but an act regulating robbery and murder?

to 200 gallons. Yet the same day, or on the evening of it, *before any soul had been put to short allowance*, and before there was any present or *real want* of water, the master of the ship called together the officers, and told them to the following effect, "that if the slaves died a natural death, it would be the loss of the owners of the ship: but if they were *thrown alive into the sea, it would be the loss of the underwriters*,' and to palliate this inhuman proposal, the master, *Collingwood*, argued, that it would not be so cruel to *throw the poor sick wretches* (meaning the slaves) *into the sea*, as to suffer them to linger out a few days, under the disorders with which they were afflicted. To this scheme the mate (whose name was *Kelsall*) objected at the first, and said "*there was no present want of water* to justify such a measure.' But *Collingwood* prevailed upon the rest of the officers and crew to listen to his proposal, and on the same evening, and during two or three following days, he caused to be picked out from the ship's cargo 133 slaves, all or most of whom were sick, and thought not likely *to live, and* ORDERED THE CREW BY TURNS TO THROW THEM INTO THE SEA, which order was readily complied with. It appeared by the evidence of Mr. *Stubbs*, late Governor of Anamaboe, then a passenger, and of the chief mate *Kelsall*, that on the 29th November, 54 persons were actually thrown overboard *alive*, and that on the following day 42 more were also thrown overboard.

On the second day after this barbarous murder had been committed, viz. on the 1st of December, and *before the stock of water* was consumed, there fell a plentiful rain, which was admitted to have "*continued a day or two*," and which enabled them to collect *six casks of water*, which was "FULL ALLOWANCE for 11 days, or for 23 days at half allowance," whereas the ship actually arrived at Jamaica in 2 days afterwards, viz. on the 22d December, 1781. They seem also to have had an opportunity of sending their boat for water, no less than 13 days sooner, viz. on the 9th December, when they "*made the west end of Jamaica distant two or three leagues only*," as was stated by a person who was on board; so that the six casks of rain water caught on the 1st and 2d of December, (only seven days before this opportunity of obtaining water from *Jamaica*) was not only a *providential* supply, but may perhaps be viewed as *providentially* demonstrating the iniquity of pretending a *necessity* to put innocent men to death, through the *mere apprehension of a want*, which, even supposing it had taken place, could not have afforded an admissible justification of the horrible deed; but which did *never really exist or take place at all* in their case; their stock of water having never been actually consumed.

But this is not all. Notwithstanding this supply, and the proof which it afforded of the possibility of obtaining *further supplies by rain*; and although they had the additional hope of being able to hold out with their increased stock of water, till they might chance to meet with some ship, or be able to send to some island for a further supply, they nevertheless *cast* 26 *more human persons alive into the sea*, EVEN AFTER THE RAIN! whose hands were also fettered. And this act was done, it seems, in the sight of many of the unhappy slaves who were upon deck at the time. And such an effect had the sight on them, that apprehending a similar fate, and dreading, it would seem, the being fettered, ten more of them in despair jumped overboard, and were *likewise drowned!*

All these facts, it is never to be forgotten, came out, not upon the trial of *Collingwood* for murder, but upon a civil suit instituted by the owners, for the purpose of recovering from the underwriters, the value of the slaves thus cruelly murdered. And, still more strange to relate, the owners gained their cause, while the agents in this horrible transaction were not even questioned criminally upon it.

No comment can add to the impression which these atrocities are calculated to leave on the reader's mind. And does not the blood of these murdered Africans, and of hundreds of thousands, who in various ways have been equally the victims of British avarice, cry for vengeance upon us? This is an awful consideration, which you indeed, Mr. Editor, have not forgotten to press upon the national conscience; but which, alas, is too much overlooked, in estimating our state and our prospects, even by many good men. Let me call on them, as they value the innumerable blessings with which Providence has crowned this Island, to lay it more to heart, and to unite to their prayers, their earnest endeavours to remove that load of guilt with which the detestable slave trade is weighing us down to the dust.

AN ABOLITIONIST.

To the Editor of the Christian Observer.

ON taking up the last number but one of the Anti-jacobin Review and Magazine in a public library, for, without any offence intended to the conductors of that Miscellany, I I am neither a subscriber to it nor a constant reader, my eye and curiosity were attracted for a few minutes to the Review of Foster's Essays; and two or three particulars amused me.

I was amused by the Reviewer's discovery of the religious persuasion of the author. He is, it should appear, one of the people of Mr. Wesley's connection, because he says so much about the influence of the Holy Spirit. By this medium I should imagine that he might, not improbably, be concluded to be a quaker: but I willingly bow to that sagacity, which has found out, that Hooker was an Arminian, and that Mr. Pearson, Mr. Cooper, and the Anti-Jacobin Reviewers entertain precisely the same sentiments on the subject of human corruption*.

I was amused by the Reviewer's claiming with so much eagerness Mr. Foster as an Anti-Calvinist, for a sentiment in which many reputed Calvinists would heartily concur†. Even according to the worst construction of the doctrine of Calvin himself, does the Reviewer think that that Reformer had attained the ne plus ultra of rigour in his creed? Grotius, not a Calvinist—at least till the Anti-jacobin Review has made him such—will tell him a different story. Having spoken of the doctrine of Calvin, that eminent theologian adds, *Aurit* sententiæ rigorem Genevæ Beza, per Germaniam Zanchius, Ursinus, Piscator, sæpe eo usque provecti, &c. &c. Annal. Belg. l. xvii.—Bezeans, Zanchians, Ursinians, or Piscatorians, would by no means be improper epithets to substitute in the place of Calvinists; particularly, as they convey more reproach.

I was amused, in the third and last place, by the logic of the Reviewer respecting the term Evangelical. This term he considers, or reasons as if he did, as void of signification and therefore useless, because every Christian teacher will assume that his doctrine is evangelical. Upon this principle we must abandon every term expressive of commendation, because every person, as occasion requires, will apply it to himself. We are therefore to discard from the language the words, honesty, justice, piety, sobriety, &c. &c.—at least we can never distinguish a rogue from an honest man, because the rogue will assume

* It furnishes a curious illustration of the theological discernment of these men, that this same Mr. Foster, instead of being an Arminian Methodist, as they suppose, is, in fact, a minister of that denomination of Christians, who call themselves *particular* Baptists, from their holding the tenet of *particular*, as opposed to *general*, redemption. EDITOR.

† It is singular enough that the Anti-jacobin Reviewers should have discovered Mr. Foster to be an enemy to Calvinism: and yet that it should fall to the lot of the Christian Observer to censure some of his expressions as exceeding the ordinary measure of calvinistic opinions. (See the last Number, p. 108, note). EDITOR.

his own honesty as confidently as the other: and so of the rest. I am not quite satisfied-neither, that every religious instructor claims to be an evangelical one. I strongly suspect there are some who have no great predilection for the term, and *that*, not on account of its abuse, but on account of its real meaning. Perhaps the Anti-jacobin Reviewer will, on some future occasion, suggest a more significant appellation than that which he would explode, and relieve his own friends at least from the unpleasant temptation of believing, that clergymen of the Church of England must *necessarily* be evangelical preachers*.

TRICEPS.

To the Editor of the Christian Observer.

IF the following lines should meet your approbation, you will by inserting them oblige, yours, &c.

C.

LINES WRITTEN BY A FATHER, ON SEEING THE LAST FLOWER OF HIS DAUGHTER'S PAINTING, PREVIOUSLY TO THE LOSS OF HER SIGHT.

HERE hapless maid, here ends thy playful pains;
Nature hath shut the book—thy task is done:
Of all her various charms what now remains?
To smell the violet, and feel the sun.

In liberal toil thy youthful hands did grow,
Quick moving at thy better sense's call;
That better sense is gone! their task is now
To twist the yarn, or grope the friendly wall.

O fate severe! earth's lesson early taught,
That all is vain, save virtue, love, and truth:
We own it all who thro' life's day have wrought;
But thou hast learnt it in the morn of youth.

Pupil of heaven thou art; compute thy gain,
When dulness loads thee, or regret assails:
All is not lost, for faith and hope remain,
And gentle charity, which never fails.

Now love shall glow where envy might have burn'd;
Now every hand, and every eye is thine:
Each human form, each object undiscern'd,
From borrow'd organs thou shalt still divine.

But thy great Maker's own transcendent light,
His love ineffable, his ways of old,
His perfect wisdom, and his presence bright,
Thine eyes, and not another's, shall behold.

For the Christian Observer.

TO A FRIEND GATHERING WILD FLOWERS.

WHERE thorny ramparts seem to chide
The hand which steals the flowery wreath;
I've seen thee thrust the thorn aside,
To pluck the flower which blushed beneath.

And thus, M—r—a, as the wheel
Of life leads on the changing hour,
Remember still the sweets to steal:
Elude the thorn to pluck the flower.

When fortune shews a dubious sky,
The East may smile, the West may lour;
Still to the brighter turn the eye:
Elude the thorn to pluck the flower.

In pity to its child below,
If Heaven the cup of comforts sour,
The lesson learn, but chase the woe:
Elude the thorn, but pluck the flower.

But then—ah, shun the sweets which grow
Where pleasure paints her poison'd bowers;
Dark are those streams which gently flow,
And rude the thorns which guard her flowers.

And seek thy sweets on holier ground,
And where religion's altars rise:
Her's are the thorns which never wound,
And her's the flower which never dies.

E.—Y. D. R.

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* We have received a letter from a correspondent, who signs himself *Anti-Venom*, in which, after alluding to a declaration of the A. J. reviewers, in their Number for December last, that "could any thing induce them to quit their native land, it would be their wish to become the subjects of such a Prince," as the Emperor of Russia; he very generously proposes "to open a subscription for paying the expence of their removal to the dominions of this child and champion of *Anti-Jacobinism*, with whom they are enraptured;" for, he adds, "we could well spare them." After deliberating, however, upon this proposal, we have not thought it adviseable to recommend it to our readers. EDITOR.

REVIEW OF NEW PUBLICATIONS.

The Christian System unfolded in a Course of Practical Essays on the principal Doctrines and Duties of Christianity, in 3 Vols. By THOMAS ROBINSON, M. A. Vicar of St. Mary's, Leicester, 8vo. London, Rivington's and Hatchard, 1805. Price £.1. 4s.

MR. ROBINSON is already known to the public as the author of 4 volumes of Scripture characters, which have been generally acceptable, as well as of some smaller pieces. In his introduction to the present work he says:

"The author submits to the public eye the following statement of his views of revealed religion, not without fear respecting his execution of the work, but with a cheerful hope of its utility through the divine blessing. He comes not forward as a disputant or a controversialist; but as a plain, practical writer, desirous to promote the purposes of Christian faith and holiness."—"The chief attention of his life has been occupied by these subjects, not merely in the retirement of his study, but in the active performance of his ministerial duties. He has been labouring, not without effect, to establish among the people of his charge what he conceives to be the fundamental principles of the Gospel, and upon them as a firm basis to erect the superstructure of Christian morality, of solid devotion, and of vital holiness. And now with a view to their spiritual progress, and in the hope that his instructions may be remembered with advantage after his personal services on earth are terminated, he sends to them from the press the substance of what he has invariably delivered from the pulpit." (p. viii.)

We much approve a measure of this kind in an old and respectable minister of the Gospel; and we are of opinion that works embracing so large an object come best from men whose judgment has been matured by long experience, and who are even verging towards the decline of life. For the lighter kind of theological combat, for the maintenance of an outwork, or the defence even of a material post, none perhaps may be more fit than some young divines. In the general "defence of the Gospel" let those rather be employed who have often traversed the whole land, have surveyed every district through which they have passed, have fought many smaller battles, and though still capable of exertion are beginning to grow somewhat grey in the service.

We cannot give a better summary of the contents of these three volumes, which are distributed into 93 essays, than by adopting a concise statement of the author. Vol. 1. is said to contain practical essays on the divine attributes, the state of man, and the character and offices of Jesus Christ:—Vol. 2. Practical essays on the person, operation, and fruits of the Holy Spirit:—and Vol. 3. Practical essays on Christian obedience, prayer, and the sacraments.

Of the manner in which Mr. Robinson has executed his plan, we shall enable our readers to judge in some measure for themselves, by presenting them with a few quotations.

The first essay is on the divine origin of the Holy Scriptures. Mr. Robinson, after a short allusion to the external evidence of their truth thus proceeds:

"The Bible contains an internal evidence which proves it to be 'given by inspiration from God.' It raises the mind to the most sublime conceptions, and enjoins the most pure and spiritual worship. It is the only book which describes the misery of our present lapsed condition, exactly as we experience it; and while it assigns the true cause, proposes an effectual cure for the malady we have derived from the fall. It disperses the fears of a guilty conscience; it brings the gracious offer of reconciliation with God, and introduces the believer into a state of favour and communion with him. Its manifest tendency is to meliorate and exalt human nature, to subdue its corruptions, and implant all holy

principles and affections. It commands, it produces, an abhorrence of evil; it inculcates and inspires the love of righteousness. Wherever its influence prevails, it renders the soul superior to the temptations of the world, and opens to its view the blissful prospect of a glorious immortality. Who will hesitate to say, that this cannot be the contrivance of fools and deceivers, but that it proceeds from infinite wisdom, and is decidedly the manifestation of an almighty, merciful, and holy God?

"We might appeal to a 'cloud of witnesses', both ancient and modern. There are innumerable instances of those, who in consequence of this book have been delivered from unspeakable anguish and horror, and have been established in peace, confidence, and joy. We can produce thousands, who have been turned by it from habits and dispositions the most vile and abominable to the love and practice of every thing amiable, excellent, and useful. What is the general character of those, who are most zealously attached to revelation? and what of the persons who hate and reject it? Will not the very striking contrast between the two sorts afford a strong presumption, that our religion descends from heaven. (vol. i. p. 8—10.)

In the 3d chapter on "the *power* of God," Mr. Robinson represents the *mechanism* of our bodies as well as the *faculties* of our minds as proofs of the "*power*" of the divine artificer. In the following chapter "on the *wisdom* and *knowledge* of God," the *sustentation* and *government* of all creatures are adduced as proofs of the divine *intelligence*. It is perhaps difficult, however, thus to treat separately, and yet clearly and fully, of the several attributes of the Almighty. The Scriptures sometimes refer the work, even of *creation*, to the *wisdom* of God. "The Lord by wisdom hath founded the earth. By understanding hath he established the heavens." They teach us, indeed, to admire and adore that united wisdom and power which we cannot fully distinguish and explain. "Blessed be God; for wisdom and might is his." "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." We wish that the important subject of "the goodness of God," which is discussed in the succeeding chapter had been somewhat more extended. Our readers will be pleased with the following extracts:

"Could we suppose for a moment, that a malignant spirit possessed these attributes, his wisdom would be no other than a mischievous craft, and his power would be exercised in violence and oppression: they would not therefore claim our adoration or encourage our hope." "But when it appears, that our God is good, continually influenced by a disposition to communicate happiness, and that his omnipotence and omniscience are directed by the most perfect benevolence, we may and we should regard him with the strongest affection and confidence." (vol. i. p. 53.)

"Let every reader review his own history, and acknowledge therein the daily and innumerable proofs of the gracious providence of his God. Let us try to enumerate his favours, though all calculation must fail; for where shall we begin, or where end the account? In helpless infancy, as well as in all the various stages through which we have passed, he has been our support. We are indebted to his care for the measure of health, and every comfort in life which we enjoy, for the kind friends so marvellously raised up and continued to us, and for the many deliverances from dangers and distresses, wrought for us in such a way as we could not contrive or conceive. 'Bless the Lord, O my soul, and all that is within me, bless his holy name'." (vol. i. p. 57.)

In the character especially of our Redeemer "he hath gloriously evinced the perfection of his goodness; goodness, beyond all calculation, immense and infinite! It is on this subject more than any other we shall be constrained to cry out in profound admiration, GOD IS LOVE. The whole scheme [of salvation] originated from this source; and every part 'shews the exceeding riches of his grace, in his kindness towards us, through Christ Jesus'." "He proposes the blessing to the most guilty he invites, solicits, and importunes the most careless and obdurate to accept it, that is to be saved and to be happy for ever." (vol i. p. 60.)

In a passage which occurs in the next essay, which is "on the patience of God," we observed with pleasure, that the *offer* of salvation is represented both as fair and unequivocal, and also as universal.

"Before judgment is executed, Go-

warns of the approaching stroke; he calls to submission; he proposes and invites to a reconciliation. He has devised a wondrous scheme of mercy; he has provided and revealed salvation; *he offers it freely to every penitent offender; he urges the acceptance of it upon all; and after repeated refusals, he still waits to be gracious.*" (vol. i. p. 72.)

In a succeeding essay "on the mercy of God," nearly the same sentiments are expressed, but in such a way as indicates more clearly the author's general mode both of thinking and expressing himself on some points which involve considerable difficulties in theology,

"But when we speak of that mercy which is 'unto eternal life,' we must remark that though the Gospel gives a general call, and the Lord declares himself ready to receive, and bless and save all, of every character, who turn to him in penitence and faith, yet those who so turn must acknowledge themselves indebted to him, for disposing their wills to obey the call and accept the gracious offer. They are therefore, in a peculiar manner the objects of his mercy, and they feel their peculiar obligations. Then they fear, and love, and praise, and serve him, and look with admiring gratitude on the high privileges, by which his *special* mercy, not their merit, has distinguished them from others. These are the vessels of mercy whom he prepares 'unto glory,' and to his free and sovereign choice they owe their hopes, their holiness, and their salvation." (vol. i. p. 112.)

The succeeding page contains a passage to which we are disposed to object, as communicating a somewhat partial view of a deep and awful subject: and there is one expression in it, proceeding, we have no doubt, from inadvertence, which seems to us to countenance an antinomian sentiment. We point it out the more readily, because no one who knows the author can possibly suspect him of any leaning to so pernicious an error.

"'The mercy of the Lord is from everlasting to everlasting upon them that fear him.' The plan was formed" (the plan we presume from the context of each individual man's salvation) "'before the world began,' and it remains immutable, unlike the uncertain compassions and short lived favours of our fellow creatures. It varies not 'among the sundry and manifold changes of the world;' *it will not be finally withdrawn even for our ingratitude:* and its blessed effects will be durable as the throne of David. Such are 'the sure mercies of David.' 'In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee saith the Lord thy Redeemer.'" (p. 114.)

When we find a prophetic passage from the Old Testament, which respects, primarily at least, the persevering kindness of God to the collective body of the Jewish church, employed for the purpose of establishing the doctrines of individual election and final perseverance: and especially, when we also read that "it" (namely, as we must presume, the plan of God as it respects individual election) "*will not be finally withdrawn even for our own ingratitude;*" we are led to suggest to Mr. Robinson and his readers another passage of Scripture, which serves at least to guard this view of the subject. "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die."

We heartily approve of the following sentiment, which occurs in the succeeding chapter, "on the veracity of God," and we can assure the pious author that we are not less desirous of profiting by it ourselves than of urging it upon others.

"We may, indeed, mistake the *sense*" of Scripture; "and after the most serious investigation we should draw our conclusions with modesty and caution. When we proceed to the study of the inspired Volume we should bring no systems with us, nor aim at the vindication of a party; and especially should we be careful to lay

aside all wrong affections which would cloud the understanding and warp the judgment." (vol. i. p. 120.)

The next chapter is on the Trinity in Unity, and we agree with this pious and, in general, very judicious writer, that "on no point whatever are caution, diffidence, serious attention and devout prayer more necessary."

The subjects handled in the course of these three volumes are so many and important, that we must not attempt to follow Mr. Robinson through each. Suffice it to say in respect to the topic of the Trinity as well as several others of a doctrinal nature, into which we shall not particularly enter, that the commonly received arguments which are the arguments in general the most sound and convincing, are employed to prove their truth:—that an excellent practical purpose is uniformly kept in view; and that if the author occasionally errs a little, he errs only after the manner of other doctrinal writers, not a few of whom sometimes represent a particular proof or argument, to be more clear and strong than the premises entirely warrant; and almost all of whom appear to us to become rather obscure and perplexed when they enter the region of metaphysics. Happily, Mr. Robinson seems in general very glad to make his escape from this ground, almost as soon as he finds himself upon it.

The evangelical doctrines of the corruption and inability of man, of salvation by grace, of the atonement of Christ, of justification by faith alone, and of the operations and fruits of the Holy Spirit, which, together with other doctrines connected with them, occupy the two first volumes of this work, are deemed by many to be the "hay and stubble" of Christianity, to be a corrupt admixture which has added itself to the pure gold, and which ought to be separated from it. These doctrines, according to others, who do not absolutely reject them, are barren theories, subjects of doubtful disputation, means of exercising merely the intellectual talents, dogmas retained even in a rational age chiefly by means of a few zealots, who derive undoubtedly some support to their cause from the records of our own venerable church. We cannot however, too often declare our opinion that these doctrines, now so frequently bearing the *reproach* of being *evangelical*, constitute the sum and substance of Christianity; and that we stand much indebted to such men as Mr. Robinson, who, in an age of religious ignorance and indifference, and in the face of much opposition, have laboured to revive this ancient and orthodox faith. The doctrines indeed must be viewed together: they then constitute what Mr. Robinson terms "the Christian system," so far at least as the term system is applicable to Christianity: for thus they mutually support and strengthen, correct and guard, illustrate and adorn each other: and when they are deeply impressed on the mind, they infallibly produce holy affections; and by this influence on the heart they secure the great end of obedience. The following extracts from the essay "on the atonement," will exemplify our author's method of connecting the grand doctrines of Christianity with their practical effects.

"It is this" doctrine, he observes, "which in a peculiar manner, arrests the attention of the careless sinner, softens the hard heart, and constrains the penitent to weep with unfeigned contrition. Nothing else can cause such genuine sorrow."

"It is the view of Christ dying as a sacrifice for sin, which raises the trembling Penitent from the dust, and encourages him to rejoice in hope. He seems to hear the expiring Saviour say, 'Look unto me and be saved,' and then his fears are dispersed. At least, he ventures to make application to God for mercy in dependence on that faithful saying, that 'Jesus Christ came into the world to save sinners.'

"In approaching to the throne of grace, if he can present his supplications with any boldness, or expect a favourable audience, it is simply and entirely because he can urge so powerful a plea, 'Jesus Christ the

righteous is the propitiation for our sins.' But if you take away this ground of confidence, how shall any of us presume to draw near to our offended God? or 'who shall entreat for us?'

"The established Christian lives in the habit of a continual and most affectionate regard to Christ as dying for him; and thus only can he make any progress, or even maintain his profession."

"From the sacrifice of the cross he derives his strongest motives for holy obedience, and for vigorous exertions in the service of his Lord. This inspires him with cheerful diligence and fervent zeal, from a sense of his immense obligations. For thus he will argue, when he is fixed in devout contemplation on Mount Calvary, 'I am not my own; I will therefore glorify him, who hath bought me with his blood. The love of Christ constrains me: and I can no longer live unto myself, but unto him who died for me.' Is there any other principle equally efficacious? (vol. i. p. 400.)

Our limits will not permit us to insert the whole of the passage, in which Mr. Robinson shews how "the atonement thus enters into the whole of our religion, and constitutes its very essence." (vol. i. p. 402.)

In entering upon the doctrine of the influence and operations of the Holy Spirit, Mr. Robinson expresses himself in terms, which seem to us too general and unrestrained, and which perhaps tend to bespeak opposition respecting the reception which this doctrine meets with from the world at large; though unquestionably his remarks have too wide an application.

"The subject is rendered still more difficult by the extreme contempt, if not malignity, with which every strenuous advocate for the doctrine is treated. It is seldom indeed, that any candid attention is given even to the most serious and solid representation of it. The very mention excites disgust; every expression is carped at and made matter of offence; and those persons, who might otherwise be accounted sensible and prudent, are sneered at and held up to universal derision, as visionaries, fools and enthusiasts, of a weak or a deranged intellect, as soon as they dare to declare their experience or expectation of the assistance of the Holy Ghost. Who sees not, that it requires uncommon caution and circumspection to avoid occasions of reproach, or even to maintain an argument with those, who are disposed to pervert our words, and turn them into ridicule? Surely this unfairness in our opponents is to be lamented and complained of." (vol. ii p. 21.)

Mr. Robinson however, is far from affirming that this doctrine has not been very greatly abused. And here we are happy to adduce his valuable testimony in aid of our own, respecting the mischievous effects resulting to the interests of vital religion, from the countenance which is given by too many in the present day to those extravagant pretences to spiritual illumination, and those violent impulses and agitations, which are a scandal to religion, and the grief of every sober Christian. See Christian Observer, vol. i. p. 667. vol. ii. p. 571. vol. iii. p. 519, 568, 633, and 641.

"We acknowledge," he observes, "with grief, that sad abuses of the doctrine have prevailed, and do still prevail, among those who contend for it. Nay, some, even in modern times, have made such absurd, inconsistent and extravagant pretences to the communications of the Holy Spirit, that we should be ashamed to be ranked with them, and this tendency to religious wildness has much increased the difficulty of treating the subject of divine influences. We would carefully guard against fanaticism, which, as well as deism, has its dangers; and we should think it dishonourable to vindicate any claims or sentiments, which are not grounded on the written word of God, and will not bear a solid examination. Some we know, speak of their visions and revelations, as if they were rapt up like the Apostle, into the third heaven, and held conversation with its blessed inhabitants. There are those also, who wait for some violent impulse or agitation from the spirit, before they attempt the plainest and most necessary duty. We hear with real concern, that there are religious assemblies, disgraced with shrieks and vociferations which must produce the most shameful tumult and confusion, and which are nevertheless injudiciously, (we would not say profanely) ascribed to the Holy Ghost. Pretences to the gift of prophecy have likewise of late excited an unusual stir among us: and it is grievous to remark, that so many have suffered themselves to be imposed upon by predictions delivered in such language, as bears no stamp of the divine spirit, and leaves no

doubt of the derangement, or what is worse, the wickedness of their authors." (vol. ii. p. 22.)

If proofs of the facts alleged by Mr. Robinson were wanting, they might be procured in abundance from more than one periodical work published in this country.

The following account of the contents of one of the chapters on the illumination of the spirit affords a clear idea of our author's views of this subject.

"The spirit teaches no new truths, but opens the understanding to understand the Scriptures:—guides the humble, and not the self sufficient;—gives spiritual apprehensions, accompanied with, but distinct from holy affections;—does not cherish pride, but the contrary:—does not render infallible, or teach all equally;—is often imperceptible in the beginning, and always gradual in the progress of his illumination." (vol. ii. p. 73.)

We much approve of this general statement; but we do not fully enter into that distinction which seems to be so carefully made between spiritual apprehensions and holy affections. In the course of this chapter, Mr. R. subjects himself, as we think, to some farther animadversions. "Wherein," he says, (vol. ii. p. 84.) "does this spiritual wisdom differ from mere *rational* perceptions? A brief answer may be given: the Holy Ghost enables us to conceive of spiritual things in a spiritual manner." To us this appears too much like explaining one unknown thing by another, ignotum per ignotius. Our author, however, properly adds, "and exhibits to the mind the doctrines of revelation *not only as true but as excellent.*" Even this excellence however will be admitted, and in some sense felt, or thought to be felt, by all who range themselves on the side of the doctrines of the Gospel. And yet Mr. Robinson, as we are well persuaded, would by no means affirm that all the Professors of sound doctrine are truly spiritual persons. The definition therefore is still imperfect. He goes on to say, "the convictions and impressions produced by this light are very *different* from those which are derived only from the deductions of reason." Still we are in the dark on this subject. The question propounded, and perhaps somewhat needlessly propounded, in this place, is "wherein does this spiritual wisdom differ from mere rational perceptions?" And the answer which is here given seems merely to be that it does differ. He proceeds, "it is not possible by any explanation to convey to another, who has nothing more than natural powers however cultivated, any adequate idea of these spiritual apprehensions: for then we could not maintain our position, that they can be communicated no otherwise than by a divine influence. This circumstance therefore, cannot disprove their reality; any more than our inability to make a man born blind comprehend the variety of colours, would disprove the existence of light." There is, in our apprehension, something mystical and unsatisfactory in the passage which we have quoted; and in the succeeding pages, though some answer is attempted to the question proposed, there is a portion of the same obscurity.

Mr. Robinson speaks of men (p. 85.) to whom "the word of God which they might before have read, and studied, and understood '*grammatically*," (surely he does not mean *only* grammatically) "is now in their estimation a new and far more glorious book:" he also speaks of their seeing it "in so *different* a point of view," &c. The *nature* of this difference is the point, which we wish that Mr. Robinson had here more clearly explained. We also regret that in this place he so much appears to oppose spiritual, to rational, perceptions. Surely the Holy Spirit may be considered as exercising his influence through the medium of the rational part of man; and the terms rational and spiritual may therefore not improperly be combined. Mr. Robinson himself seems, in another place, to agree with us

in this sentiment, see page 312, vol. ii. where he says that God "is pleased to work on men in a way suited to their rational faculties, by arguments and illustrations addressed to their understanding and affections." Our author indeed, is certainly in the right in "contradicting those advocates for the honour of human reason, who argue that the influence of the spirit is confined to the affections, and has no concern whatever with the understanding." (p. 86.) We, for our part however, are not disposed to distinguish so carefully or metaphysically as is often done, between the various faculties of the mind. The practice of many modern divines has been to divide the intellectual man into three parts; the understanding, the will, and the affections; and then to shew, in an orderly course, both the corruption of each, and the renovation of each by the Holy Spirit. We do not much complain of this procedure, which is in some degree that of Mr. Robinson. We are of opinion, nevertheless, that the doctrine of the Holy Spirit acquires by these means a character somewhat differing from that which it has in Scripture: that more of metaphysics is introduced into our religion than is to be found in the word of God: that explanations of the nature of the divine influence on the mind become too critical and extended: and that, while the divine is combining with his theology his own definition of the faculties of the human soul, he says more, perhaps, than either the ignorance of some will permit them to understand, or the acute philosophy of others will allow them to approve.

But we would call our readers from this subject to the following excellent passage in the chapter on true repentance. Here all is plain and practical, luminous and clear.

"Unfeigned, genuine repentance will produce deep contrition, not only for certain gross enormities, but for every violation of the divine law, as being in its own nature heinous and detestable." "They," that is sincere penitents, "will extend their view to every article of duty." "They will consider their defect in goodness, as well as their positive commission of evil, as justly meriting the displeasure of their God, and requiring their continual humiliation. The weakness of their faith, the coldness of their love, their stupor and weariness in spiritual exercises, will constrain them to loathe themselves and cry earnestly for mercy.

"Most persons are aware, that they are drawn to some particular sin more forcibly than to any other." "This is the sin which doth so easily beset them:' and this is what hypocrites and dissemblers in religion are disposed to retain." "But true repentance" "requires that this powerful adversary, more than any other, be renounced and overcome."

"Such a conviction and hatred of sin, as we have now described, will be invariably accompanied with an ardent design to repair the mischief, which it has produced. It is not possible, indeed, by any exertions whatever, to effect this: but the true penitent will be disposed to do what he can." (vol. ii. p. 148.)

After enumerating several particulars in which this disposition will be manifested, such as deep humiliation before God; renunciation of all hope from himself, and reliance on the cross of Christ alone for salvation; restitution of every particle of dishonest gain, and vigorous opposition to sin, and to every pernicious principle; the pious and judicious author thus proceeds:

"Such views and dispositions, as we have here described to be essentially requisite in true repentance, are produced only by a divine agency." "The sinner indeed should be addressed and reasoned with, admonished and instructed; the strongest representations of his guilt and danger should be set before him, and the most forcible methods used to awaken his conscience. But in these our endeavours to reclaim and convert, we should remember that all our expostulations will be inefficacious, unless the Lord be pleased to employ us as his instruments; and on him therefore our dependence should be placed. He works by means, and by such means, as are adapted to the constitution of our nature. He deals with men as rational and free agents; he calls to them as such, and by argument and exhortation he inclines their wills to

obey, not compels them by violence. He commands them to repent, that they may be convinced of their obligations to do so; he intreats their ready compliance with these injunctions, for it must be voluntary on their part; and he teaches them to ask and expect the necessary assistance from him. Whether this representation appear to us consistent or no, it is that which the sacred Scriptures every where give."

(To be continued.)

The Principles of Religion, as professed by the Society of Christians, usually called Quakers. Written for the Instruction of their Youth, and for the Information of Strangers. By Henry Tuke. London, Philips and Fardon, 1805. 12mo. pp. 178. Price 2s. 6d.

Works which profess to give a succinct and faithful outline of the principles of any sect which has risen to consideration, if the execution in any degree answers to the promise, are interesting and instructive, even to those of different religious persuasions; and are calculated to do justice, if necessary, to the particular society whose principles it is proposed to delineate, and whose vindication from many unjust imputations may be effected by the simple statement of their tenets. This was the intention of the celebrated Apology of Robert Barclay, a work, which the society whom it defends are forward to appeal to as a statement of their principles, but which has not escaped the censure, that many of the most obnoxious of their peculiar opinions are not propounded in it with the prominence which they really hold in the theological system of the Quakers. Not many years ago this body set forth a short statement of their doctrine in a small pamphlet*; justly supposing, as Mr. Tuke does, that few would be disposed to encounter the rather bulky quarto or octavo of Barclay, in order to attain a just notion of their creed. Mr. Tuke has imitated this example: but how far his work may be considered as accredited by the society which he vindicates, and of which he is a member, we have no means from the author of ascertaining.

The work is written with much temperance and candour, and, we are happy to add, with every appearance of a deep impression upon the mind of the writer of those fundamental doctrines of Christianity, in which all who deserve the name of Christians most cordially agree.

"In this work," says our author, "I have been desirous of inculcating the general principles of religion, and of Christianity, as well as those which are peculiar to our society; believing that we can no longer exist, with any degree of consistency, than whilst those principles are maintained, which constitute the basis of the Christian religion. These, I consider, to be faith in God, and a belief of the immortality of the soul; a humbling sense of the depravity of human nature, and of the necessity and benefits of a redeemer; that this redeemer is Jesus Christ our Lord; that what the evangelists and apostles have written concerning him, is true, both in relation to his humanity and his divinity, as well as their accounts of his many mighty works and miracles, his having through the eternal spirit, offered himself unto God for us, as a propitiation for our sins, and sent the comforter, even the spirit of truth, to convince the world of sin, of righteousness, and of judgment, and to guide into all truth." (pp. iii, iv.)

We have no hesitation in saying, that these important doctrines form a prominent feature in the body of the present work, and that large portions, we had nearly said the greater part, of it, may be read with satisfaction and improvement by Christians of every denomination. In some particulars we shall be naturally expected to disagree with this respectable writer, and we certainly do: but we trust, that we shall imitate him in expressing these variations of sentiment with candour and charity.

The subject of war is the first ground of difference which we meet with, and a very natural one be-

* Entitled, "A Summary of the History, Doctrine, and Discipline of Friends: written at the desire of the Meeting for Sufferings, in London."

tween us: not however, as bringing forward the general question of the legality of war, but as furnishing our author with a solution, which we conceive to be both illegal and dangerous, of the command given by the Almighty to the Israelites to attack and extirpate the inhabitants of Canaan. "We must allow," says he, "that there have been times, in which divers things were lawful that are now unlawful." p. 24. Does Mr. Tuke mean to apply this observation to things of a *moral* nature? or will he allow that abstinence from war is not a *moral* duty? But if difference of *times* has the virtue to transform unlawful into lawful, why may not difference of *other circumstances* have the same power; and then why may not war be now, or at any other time, lawful, provided the exculpatory circumstance, be it that of time or of something else, attend it? But this by the way.

In p. 29, the following passage seems to require animadversion.

"Highly, however, as these writings," the Scriptures, "are to be valued, and highly indeed we do esteem them, there is not only a possibility, but a danger of placing too much dependence upon them, by preferring them to that divine principle of light and life afforded to man, of which they testify."

If by these expressions our author only meant to condemn a superstitious dependence on the letter of Scripture, independently of that Holy Spirit by whose influence alone it can be understood and rendered effectual, we find nothing to disapprove; but if he meant to insinuate, that the dictates of the Holy Spirit might be different from the Scripture written by his inspiration, and of course supersede the obligation of the latter, this, as it is the distinguishing tenet, so we consider it to be the master error of Quakerism; and if acted upon, productive of the most fatal as well as most absurd and irremediable consequences. We conceive likewise, that it is with great injustice that our author objects to the scriptural term, the word of God, as applied to the sacred Scriptures. p. 30.

Mr. Tuke has, in our opinion, extended the effects of Christ's mediation, without any warrant from Scripture, to a very undue latitude. His principal support seems to be a mistaken interpretation of 1 Cor. xv. 22. The unauthorized indulgence which our author shews in his sentiments respecting those parts of the world in which the Gospel is unknown, is calculated to paralyse every effort for their illumination and conversion. The slight and dubious advantages which are ascribed to the knowledge of Christianity hardly mend the matter. We wish that among ourselves there were not many, who while they neglect all endeavours to promote the extension of the Gospel, lay this flattering unction to their religious indifference and indolence. See pp. 36, 37.

"The chief objects," says Mr. Tuke in the following page, "of the coming of Christ, evidently appear to have been, first by the sacrifice of himself, to make atonement to God for us. Secondly, by the sanctifying operation of the Holy Spirit, to finish transgression, and to make an end of sin, and to bring in everlasting righteousness."

We certainly never remember to have seen the prophecy of Daniel so applied. We could have wished likewise, not to find the Socinian calumny adopted by Mr. Tuke against those who found the redemption of man upon his previous fall, as if it were in their view, "the effect of implacable wrath." p. 39. In p. 42, perhaps without being sensible of it, this writer follows the papists in confounding justification with sanctification.

In the section "on the influences of the Holy Spirit," pp. 51, &c. we expected to have found a clear and distinct statement of the manner in which the Quakers arrange the respective authorities of the Holy Spirit and of the Scriptures: but here we were disappointed, and in part agreeably, as we do not recollect to have met with any thing upon that

important subject, to which we could not ourselves subscribe, and which we could not almost entirely recommend. We have indeed, at p. 61, to complain of a very unsatisfactory, if not uncandid, note, professing to represent certain passages in the writings of Calvin, Beza, Paræus, Zuinglius, Piscator, *but without referring either to the places where those passages are to be found, or to the author from whom he has derived them.* Would Mr. Tuke excuse us for adducing some extracts from Leslie in this manner?

The section "on divine worship and a Gospel ministry," pp. 70, &c. contains many particulars to which we cannot but object, although we admire and accord with the piety, which animates considerable portions of it. We think the author pleads for dependence on the spirit by arguments, which, if allowed to proceed their legitimate length, would supersede, not only the means neglected by the Quakers, but all means whatsoever;—the meeting together, the agreement upon any regular time for that purpose, the occasional exhortations of the members, in short, the whole discipline of the society.

Our author brings forward, p. 87, the practice of the church of Corinth, described in 1 Cor. xiv. as the model, after which their conduct of public worship is framed; and he considers the argument as so decisive that it is unnecessary to adduce any other. And, indeed, when the Quakers shall have proved, that their society is distinguished by the same spiritual endowments as are recorded to have been possessed by the Corinthian Christians; that the same extraordinary effusion of the spirit, and the same evidence of it, the speaking with new tongues, are discerned among them; we will admit, that they have followed the only true model of a Christian church, and that no other society can pretend to an equal honour. But it struck us as something peculiar, that when so extravagant a stress was laid upon this portion of Scripture, those two verses contained in the body of it, which so decisively forbid the preaching of women, should be sacrificed, with hardly any ceremony, to the supposed preponderance of a few general and doubtful declarations of other parts of Scripture upon the subject. See pp. 88—91. Respecting the maintenance of ministers, we think the system before us equally untenable, and the representations of its present expositor deficient in candour. But we do not consider it necessary to vindicate our ecclesiastical establishment on the present occasion. The reader who wishes to know what we have to say upon this subject is referred to Hooker's Ecclesiastical Polity.

As the Quakers reject the sacraments, both of baptism and of the Lord's supper, it cannot be expected that we should acquiesce in the section on that subject, pp. 97, &c. Mr. Tuke has endeavoured to do away the force of the command, contained in Matt. xxviii. 19, by giving a figurative meaning to the term baptize, a meaning, of which, in common with any other term, it is easily susceptible; just as if, because we read of a death unto sin, the inference were valid, that our Lord's death was only a metaphorical, and not a real one. John iii. 5. is unnoticed by our author, and his treatment of the practice of the apostles is not a little singular. Why are the private Corinthian Christians a better authority than the Apostles? We cannot conceive how so judicious a writer as Mr. Tuke generally is, could persuade himself to assert, that the transaction recorded at the beginning of John xiii. implies, that the washing of one another's feet "might with at least equal propriety" (as the Lord's supper) "be now enjoined as a religious obligation on Christians." p. 116. Let any one read the whole passage attentively, and then determine. We are hardly less surprised to find, that the very epistle to the Corinthians, upon the

representation of which respecting divine worship our author is contented that the peculiar form of the worship of his society should rest, is all at once, not only deserted but contradicted, when it displays in its form and authority, the sacrament of the Lord's supper. See chap. xi.

Respecting oaths and war we differ from the author before us. But it is not necessary to repeat what has so often been said on this subject. We refer to Bishop Burnet's exposition of the xxxixth article, for our sentiments on the subject of oaths, and we approve his candid allowance for scruples on this head. Our author has not noticed 1 Cor. xv. 31. (his favourite Epistle) which, in the original, is in the very form of an oath. For our opinion concerning war we may refer to our vol. for 1804, pp. 399, &c. and pp. 611, &c. We may observe here that the reliance upon Providence, upon which the Quaker's condemnation of all war is founded, would justify a total neglect of means on every subject. We know not whether it be agreeable to the principles of Quakerism, but it is a fact, of which we have correct information, that during certain riots, the professors of this mode of religion were as forward in their applications for protection to the civil magistrate as any other description of persons, although, if that protection had been really necessary and actively afforded, it could not have been attended with less probability of bloodshed, than the attempt to take possession of a fort, or to repel an invading enemy. And upon what ground this class of society can refuse to relieve the distresses of those who have been wounded, or of the families of those who have fallen in the defence of their country, which will not equally restrain their benevolence to the greater portion of sufferings produced by other causes, we cannot conceive; unless a supposed encouragement to war be more criminal than at least the same encouragement to vice. The passive and peaceable principles, however, of this sect are perhaps some compensation for the blank which they occasion in the collective and efficient power of a nation.

Respecting dress and address we shall only ask, where is the explicit scriptural injunction which is so rigidly demanded of us in support of our ceremonies?

In taking a review of the peculiarities of Quakerism, we seem to ourselves to discern the defects and aberrations of its original foundation, which, however attenuated and modified by passing through the strainers of more rational professors, discover their existence and effects to an attentive enquirer, and lead him to regret, that a secession from the established church should be occasioned by such insufficient and unwarranted causes. "In every society, civil or religious, submission is necessary to the rules of that society, in order to prevent the licentiousness and confusion which would follow, if every member acted upon his own ideas, without any external restriction." Such is the judicious observation of our author, p. 159. And lest it should be alleged, that such a claim upon the submission and communion of the members of the church interferes with the paramount dictates and authority of the spirit, he again as pertinently observes, that this objection "proceeds on a supposition, which is by no means admissible, namely, that a body of Christians, united in the belief of certain principles, is more likely to be misled, than some of the individuals constituting that body." The church has only to assume, which our author proves it allowable to do, that in its whole discipline it is under "the same divine influence which originally formed its predecessors a distinct people" from the world. See p. 161, in the section "On Discipline."

The conclusion, which is peculiarly addressed to the young people of the society, is pious and impressive; and as far as it relates to

the grand fundamentals of Christianity, which we have every reason to believe hold a high place in the estimation of Mr. Tuke, we cordially wish it success.

The Divine Glory displayed by the Permission of Sin, a Sermon preached at a Monthly Meeting of the Society for the Education of Young Men for the Work of the Ministry among Protestant Dissenters, April 7, 1803, *with copious Notes and References.* By JOHN PYE SMITH. London, Conder, 1803. Price 2s. 8vo. pp. 84.

Predestination to Life, a Sermon preached at Lee Croft, Sheffield, April 18, 1804, *before an Association of Ministers, and published by Request, with explanatory Notes.* By EDWARD WILLIAMS, D. D. 2d Edition, corrected and enlarged. London, Williams and Smith, 1805. Price 1s. 6d. 8vo. pp. 54.

IN our review of a sermon preached by Dr. Law before the University of Cambridge, we took occasion to observe that, in our opinion, that gentleman too much discouraged the investigation of the abstruser subjects connected with theology, and that opinion we cannot help still retaining. We are apt to fear that the sermons before us (which we associate together, because they are evidently of the same family,) are censurable for excess on the opposite side. Not that the preachers venture on forbidden ground; but that they proceed on that which they have taken, with rather less diffidence than might have been wished. We are alarmed at the boldness, not of their speculations, but of their conclusions. The main topic of the one, and a very prominent topic of the other, is the old question respecting *the origin of moral evil*, a question probably coeval, or nearly so, with moral evil itself, and which will, in all likelihood, descend to posterity with all its difficulties on its head. It is handled by the authors before us, certainly with much piety, but with too strong a disposition to cut through perplexities that cannot be disentangled, and then to claim the credit of having disentangled them. We must here, indeed, discriminate in some degree between these authors. Mr. Smith often speaks the language of a mind strongly impressed with a conviction of the inadequacy of all human powers to the full explanation of *the deep things of God*, and professes to expect, though he cannot definitely anticipate, such objections to his positions, as he has "no hope of being able completely to answer." We regret to say, we cannot extend the same observation to Dr. Williams, who allows indeed the *awfulness* of his subject, but whose sermon, together with its retinue of notes, we have in vain searched for a single admission, express or implied, of its *difficulty*.

A professed solution of the great problem respecting moral evil when coming from men who have plainly paid much attention to religious subjects, seems to be well worth the notice of the Christian Observer; nor is an examination of it at all the less expedient, because the solution seems to us unsatisfactory. We shall, therefore, put together the thoughts which have been suggested to our minds on this subject, by a consideration of the two sermons under our review.

Before we attempt to detail the hypothesis of our authors concerning the origin of evil, it will be requisite to present our readers with some passages from Mr. Smith, in which the nature of sin is discussed. His ideas on this head are confessedly not altogether new, but we cannot think that their antiquity will shield them from attack. We find something to the same effect in one of Dr. Williams's notes; but Mr. Smith is more full.—After asserting (what will not be denied) that "sin is not a substantial being," Mr. Smith proceeds:

"Nor is sin an *essential property* of any being. On that supposition it would be

necessary to the very existence of that being; it would, of course, be an immediate production from the Author of all being Himself; and its presence could not possibly involve any blame or fault whatever in the sinful creature. It must, therefore, be, not an essential, but an *accidental* property of any being in whom it is found.

"Nor is there, we are fully convinced, in the nature of sin, or in *that which constitutes sin to be what it is*, any thing that is *positive*. This is plainly deducible from the negative positions just laid down, but it is capable of farther proof. Every thing positive is either that which constitutes the real existence of any being, or it is a part of the completeness or perfection of being. All positive existence must therefore, of necessity, be an object of the creating and sustaining power of God, the Former of all things, and by whom all things consist.

"But sin is precisely the reverse of this. It is no individual being: it is not essential to the existence, or conducive to the perfection, of any being; it is a fault, a defect, a failure, an imperfection. I would express it thus: Sin, in its abstract or formal nature, is a privation of that perfection, or moral goodness, which ought to be in an accountable creature. Or thus: Sin, or moral evil, strictly and properly speaking, is a *want of conformity* in the disposition, the will, and the voluntary acts of a rational creature, to the only true rule of rectitude, the holiness of God expressed by the indications of His will." (p. 5—7.)

"It may not be unworthy of observation that in the original scriptures of the Old Testament several different terms are employed to denominate sin, and in the New Testament a much larger variety is used; all of which in their native and primary import, strongly express the notion of *defect* or *privation*. These may doubtless be considered as so many testimonies from the oracles of God that the abstract nature of sin is privative." (p. 8.)

"But sin is not one of the works of the Lord. It is a privation, an absence, a defect. It is not among the number of positive beings. It is not among the creatures which the Almighty Maker has formed. Absurd, therefore, and impossible, as well as awfully blasphemous, is the supposition that the Holy God can be the author of sin." (p. 17.)

That sin is not an *essential property* of any being, however little we might be able to conclude it from experience, we have the very highest authority for believing; but we can attach no meaning to the proposition on which our author lays so much stress, "that the abstract nature of sin is *privative*." It is observed by no less a man than Locke, immediately after his enumeration of some of the positive ideas that arise from privative causes: "The privative causes I have here assigned of positive ideas, are according to the common opinion; but in truth, it will be hard to determine whether there be really any ideas from a privative cause, till it be determined, *whether rest be any more a privation than motion**." In truth, every thing may be considered by the mind either privatively or positively, at her pleasure; or, which is the same thing, may receive either a privative or a positive appellation. Motion is considered as privative, and quiescence as positive, when we say of a moving body that "it is *restless*;" rest is considered as privative, and motion as positive, when we say of a quiescent body that "it is *motionless*." In this, and in a hundred similar instances, the positive and privative ideas are, if we may so speak, complements to each other, and therefore are mutually convertible. Even the word *nothing*, as Dr. Johnson justly observes†, has both a positive and a negative meaning, and on the confusion of these two meanings, the quibbling wit of most of the equivocal encomiums *upon nothing* is evidently founded.

The abstract term *sin* seems variously used to denote, either a particular class of mental qualities, or a particular class of actions, or perhaps more generally, a particular state or habit of mind. But in what sense, or with what propriety, either a class of mental qualities, or a class of actions, or a state of mind, can be affirmed to be *in its own nature privative*, we are at a loss to determine. If by this proposition we are merely to understand, that mankind vulgarly affix a negative idea to *vice*, in

* Ess. Hum. Underst. book ii. ch. 8.

† Life of Rochester.

the same manner as they vulgarly affix, for whatever reasons, a substantive idea to *light, life,* or *motion,* even this does not appear to be true. Vice is very commonly considered under the metaphor of a disease, and virtue as the health of the soul; but nothing can be more usual than to define health privatively as *the absence of all disease*; and perhaps in all languages it is no less natural to designate virtue by such negative terms as *innocence* or *spotlessness,* than to associate with vice such negative epithets as *impious* or *unprincipled.*

Mr. Smith's appeal on this occasion, to the various scriptural appellations of "*sin and acts of sin,*" we cannot think very fortunate. We might naturally expect that the sacred writings, which appear to have been designed for no purpose less than to assist our metaphysical speculations on the nature of moral evil, would take up language as they found it; and, in point of fact, we need hardly intimate that the privative appellations of sin which our author cites in his appendix, from the New Testament, were familiar to the philosophical writers of Greece. Still his argument might be worth something, if the inspired authors always appropriated negative terms to vice, and positive terms to virtue; but the case is, in both respects, completely otherwise, as the reader may convince himself by the slightest investigation*.

On the supposed privative nature of sin, this writer's vindication of the Deity, from the impious charge of *being the author of sin,* is entirely grounded. Every thing that is created must be *positive*; but sin is "a privation, an absence, a defect," and to suppose therefore, that it is one of the creatures of God, is *absurd* and *impossible,* as well as awfully blasphemous. That such a supposition is indeed awfully blasphemous, no man, who is not a virtual atheist, will deny; but after the remarks we have already offered on privative terms, it will probably be apparent that the absurdity which Mr. Smith finds in the proposition alluded to, is merely verbal. The word *create,* originally referring to material objects, and vulgarly bearing a *positive* character, retains this character in its metaphorical use, and therefore cannot, without violence, be associated with words of a simply privative form. Sin may be negatively defined *the absence of virtue,* and it is clearly absurd to say that "the *absence of virtue* could be *created*;" but it is absurd only in the same sense in which it is absurd to say that "the man who just now walked freely out of the room, *created his own absence.*" He that uses either the one or the other expression, is guilty, not of a contradiction in terms, but merely of a solecism in language. In the same manner, it would be improper to call the *absence of light* a *creature* of the Almighty; or to assert that he *creates the absence of peace in the world*; but when these negative expressions are respectively changed for their affirmative equivalents, this mode of speaking may be both proper and sublime: "I am the Lord, and there is none else: *I form the light and* CREATE DARKNESS: *I make peace and* CREATE EVIL†."

Since it is possible, although but remotely possible, that our strictures on Mr. Smith's mode of proving that "*the Supreme Being is not the author of sin,*" may be misconstrued to imply some lurking doubt with respect to the doctrine itself; we cannot think it superfluous here to assert our thorough acquiescence in that doctrine, and our abhorrence not

* Of *privative* nouns for *virtue,* furnished by the New Testament, the following are a few specimens; αδιαφθορια, *uncorruptedness*; αφθαρσια, *id.*; ακακος, *innocent*; ακηρατος, *id.* αμιαντος, *unpolluted*; αναμαρτητος, *sinless*; &c. &c. Of *positive* terms for sin; κακια, μιασμος, πονηρια, besides the majority of the particular vices enumerated in Rom. i. and other places. Whoever will take the trouble to look over a few pages of Buxtorf's Hebrew Lexicon, or Parkhurst's, will undoubtedly find similar instances afforded by the Old Testament.

† Isa. chap. xlv. 6, 7.

only of the contrary position, but also of all those audacious speculations which may in any degree fairly tend to unsettle the ideas of mankind on this awful subject.

The hypothesis of Mr. Smith and Dr. Williams respecting the origin of moral evil is now to be considered; a hypothesis which seems to be the result of some thought, and which is supported with some acuteness. Considering that it is maintained by them without any material variation, notwithstanding there is an interval of two years between the dates of these two publications, and, farther that it has been again recently avowed by Mr. Smith in his letters on the death of Dr. Priestley, we cannot but regard it as the accepted doctrine of a tolerably numerous class of individuals, for whom the authors before us may be supposed to be the spokesmen. On this account, however unsound we may think it, it appears entitled to some attention, and must excite in us feelings analogous to those with which we might look upon a sovereign, who, though destitute of personal qualifications, should yet be important as the recognized head of an extensive territory.

The following extracts are from Mr. Smith:

"The Almighty and Blessed God could have for ever prevented the occurrence of moral evil, either by refraining from the creation of free and accountable agents, or, admitting the creation of such, by a sovereign act of preventing power:—but He has not pleased thus to interfere.

"The former of these alternatives is out of the question. Surely all must admit that it is becoming and glorious in the Most High to form a rational creation. We also take for granted that rational creatures are free and accountable agents." (p. 18, 19.)

"The sole and proper origination of sin is from the necessary condition and circumstances of created and finite existence, when destitute of a sovereign prevention." (p. 19.)

"Limited or created natures, with all their essential properties, faculties and powers, are positive existences, are *derived* immediately from God as their benevolent Author, and are necessarily *dependent* on Him as their Almighty Preserver. The very notion of dependence implies that of *mutability*. A being whose existence is contingent and necessarily dependent is, not merely liable, but even *prone* to alteration and change: yea, it must *of necessity* undergo actual alteration, unless the sustaining power, on which it is essentially dependent, be *constantly* and *uniformly maintained*. None but the Eternal and Independent Supreme can claim the exalted character of IMMUTABILITY. Now it is evident, that there are only two respects, or, if I may so speak, two directions, in which actual change in the dependent creature can take place: these are, *improvement* on the one hand, and *privation* on the other.

"Let the first case be that of change in the way of improvement. It is obvious that this can take place only by the *accession* of *more positive being*, that is, greater degrees of natural and moral good. Such accession must, then, of course consist in the actual bestowment of new communications from the glorious Author of all real being. But that bestowment could be no other than an act of *purely sovereign goodness*, and could on no original account be *claimable* on the part of the creature." (p. 20, 21.)

"But the second respect, in which actual change may take place in a created nature, stands on quite a different ground. Let the holy and blessed God refrain from the exercise of his power, in a way perfectly *sovereign*, and which could not be *claimed*: let him only deal with the creature on the ground of *pure* and *absolute justice*, and leave him to the tendencies of finite existence:—and the *mutable* being will *actually* change; the essential *defectibility* of his nature will manifest itself; he will *fail*, he will be *deficient*, he will "*come short*, of the glory of God*;" HE WILL SIN." (p. 21, 22.)

Dr. Williams speaks thus in his notes:

"We assert, that the *origin of moral evil* is to be found in the *union* of two principles, neither of which considered alone partakes of a *moral* character. These two principles are *Liberty* and *Passive Power*. Liberty, it is manifest, is morally neither good nor bad, but is a mere natural instrument, if I may so speak, and may be termed a *natural good* of which God is the author and decreer. On the contrary, Passive Power is a *natural evil* of which God is not the author or decreer, yet morally considered is not

* Rom. iii, 23. Παντες ΗΜΑΡΤΟΝ.

evil. But this term, being little understood, requires further explanation; at least it is incumbent on me to shew in what sense I use it. My design is not to vindicate the use of it by others, but I adopt it to convey a specific idea, for which I find no other word or phrase more appropriate. By 'Passive Power,' then, I mean, That which is of *unavoidable necessity* found in every creature, as such, in direct opposition to the self-existence, independence, and all-sufficiency of God. In other words, It is that *tendency* to nihility, physically considered, and to defection, morally considered, which of *absolute necessity* belongs to every dependent or created nature. That there is such a principle is self-evident, nor is it probable that any reasonable being will ever deliberately controvert its existence. Now, it is demonstrable that this, from the definition, cannot be the object of divine decree, or of will; for it is stated to be of *absolute* or *unavoidable* necessity; besides, it is absurd to suppose that God has decreed, or produces, any thing the existence of which stands in *direct contrariety* to himself. That it is not a *moral* evil is plain, for the *holiest* creatures are subjects of it—God alone is exempt.

"Let it be further observed, that the First Cause, being goodness itself, impels, whether decretively or efficiently, to *good only;* and of this character is even our being necessitated to exercise our volitions. Yet, when the exercise of liberty, in itself innocent, *unites* with passive power, the offspring of this union is moral evil. This I am fully persuaded, is the true solution of the question, *Whence cometh moral evil?*" (p. 42, 43.)

Without embarrassing ourselves with the *technology* of the hypothesis developed in these passages, it may suffice to seize on its leading features. These appear to be two. *First*; In every created being, as such, there is necessarily a constant tendency to deterioration, which will issue in sin, unless prevented by the interference of divine power. *Secondly;* The creature, however, has, in strict justice, no claim upon the Divine Being for such interference; and in not interfering, therefore, God dealt with man on the principles of pure justice.

When it is pronounced to be impossible that a created being should be free from a natural tendency to deterioration, we are tempted to enquire the force of the word "impossible," as thus employed. The distinction between physical and metaphysical impossibility has frequently been noted, and is indeed, obvious; but it is, in the present instance, so important, that we shall shortly re-state it. That is said to be *physically impossible*, which, though it may be readily conceived to happen, yet cannot happen without a violation of the established course of nature. That is said to be *metaphysically impossible*, which cannot even be conceived to happen under any circumstances, the very conception of it implying an absurdity. It is *physically* impossible that a stone, gently dismissed from the hand, should fly upwards instead of downwards; but yet this is *metaphysically possible;* that is, it is conceivable; for a state of nature can be figured by the mind, in which this event should invariably occur. But it is *metaphysically impossible*, that things equal to the same thing should not be equal to each other, or that the three angles of a triangle should be together less than two right angles; that is, it is utterly inconceivable on any supposition. *Physical truth*, therefore, which is the object of experimental philosophy, is collected from our observation of the invariable agreement of certain facts, as we find them. *Metaphysical* or *abstract truth*, which is the object of geometry and the mathematics, is collected from our observation of the mutual agreements or disagreements of our own ideas, and is immutable.

Metaphysical truths are either *self-evident* or *demonstrable*. It is self-evident that *the whole is greater than its part*. It is demonstrable that *a regular cone is equal in capacity to one-third of the including cylinder*. These propositions are true in the same sense; but the difference is, that the latter may be doubted till the previous and successive truths, on which it depends, are stated, while the former compels instant assent from

every person of ordinary capacity, and, if, doubted, can never be proved.

Our idea of *omnipotence* implies the power of doing every thing that is not *metaphysically impossible*. When, therefore, it is stated that man *could not* have been created free from a tendency to deterioration, we must mean, if we mean any thing to the purpose, that it was metaphysically impossible for him to have been so created, or, in other words, that the very supposition is absurd. Consequently, the proposition that *defectibility must necessarily inhere in every created being*, belongs to one of the two classes of abstract truths already described: either it is self-evident, and, to be accepted, needs only to be stated; or if not, a series of intermediate truths can be found, necessarily connecting it with some other proposition which *is* self-evident. It remains to be seen how far it comes under either of these classes: but we think it expedient to premise that, while Dr. Williams strongly asserts this proposition to be "self-evident," Mr. Smith has attempted to *prove* it by establishing two or three introductory theorems. Since it is possible, however, that the epithet *self-evident* may have been here used by the former author in a loose and general sense, we shall lay no stress on the circumstance of this difference between them.

That man is *born* with a tendency to deterioration is a melancholy truth, proved by experience. But when it is asserted that he *could not* have originally been created without it, we must declare that, to our apprehensions, this position is *not* self-evident. To attempt to demonstrate that it is not self-evident, would indeed be a very embarrassing task; but happily it is a task completely unnecessary, the very negation being sufficient for our purpose; for to doubt an axiom is to prove that it is no axiom. Had this, indeed, been a self-evident truth, the question of moral evil could never have been started, or, at least, would have been started in a different form from that which it has usually assumed. No man would have enquired why human nature should of itself have been prone to evil, had the very idea of created nature involved the idea of evil propensities. The sole enquiry would have been, why did a Being of infinite goodness create that which was necessarily prone to degeneration; or, creating it, why did he leave it to the developement of its own nature? We need not, however, observe that the first of these questions has entered into the discussion, and has even made a prominent part of it.

It may be allowed (though even this is not to us in the sense formerly explained, a *self-evident* proposition) that all created nature, as such, tends to nihility. Since it sprung out of nothing, only through the intervention of Almighty power, it must certainly relapse into nothing when the intervening power is removed. Since it became something only during the pleasure of another, it will cease to be something when left to itself. But it is not so apparent, why that which never subsisted but in a state of virtue and purity, should of itself have a tendency to subsist in any other state; or why, when left to itself, if it continue at all, it should not continue in that state in which it was left.

Perhaps, however, it will be contended, that, having professed our belief in the alleged "tendency to *nihility*," we are obliged to believe in the "tendency to *defection*," which, in effect, is only a tendency to *existence in a worse and disordered state*; on the principle, that the greater includes the less. It being conceded that the creature must cease to *be*, when the *whole* of the sustaining power of the Creator is removed, we may be told that the subduction of a *part* of that power must be attended with a proportionate effect. This argument is founded on a confusion between natural and moral evil, metaphysically considered; a confusion sanctioned

by Dr. Williams, when he defines his *passive power* to mean at once both "a tendency to nihility," and "a tendency to defection." Possibly, a tacit reference to the phenomena of the material world, and particularly to those of the body, may be at the bottom of this confusion. Of the whole portion of divine power which may be supposed to sustain the body, if a part only be applied, we may expect the body to exist, but in a diseased and imperfect condition; and by analogy, if the Almighty leaves the soul in any measure to itself, it may appear likely that the soul shall still exist, but in an imperfect, that is, in a depraved condition. The analogy, however, is fallacious. Bodily disease naturally leads to death, and may be said to be included in it, as the less in the greater; for every disease deranges, in some manner, the animal functions, and every derangement of the animal functions would be mortal, if it were sufficiently violent. But a tendency to moral defection can have no connection with a tendency to non-existence, nor can form any part of it, because natural and moral evil differ in *kind*. As far as human conceptions extend (and this is the very point in dispute), the principle of vitality in its strongest exercise is consistent with the highest degree of moral depravity. We may accumulate together ideas of iniquity, and travel from one degree of corruption to another; —but after we have travelled without limit, we shall find ourselves no nearer to the idea of annihilation. On the other hand, we may mentally trace the vivifying principle of rational nature, from its most vigorous state, through successive stages of decay, till it vanishes "in thin air;" but moral evil will not form one of these stages. Admitting, therefore, that if the supporting hand of the Creator be partially withdrawn, a created being must be in *some* worse state than before, yet that this worse state will be a state of moral depravity, is, a priori, by no means apparent.

But this account of moral evil may be somewhat differently stated. If we are to discriminate between that part of divine power which preserves a created being in existence, and that part which preserves him in virtue, then (we may be told) it is more than ever conceivable that the former power may continue to operate when the latter is withdrawn; and consequently that God may have sustained the existence of man, while he left his moral faculties to themselves. Thus then, it will be pretended, the origin of moral evil is explained; for, by the supposition, man continued in being, but was no longer virtuous, and to be no longer virtuous is to become vicious. The fallacy of this reasoning does not lie very deep. Two hypotheses may be entertained with respect to the influence of the Deity over the moral faculties of man, while man was yet innocent. The first hypothesis supposes that the Deity furnished man with all the powers necessary to consitute a rational agent, but that the application of those powers he left to the unbiassed volition of the agent himself; and that, therefore, man owed his moral *qualities* to himself, while he owed his moral *faculties* to his maker. The other hypothesis maintains that, where *mind* is concerned, there is no room for the distinction between a power and the exercise of that power; that, whatever abstract terms we may coin, moral faculties are, in reality, no more separable from moral qualities than matter is separable from its properties, it being impossible to conceive propensities that are propense to nothing, affections that cleave to nothing, a will that wills nothing, and a moral character without any thing characteristic; and, by consequence, that we must suppose the Deity to have continually, and by the same act, both kept alive and directed the faculties which constituted man a moral agent. On either of these suppositions it seems improper, if not absurd, to enquire, what would

follow, if man were suffered to exist, but were no longer directed to virtue by divine influence. On the former hypothesis the case cannot be put, since by the terms of that hypothesis, man was never directed by divine influence at all. On the latter, it is no less strange to ask, what would become of the moral faculties if they were preserved in being, but were no longer under divine direction, than it would be preposterous to demand, what would become of a man if he continued to exist, but were no longer a man? Unless a third hypothesis can be framed, this dilemma seems inevitable.

If, indeed, it be once conceded that corruption is inherent in human nature (and such unfortunately we find to be the fact), *then*, it is correct to affirm that man, when virtuous, acts under providential guidance, and that when left to himself, he falls into vice. Then, it may truly be said, in the language of Dr. Williams, that when the divine support is removed, the futurition of moral evil is *certain*. Then, in fine, the hypothesis of this gentleman becomes, as a statement of facts, altogether just: but to say of a hypothesis that it becomes just, only when we have previously assumed all that it was intended to establish, is to confer upon it very measured praise.

As, therefore, the leading position of this author is by no means self-evident, so also, as we have attempted to shew, a good demonstration of it is hardly to be expected. At least, those which have occurred to us, we have shewn to be unsatisfactory. But it is now time to consider whether Mr. Smith, who endeavours to lay down a formal proof of the same theorem, has been at all more successful.

The links of Mr. Smith's proof are as follows: That which is created, must be dependent; that which is dependent, must be mutable; it cannot, however, of itself, change for the better, because this supposes an accession of something that it has not; it must be mutable, therefore, only on the side of loss; consequently, when the power on which it depends, is lessened, it will change for the worse; that is, the created being will sin. Here, therefore, *dependence* is supposed to imply *mutability; mutability* turns out to be *essential defectibility;* and *defectibility* issues in *defect*. The modesty and piety with which this demonstration is propounded, while they dispose us to regard it with candour, at the same time encourage us to criticize it with freedom. It will be found, we believe, to coincide, in part, with the proofs which we ourselves have conjecturally offered of this hypothesis, and to involve nearly the same fallacies. Previously, however, to any remarks on the positions which Mr. Smith successively lays down, we must remind the reader that it is not the truth of these positions which is here to be disputed, but their *necessary, metaphysical,* or (if we may so term it) *a-priori* truth; and consequently, that if any one of them can be shewn to be deniable without a metaphysical absurdity, the whole chain is instantly broken.

That *all created nature depends upon God*, is true. That *whatever is dependent must be mutable*, is also true in the sense in which our author maintains it; for we understand him more particularly to mean this,—that whatever is dependent must undergo some change of state, when it is deprived of the support on which it depends. A ship, stationary in port, *depends* on her anchor; but parting her anchor, she is driven out to sea, and thus *changes* her stationary position for a state of motion. A ship at sea, and sailing, *depends* on the wind; but, the wind suddenly dying, she is becalmed, and thus *changes* a state of motion for a state of rest. But these familiar instances, in which the principle of mutability operates so differently, prove how necessary it is, in every case, to understand the nature of the

dependence, before we venture to predict the *change*, to which the disappointment of that dependence will lead. All the powers and faculties of every created being depend upon the Almighty, and when he ceases to uphold them they sink into nothing. The dispositions to holiness and virtue with which man was created, in like manner, depended upon the Almighty, and when he quits his grasp upon them, they must vanish. But the question is, why they must be succeeded by certain other dispositions of an exactly opposite nature? If the possible extinction of good inclinations be implied, as it certainly is implied, in the original idea of their dependence upon the Supreme Being, it yet does not follow that the possibility of a change from *good* inclinations to *bad* inclinations is also implied in the same idea.

No man will, we believe, contend, or at least will contend after a little reflection, that, if sin had never "entered into the world," the possibility of its entrance could, without a divine revelation, have been *certainly* known. While man had never known any inclinations but such as were good and holy, he could not have been *certain* that these were not *essential* parts of his moral nature: having never seen them separated from his moral nature, he could not have *certainly* concluded that they were separable: and therefore, unless we suppose him otherwise instructed from heaven, he must have thought it *possible* at least that the extinction of his virtue by the sufferance of the Deity would be, in effect, the extinction of his moral nature. But to say that such or such consequences could not certainly have been known to flow from a particular event, till they did actually flow from it, is to say in other words, that they cannot *a priori* be proved to be its *necessary* consequences.

The analogy between natural and moral evil, to which Mr. Smith, like Dr. Williams, makes an implied reference, we have already attempted to shew, is fallacious and unsatisfactory. A machine is dependent upon its owner, and if he neglects to repair it, becomes *out of order*, while it still subsists in its former character: but this case bears no resemblance to that of a reasonable being, continuing to exist, but morally depraved. The machine can suffer but one sort of evil: the fracture of a wheel or the loosening of a cog is an evil of the same kind as the entire destruction of the whole system; while the extinction of human existence, and the deterioration of moral character, are, in the idea of every man, *incommensurable*. Yet even here, analogies more just, may be found. Pieces of machinery, for example, constructed for useful purposes, do not, when out of order, always and necessarily become worse than useless. The spring of a cupping-glass may be relaxed, or the mechanism of a coining-mill deranged; but these useful instruments of art are, in such cases, reduced only to simple inefficiency. Certainly they are not changed into any thing like *contraries*. The coining-mill does not become a crucible, nor is the cupping-glass metamorphosed into a blunderbuss. If now we suppose these mechanical inventions to be endowed with moral consciousness, the *non sequitur* here instanced would equally hold, and the application of the case to the origin of moral evil, however ludicrous, cannot be thought altogether absurd.

We are well aware that Mr. Smith might be apt to meet all this, by urging upon us the notion of the "*privative* nature of sin;" a notion, of which, as the justness has not been proved, so we apprehend, the meaning will never be explained. He might, perhaps, tell us, that since sin is only the privation of virtue, when the Creator no longer upheld the virtue of man, sin must have necessarily begun to exist. Largely as we have commented on this idea of the abstract nature of sin, we shall

again shortly notice it in its new connection.

The utmost which human imagination can make of the position that "sin is a privative" seems to be this simple truism, that sin and virtue are destructive of each other; whence it follows, that they cannot be co-existent. From the incompatibility of two things, it may fairly be deduced, that *but one* of them can exist at a time: but it seems a strange deduction that one or other of them *must* exist. There may evidently be a third supposition, that *neither* may exist. But this third supposition is overlooked, when, from the simple incompatibility of sin and virtue, it is inferred that the non-existence or destruction of the one implies the existence of the other: and since something else may be supposed, the inference is not a *necessary* inference.

It may be suggested that this *is* a necessary inference, provided only we suppose, what is perfectly supposeable, that the moral powers in the abstract are distinct from any particular bias either to vice or to virtue, though always accompanied by either the one or the other, or, (as it was before expressed) that the moral faculties are distinct from the moral qualities. In this case, it will perhaps be said, when the Creator ceased to direct the mind of man to virtue, he yet left him his moral faculties entire; and, since the existence of moral faculties supposes the alternation of vice or virtue, the cessation of a good influence must have been instantly followed by the existence of bad propensities: on this ground, the hypothesis of our author may still be thought just. The question however, be it observed, is not, whether we suppose the moral faculties and moral qualities to be distinct, but whether we suppose them to be *necessarily* distinct. If we do not suppose them to be necessarily distinct, we must conceive it to be possible that they may be identified, that is, that a new set of moral qualities is the same thing as a new set of moral faculties; if we can conceive this to be possible, we can conceive that the hypothesis which presumes the fact to be otherwise, *may* be false; and that which may be conceived to be false, cannot be metaphysically true.

Another view may be taken of this subject. All vice and virtue, it will be allowed, must begin with *desire*. As far as the question of moral evil respects man himself, if the existence of evil desires be explained, every thing is explained. But the hypothesis of the two writers before us maintains, that as soon as the controlling influence of God over man was removed, these evil desires broke out of themselves, and, by consequence, that they were always bound up in the human heart. This seems only saying, that evil exists now, because it existed at first.

Surely, if we know any thing on this subject, we know that human nature itself was entirely and radically changed by the fall. Yet, if we were required to delineate it in its present state, we could say little worse than that man was defectible, and that, when not restrained by divine grace, he would fall into sin. But these, or tantamount expressions, are the very terms in which the authors before us describe the state of man *previously* to his fall; thus, it should seem, making corruption *natural* to the human heart even in a state of innocence.

Having disputed, and, we trust, fairly, the position that every created being, if endued with moral powers, has a necessary tendency to moral deterioration, there is the less necessity for very minutely examining the other prominent doctrine of the writers before us,—that the creature has, in strict justice, no claim upon the Creator for his interference to counteract this tendency to deterioration, and that therefore, in permitting man to fall, God dealt with him on the principles of strict justice. There are, indeed, more cogent reasons than even the study of brevity, for avoid-

ing a very detailed investigation of this question; and our readers will easily conceive them, when they reflect that the familiar discussion of hypotheses, respecting the mysterious dispensations of Omnipotence, is often but ill compatible with that *acquiescing reverence* (if we may so call it) towards God, which is of more consequence to us, than the understanding of "all mysteries and all knowledge." We must, however, remind them, that it is one thing to *believe* the compatibility of the existence of evil with the justice and holiness of God, and another thing to *explain* it. The soundest philosophy leads us to the former; but to the latter, created wisdom has hitherto been found unequal.

Our authors contend that man, having a necessary tendency to depravation, but a tendency not derived from God, could not *claim* the interference of God to prevent the natural effects of this tendency. Admitting, for argument's sake the existence of such tendency, the question becomes, why, and in what sense, had man no such claim upon the divine goodness? "If (says Mr. Smith) the creature can *demand* any thing from the Creator, on the ground of *right* and *claim*, excepting only that which is given by a previous promise of grace," it follows that the Almighty must be "*accountable* and *indebted* to the weak and dependent beings which his power hath formed." This reasoning seems to be founded on the ambiguity of the words *right* and *claim*. In strictness, nothing can be called a *right* for the violation of which there is not an acknowledged remedy; nor any thing a *claim* which may not, by some authority, be enforced. Certainly nothing but insanity can ever maintain that, in *this* sense, man could demand any thing of his Maker on the ground of *right* and *claim*; and yet in *this* sense the proposition must be maintained, before the absurd consequence follows, that the Almighty is supposed dependent and accountable. But we often speak of *equitable* claims, claims to compassion, and obligations in *foro conscientiæ*; and such claims or obligations as these, far from implying (as Mr. Smith intimates) the "supremacy of the creature," are expressly founded on the supremacy of him to whom the appeal is made. It is worse than a confusion of language to suppose that any thing can be due from God to man; the terms of the question should rather be, (though even these are by no means free from considerable impropriety), what is due from the Almighty to his own glorious perfections and to the unfathomable excellence of his divine character?

If, beyond a certain point, the creature can claim nothing from the Creator; up to that point the creature has a claim. If, when created, he had no right to demand any thing more than strict justice, he had at least a right, on this hypothesis, to demand strict justice. Accordingly, Mr. Smith says, that the Deity treated mankind "on the ground of *what they can claim*, the ground of *pure justice*." But how can these things be, if the creature can demand nothing from the Creator, "on the ground of *right* and *claim*, excepting only that which is given by a previous promise of grace?"

It is indeed a problem, insoluble by man, to determine why Infinite Justice and Holiness *permitted* that evil, which yet it could not, and which we know it did not *ordain*. The fact is unquestioned, but the explanation of the fact is, we must say, still a *desideratum*. Dr. Williams indeed can see "no force" in this, and asserts that to *decree to permit* is a contradiction in terms. We answer, it is only a solecism in language; for there is no contradiction in supposing, what indeed we are obliged to suppose, that whatever a Being of infinite wisdom and infinite power permits, he permits *deliberately*. This is indeed a great depth, which the sounding-line of metaphysics will never fathom.

But although this difficulty be not

removeable, we may go farther than our authors have done, in removing its effects upon the mind. We must indeed regret the manner in which they have attempted to encounter it, and lament that, from a vain desire to account for what is unaccountable, they should have mixed with their reasonings some views which we conceive to be unscriptural; and should have in a degree impaired, though certainly without any but the best intentions, the *entireness* of the truth of God. After all that is said about *passive power*, it is not more plain to us that man *has fallen*, than it is plain that he *might have stood*. However we conceive that this might have been effected, and whatever may be our metaphysical conceptions of liberty and necessity, it ought to be distinctly avowed and fully kept in view, that the trial which God made of Adam, was a *fair* trial; that when placed in Paradise, Adam was not resigned to the tyranny of a *necessary defectibility;* and that therefore his failure implied *moral demerit*, and consequently a *desert* of punishment. To us, at least, this seems the scriptural account; and if the system of our authors can be made to accord with it, or can even be held consistently with it, a point that admits of much question, still we must express our concern that the terms which they constantly use (such as *passive power, necessary defection*, sin of *absolute necessity*, and others of a like import) should not have been counteracted, or qualified, by some clear admissions that man might, in some way or other, have preserved his own innocence and the divine favour. We are bound in justice to add, that both the authors before us explicitly assert the infinite demerit of sin, and reject with abhorrence the blasphemy of asserting that *the Deity can be the proper cause of evil.*

Why the ruin of Adam entailed ruin on his posterity, is another difficulty in this subject. Of this too we should always be disposed to recommend a *practical* solution. The question, *why is this so?* may be asked in vain; but he who puts it, may be satisfied that, whatever was the cause of his evil nature, deliverance from it is, under God, within his reach. In whatever degree we may choose to be Calvinists or Arminians, let such a man be told that he is *included in the conditional amnesty* of God, and that the offer of salvation to him is a *fair* offer, not collusive, nor merely stated to be explained away, but implying a *real willingness* on the part of his merciful Maker to receive him into his favour, through the merits of Jesus Christ. Let him be told that it is of infinitely greater consequence to believe these truths and to reduce them to practice, than to explain them metaphysically: and that he cannot act a part more irreverent towards God, or more detrimental to himself, than by setting the natural perfections of the Deity at war with his moral attributes; by opposing the foreknowledge of the Omniscient to the infinite bounty of the All-merciful; and by thus puzzling himself with philosophical theology, when he should be crying for mercy.

After all, the difficulties of the subject remain: but we need not be afraid of opening our eyes to them, since we have the best reasons for not being staggered by them. On the supposition that *there is a God*, all previous reasoning, whether inductive or demonstrative, from the nature of God, or the nature of man, from the world about us or the world within us, would prepare us to meet with difficulties to us inscrutable, in his moral government of his creatures. We might expect them with the certainty of prescience, and foretel them with the confidence of prophecy. It bespeaks then, not the strength, but the weakness of human reason, to be staggered by those events which we could not but expect; to quarrel with our premises, merely because they have led to the very conclusions which we ourselves deduced from them;

to disbelieve the cause, because the effect has followed.

Still, notwithstanding all the powerful evidence in favour of the existence of a great and gracious God, there might be some pretence for rejecting him, if the heart of man could gain any comfort by such rejection. But if, after having broken through the most obstinate truths and the strongest arguments, we arrive only at the regions of comfortless uncertainty,—if, after having boldly blotted out our hopes, we still survive in our fears,—if we find ourselves not only surrounded with the obscurity, but struck with the *chill* of a total eclipse;—then to reject God, is not an act of imbecility, but the height of madness and the worst species of suicide. If the eye of the universe be darkness, "how great is that darkness!" No language can describe the gloom consequent upon the extinction of *infinite light*, or the wretchedness of that being who feels himself immortal only in his wishes, his regrets, and his despair.

Thus much we have thought it necessary to say, upon the perplexities attending disquisitions respecting the moral government of the world, because we conceive that the present attempt to unravel those perplexities has completely failed. We entertain no doubt with respect to the intentions of the authors who have made this attempt: their pages breathe a spirit of fervent piety. But we cannot help entertaining many doubts of the expediency of propounding to the world a hypothesis which seems so crude and imperfect as that which we have been considering; still more of propounding it, even on a particular occasion, in a public assembly; and most of all, of so identifying it with the plainest and most important doctrines of the Christian faith as to make it a part of them, or at least a necessary appendage. Indeed, were the hypothesis less objectionable than we apprehend it to be, our doubts on this subject would by no means be quelled. It is excellently asked by Mrs. Hannah More*; "Who ever derived either practical strength, or mental comfort, from indulging a habit of metaphysical disquisition?" And we are apt to think that the metaphysical cast which the celebrated Mr. Edwards gave to his writings in divinity, has to a certain degree produced an unfavourable effect on the minds of his followers. Where the essential doctrines of Christianity are fully and minutely stated, a certain risk is always incurred of men being led to forget, that the most important of these doctrines are but means to an end; and that the great end of all religious instruction, as of all divine revelation, is no less than the reformation of the human heart. This however, is a risk well worth the incurring, although assuredly every effort should be employed to diminish the amount of the danger, not by garbling doctrines (that were indeed a miserable and self-deceiving policy), but by placing them in their just bearings, and pointing out the surface on which they are to act. But this risk is incalculably increased, where a habit is formed of *holding doctrines metaphysically*, and of mixing them with theories, at the best, of a very subtle and abstruse character, and possibly, adventurous and hazardous in the extreme. It is not enough that all the great truths of Scripture be laid before men: justice is not done either to the subject or to the objects of instruction, unless those truths be expounded in a *scriptural manner*. To translate them into scholastic language, or to systematize them metaphysically, is not perhaps, necessarily to impair them; but it is to expose them to the danger of being impaired, and at all events materially to weaken their effect, by fitting them up for the use of the curious rather than for the improvement of the heart. We need not add that this remark loses nothing of its force, when the philosophical systems of religion, of which we have been speaking, are not even

* Hints, vol. i. chap. 13.

metaphysically correct, and when consequently they are not only of a bad species, but also bad of their species.

Our meaning will be grievously misconceived, if it shall be supposed, that we would dissuade men from the full exertion of their intellect in "dividing the word of truth;" and hardly less so, if we shall be understood to enjoin a total abstinence from philosophical speculations, properly so called, on religious subjects. Such speculations may be useful, in the same manner as discourses on the evidences of Christianity are highly useful,—to repel sceptical objection, or assist the weakness of a sincere but hesitating mind. But for the production of the latter effect, there is another and an indispensable requisite, we mean that *contentedness of the understanding* (if it may be so called), that submission to the will of the Eternal Being, that reposing upon his own merciful declarations and promises, that humility, in short that *practical* devotion, with which a fondness for metaphysical theology is not inconsistent, but to which it does by no means invariably lead.

Here we may express our dissent from Mr. Smith, when he asserts, that "whatever consequences we discover by plain and fair reasoning from sound premises, (whether the process of reasoning be long or short, abstruse or self-evident, difficult or easy,) are as really *truths*, and are as obligatory on our faith and obedience, as the clear scriptural positions from which they are deduced." Not only is this canon liable to misapplication (for in "long" and especially in "difficult" processes of reasoning, the danger of mistake increases in joint proportion to the length and the difficulty); but we presume it to be fundamentally untrue, in cases, at least, where the matters reasoned about, are above reason. We have always understood that the majority of moderate Calvinists, avowedly stop short of some positions which yet are, to all appearance, legitimately deducible from the tenets which they profess. Mr. Smith himself allows, that in moral science, an hypothesis is not necessarily false, because "it is liable to unanswerable objections." "Unanswerable objections" are, we apprehend, such as are deduced "by plain and fair reasoning from sound premises;" for if the premises be false, or the reasoning fallacious, the objections, that is, the inferences, cannot be unanswerable; and if inferences so deduced are not to be regarded, then it follows, that we may, "by plain and fair reasoning," deduce certain consequences from sound premises, which yet are *not* "obligatory on our faith and obedience."

Neither can we approve of the manner in which this author speaks, when he seems to suppose that the moral attributes of the Deity could never have been fully displayed, unless sin had entered the world. *Now* that sin *has* entered the world, an occasion has certainly been offered for the further display of the character of God, partly through the contrast between sin and infinite holiness, partly through the pardon of sin by infinite mercy. But we know so little of the modes in which Infinite Wisdom can display his attributes, or, which is the same thing, can impress a clear idea and a lively admiration of them on the hearts of his creatures, that it seems as indefensible on this ground, as it is on many other grounds unsafe, and we will add, mischievous, to argue for the necessity, or even the expediency of the existence of sin.

Still less can we acquiesce in such a position as this of Dr. Williams; *Either the happiness of the creature is not the chief end of creation, or the permission of sin is an act of injustice.* Even supposing (which we are inclined to doubt) that the reasoning which leads us to this dilemma is "plain and fair," yet who can affirm that a little more knowledge than is allowed to us in this imperfect state, might not supply us with

an alternative? We wish too that Dr. Williams, while maintaining the doctrine of predestination, had been more explicit in affirming (what we have no doubt he believes) the real *willingness* of God to receive, without exception, every individual descendant of Adam into his favour, on the terms of the new covenant. Those who hold the doctrine in question, should surely never inculcate it, without thus guarding it against one of the worst abuses of which it is capable*.

* The preceding sheet was printed off before we perceived that we had expressed ourselves, at p. 177, col. 2, in language which may be construed into an admission of the truth of the doctrine maintained by Dr. Williams, as it respects the necessary tendency of all created nature to *nihility*. In a popular sense, indeed, it may perhaps be said (though the proposition will be found 'to fill the ear rather than the mind') that what sprung out of nothing at the pleasure of another, must again become nothing when left to itself; and, for the sake of shortening the discussion, we were willing to concede thus much. We must at the same time confess that we do not quite understand the position that *created beings tend to nihility*: and we leave it to our readers to judge whether there be much more meaning in saying that "what *is* tends *not to be*," than in saying that "what *is not* tends to *be*;" or, in other words, whether a tendency to *annihilation* in that which *exists*, be at all more conceivable, than a tendency to *become existent* in that which *exists not*.

REVIEW OF REVIEWS, &c. &c.

REVIEW OF FOSTER'S ESSAYS.

A PASSAGE in our review of Foster's Essays (No. for February, p. 113) has been objected to as liable to misconception and abuse. The passage is this:—"This letter closes with some severe but just strictures on the great body of evangelical authors." Such a sweeping and indiscriminate censure, it is said with great justice, ought not to have been passed on a large and most valuable body of men, without a very distinct specification of the particular grounds of the censure. Feeling the full force of this remark, we are anxious to embrace the first opportunity of obviating the effect of our incaution, by inserting the whole of the strictures in question, as they appear in Mr. Foster's work. They are as follows:

"I now advance a step further, and observe, that the large quantity of bad writing, (bad in a more comprehensive sense than in reference to the dialect alone), under which the evangelical theology has been buried, has contributed to render its principles less welcome to persons of accomplished mental habits.—Recollect, I am not undertaking to justify their feelings, but merely explaining them.

"The proofs of an intellect superior *in some small degree* at least to the common level, accompanied by a *moderate* share of elegance and of correctness, are requisite to even the lowest form of what can be deemed good writing by cultivated and critical readers. It must have either these combined qualities, or an extraordinary measure of one of them: superlatively strong sense will denominate a performance excellent, or at least able, writing, in the absence of all the graces, and notwithstanding a considerable degree of incorrectness. Below this pitch of single or of combined quality, a book cannot in a literary view please, though its subject were the most interesting upon earth; and for acceptance, therefore, the subject is unfortunate in coming to those persons in that book: a disgusting cup will seem to spoil the finest element which can be conveyed in it, though that were the nectar of immortality.

"Now, in this view, I suppose it will be acknowledged, that the evangelical cause has not on the whole been happy in its prodigious list of authors. A number of them have displayed a high order of excellence; but one regrets, as to a much greater number, that they did not revere the dignity of their religion too much to beset and suffocate it with superfluous offerings. To you I do not need to expatiate on the character of the collective Christian library. It will have been obvious to you that a great many books form the perfect vulgar of pious authorship, an assemblage of the most subordinate materials that can be called

thought, in language too grovelling to be called style. Now only suppose a man who has been conversant and enchanted with the works of eloquence, refined taste, or strong reason, to become an enquirer after evangelical truth, and in the outset to meet with a number of books of this class: in what light would the religion of Christ inevitably appear to him, if he did not find some happier delineations of it?

"There is another large class of Christian books which bear the marks of learning, correctness, and a disciplined understanding, and by a general propriety leave but little to be censured, but which display no invention, no prominence of thought, nor living vigour of expression: all is flat and dry as a plain of sand. It is perhaps the fifteen hundredth iteration of commonplaces, the listless attention to which is hardly an action of the mind; you seem to understand it all, and mechanically assent, while you are thinking of something else. Surrounded by a rich immeasurable world of possible varieties of reflection and illustration, the author seems doomed to tread over again the narrow space of ground long since trodden to dust, and in all his movements appears clothed in sheets of lead.

"There is a smaller class that might be called mock-eloquent writers. These saw the effect of brilliant language in those works of eloquence and poetry where it was dictated and animated by energy of thought, and wished, perhaps very justly, that Christianity might not want any of the recommendations, except vice, that have assisted to make the paganism of ancient and modern genius so fascinating to persons of polished and literary taste. But unfortunately they forgot that eloquence resides essentially in the thought, and that *no language can make that eloquent which will not be so in the plainest words that could clearly express the sense.* Or probably they sincerely mistook their own thoughts for vigorous and sublime, as soon as they had clad them in that gaudy verbosity with which it was easy, after having read verse enough, to invest the most common and spiritless conceptions. But what is the effect? Real eloquence strikes on your mind with irresistible force, and leaves you not the possibility of asking or thinking whether it *be* eloquence; but the sounding sentences of these writers excite you first to a doubtful attention to a language that seems threatening to move or astonish you, without actually doing it; from this you proceed to a curious observance of the manner in which it is managed; and end, not long after, in flat disgust. It is somewhat like the case of a false alarm of thunder, where a sober man, that is not apt to startle at sounds, looks out to see whether it be not the rumbling of a cart.

"A principal device in the fabrication of this style is, to multiply epithets, dry epithets, laid on the outside, and into which none of the vitality of the sentiment is found to circulate. You may amuse yourself by taking a great number of the words out of each page, and finding that the sense is neither more nor less for your having cleared the composition of these epithets of chalk, of various colours, with which the tame thoughts had submitted to be rubbed over in order to be made fine.

"Under the denomination of mock-eloquence may also be placed the mode of writing which endeavours to excite the passions, not by presenting striking ideas of the object of passion, but by the appearance of an emphatical enunciation of the writer's own feelings concerning it. You are not made to perceive how the thing itself has the most interesting claims on your heart; but you are required to be affected in mere sympathy with the author, who attempts your feelings by frequent exclamations, and perhaps by an incessant application to his fellow-mortals, or to their Redeemer, of all the appellations and epithets of passion, and sometimes of a kind of passion not appropriate to the object. To this last great Object especially such forms of expression are occasionally applied, as must revolt a man, who feels that he cannot meet the same being at once on terms of adoration and of caressing equality.

"It would be going beyond my purpose, to carry my remarks from the literary merits, to the moral and theological characteristics, of Christian books; else a very strange account could be given of the injuries which the Gospel has suffered from its friends. You might often meet with a systematic writer, in whose hands the whole wealth and variety and magnificence of revelation shrink into a meagre list of doctrinal points, and who will let no verse in the bible say a syllable till it has placed itself under one of them. You may meet with a Christian *polemic* who seems to value the arguments for evangelical truth as an assassin values his dagger, and for the same reason; with a *descanter* on the invisible world who makes you think of a popish cathedral, and from the vulgarity of whose illuminations you are excessively glad to escape into the solemn twilight of faith; or with a grim *zealot* for a theory of the Divine Attributes which seems to delight in representing the Deity as a dreadful king

of furies, whose dominion is overshadowed with vengeance, whose music is the yell of victims, and whose angels are transformed into a legion of fiery dragons.

"It is quite unnecessary to say that the list of excellent Christian writers would be very considerable. But as to the vast mass of books that would, by the consenting adjudgment of almost all men of liberal cultivation, remain after this deduction, one cannot help deploring the effect which they must have had on unknown thousands of readers. It would seem beyond all dispute or question that books which, though even asserting the essential truths of Christianity, yet utterly preclude the full impression of its character, which exhibit its claims on admiration and affection with insipid feebleness of sentiment, or which cramp its simple majesty into an artificial form at once distorted and mean, must be seriously prejudicial to the influence of this sacred subject, though it be admitted that many of them have sometimes imparted a measure of instruction and a measure of consolation. This they might do, and yet convey very contracted and inadequate ideas of the subject at the same time. There are a great many of them into which an intelligent Christian cannot look without rejoicing that *they* were not the books, or not alone the books, from which he received his impressions of the glory of his religion. There are many which nothing would induce him, even though he do not materially differ from them in the leading articles of his belief, to put into the hands of an inquiring young person; which he would be sorry and ashamed to see on the table of an infidel; and some of which he regrets to think may still contribute to keep down the standard of religious taste, if I may so express it, among the public instructors of mankind. On the whole, it would appear, that a profound veneration for Christianity would induce the wish that, after a judicious selection of books had been made, the Christians also had their Caliph Omar, and their general Amrou. (p. 173—183.)

These strictures, the reader will recollect, are applicable, not to the majority of evangelical authors of any particular religious communion, but to the majority of the collective body of evangelical authors of all denominations.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press:—*A History of the Isle of Man*; in 2 vols. 8vo.; by Mr. M. LEE:—A new edition of HARMER'S *Observations on divers Passages of Scripture*:—An improved edition of PLANTA'S *History of the Helvetic Confederacy*:—*A Life of Lord Nelson*, with splendid Illustrations of the most remarkable Engagements in which his Lordship was distinguished; to be published by Mr. BOWYER, of Pall Mall, under royal Patronage:—*The Life and Writings of the late Rev.* WM. GRIMSHAW, Vicar of Haworth; by Mr. MYERS, Author of the Chronological History of the Methodists:—*An Almanack of Health*; by Dr. BEDDOES:—*The Stranger in Ireland*, being an Account of Travels in that Country; in 1 vol. 4to. with elegant engravings; by Mr. Carr.

In the Press:—A second volume of *Sermons*, by the Rev. EDWARD COOPER:—*Sermons preached at the Lecture, founded by the Hon.* ROBERT BOYLE; by the Rev. Mr. VAN MILDERT:—*A Treatise on Trigonometry*; by Mr. BONNYCASTLE:—*The Geographical Selector*; consisting of Maps, Charts, and Plans of the principal Cities, Harbours, Forts, &c. in the World; accompanied by Historical and Geographical Illustrations; the engravings by Mr. LUFFMAN; the literary department by T. HARRAL, Esq.:—The second volume of *Memoirs of the Queen of France*; by her Foster-brother M. WEBBER; with superior engravings:—*Memoirs of the Rise and Progress of the Royal Navy*, from the Reign of Henry VII. to the present Time; 4to. by Mr. DERRICK, of the Navy Office:—*The Proverbs of Ali*, with a Latin translation and Notes, by CORNELIUS VAN WAENER; edited by Mr. MOUSLEY, of Baliol College; in 4to. at the Clarendon Press:—*A Journey through the Countries of Mysore, Canara, and Malabar*; by FRANCIS BUCHANAN, M. D. under the Orders of Marquis Wellesley; published under the Authority and Patronage of the East India Directors; in 3 vols. 4to. with a Map and Plates:—*Letters written during a Tour through the Batavian Republic and Part of France*, with an Account of the State of the English imprisoned at Verdun; in 2 vols. 8vo. by JAMES FORBES, Esq. F. A. S.:—*Chironomia*; or, *A Treatise on Rhetorical Delivery*; with above 150 figures; in one large 4to. vol.;

by the Rev. GILBERT AUSTEN, M. A. of Woodville, near Dublin :—A Popular Refutation of the Objections against the *Cowpox*, by W. BLAIR, Esq.

East India College.

The plan of this establishment comprehends a SCHOOL, into which boys may be admitted at an early age ; and a COLLEGE, for the reception of Students at the age of 15, to remain till they are 18. As the School will be rendered introductory to the College, those who shall have passed through both Institutions will enjoy the advantage of a uniform system of education, begun in early youth, and continued till their departure for the duties of their public stations. The College is exclusively appropriated to persons designed for the civil service of the Company abroad ; the school will be open to the public at large.

The Rev. M. H. LUSCOMBE, M. A. is appointed *Head Master of the School ;* to whom each scholar is to pay 70 guineas per annum ; which sum will include Classical Instruction, French, Writing, Arithmetic, Mathematics, Drawing, and Dancing.

The College is to be under the direction and authority of a Principal and several Professors, according to the following arrangement :—*Principal ;* the Rev. SAM. HENLEY, D.D.—*Professors of Mathematics and Natural Philosophy ;* Rev. B. BRIDGE, M. A. and Rev. W. DEALTRY, M. A.—*Professors of Humanity and Philology ;* Rev. E. LEWTON, M. A. and J. H. BATTEN, Esq. M. A.—*Professor of History and Political Oeconomy ;* Rev. T. R. MALTHUS, M. A.—*Professor of General Polity and the Laws of England ;* E. CHRISTIAN, Esq. M. A.—*Professor of Oriental Literature ;* J. GILCHRIST, Esq. LL. D. To the College will be attached a French Master, a Drawing Master, a Fencing Master, and other proper Instructors. The annual charge to the students in the College will be 100 guineas.

The Principal is entrusted with the moral and religious instruction of the students, and the more immediate superintendence of their conduct ; and will preach, in conjunction with such Professors as are in Holy Orders, in the College Chapel, and perform the other offices of the Established Church.

The Lectures of the Professors are arranged under four heads: I. *Oriental Literature ;* comprising, 1. Instruction in the Rudiments of the Oriental Languages, especially the Hindostanee and Persian ; 2. Lectures to illustrate the History, Customs, and Manners of the People of India : —II. *Mathematics and Natural Philosophy ;* comprising, 1. Instruction in the Elements of Euclid, Algebra, and Trigonometry ; on the most useful properties of the Conic Sections, the nature of Logarithms, and the principles of Fluxions ; 2. Lectures on Mechanics, Hydrostatics, Optics, and Astronomy ; illustrated by Experiments, and rendered subservient to the arts and objects of common life : with some elementary instructions in Chemistry, Mineralogy, and Natural History :—III. *Classical and General Literature ;* comprising, 1. Lectures to explain the Ancient Writers of Greece and Rome, particularly the Historians and Orators ; 2. Lectures on the Arts of Reasoning and Composition ; and on the "Belles Lettres :" —IV. *Law, History, and Political Oeconomy ;* comprising, Lectures, 1. On General History, and on the History and Statistics of Modern Europe ; 2. On Political Oeconomy ; 3. On General Polity, on the Laws of England, and on the Principles of the British Constitution.

The College year is divided into Two Terms, each consisting of 20 weeks, the first beginning Feb. 2, and ending June 19, and the second beginning August 1, and ending December 21. In the last week of the second Term, Public Examinations will be held ; when the students will be arranged in four lists according to their merits ; a copy of which will be inserted in the records of the Company ; and suitable Prizes and Medals will be distributed.

This plan may be expected eventually to produce happy effects on the concerns of the Company in the East. The education of persons destined to fill the important offices of Magistrates, Ambassadors, Provincial Governors, &c. should certainly be conducted on some such comprehensive plan as the foregoing. The cultivation and improvement of their intellectual powers should be accompanied with such a course of moral discipline, as may tend to excite and confirm in them habits of application, prudence, forethought, integrity, and justice. And to render such a system of education fully efficient, it is essential that it be founded on the basis, and conducted under the sanction, and in strict conformity with the spirit, of our holy religion. Proceeding on these principles, it may reasonably be expected that this Institution, under the favour of Providence, will be productive, among other happy effects, of a benign and enlightened policy towards the native subjects of British India, tending at once to improve their social and civil condition, and to diffuse throughout the Eastern hemisphere the blessed influence of Christian truth.

*** *The Foreign Literary Intelligence is unavoidably postponed.*

LIST OF NEW PUBLICATIONS.

THEOLOGY.

AN Essay on the Excellence of Christian Knowledge; with an Appeal to Christians on the Propriety of using every Means for its Promotion. By F. A. Cox, A. M.

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RELIGIOUS INTELLIGENCE.

POOR PIOUS CLERGYMEN.

IN 1768, a society was instituted in London for *the Relief of poor pious Clergymen in the Established Church residing in the Country*. Its object is so very important that we feel it our duty to make our readers acquainted with it. "The life of a minister," it is justly observed by this society, "is and must be a warfare, in any situation; but when besides his various exercises as a *minister*, his feelings as a man are incessantly agitated by the superadded pressure of poverty: when the hours he would devote to the edification of his peo-

ple are embittered by the intrusion of anxious care how to avoid contracting debts, or how to discharge them: when the anguish with which the distresses of a wife or children must affect a tender mind, follows him into the study and into the pulpit"—"the hardships of such a man, engaged in such a cause, call loudly for compassion, and if possible, for relief." Considerations of this kind have given rise to the present design, which proposes to advance the progress of religion in the Established Church, by assisting such exemplary clergymen as labour in the word and doctrine, and from the smallness of their income are subjected to distress and discouragement.

It will be unnecessary in this place, to detail the rules of the society which appear to us to be judiciously framed, as any person who wishes to become acquainted with them may easily ascertain, by applying to Ambrose Martin, Esq. 22, Finch Lane, Cornhill; Mr. Gilbert, Goldsmith to the King, Cockspur Street, Charing Cross; Rev. W. Goode, Rectory House, Blackfriars; and Mr. J. W. Coffin, 21, Sherborne Lane: also to G. Thorne, Esq. Wine Street, Bristol; Mr. Bielby, Birmingham; Rev. E. Edwards, Lynn, Norfolk; all of whom also receive subscriptions. A few extracts, from letters received by the Committee in the course of the last year, will afford ample proof of the excellence and utility of this institution.

"REV. SIR," *Jan.* 19, 1805.

"It is incumbent upon me always to acknowledge, with gratitude, the manifold supplies I have received time after time from your well disposed and benevolent Committee; and I feel myself highly indebted to every member of this good fund. I trust that I need not make any long apology in my own defence; but this I may truly affirm, that necessity has hitherto compelled me to be thus annually troublesome to you. Yet I have not the least reason to complain, since Providence has ever been merciful and gracious unto me, in supplying my wants."—"Having at present *nine* children to support at the yearly stipend of 40*l.*, which is reckoned a tolerable good salary in this part; (but I must say, that it is too scanty to maintain such a family as mine with the necessaries of life;) may I therefore be permitted to crave herein some little more assistance: and may Heaven abundantly reward you."

"REV. AND DEAR SIR, *Feb.* 22, 1805.

"By the seasonable and valuable assistance I received through your medium, last year, I was enabled to pay my debt, and to procure many things necessary for the use of my family."—"My salary, from the three laborious curacies I continually serve, is only 45*l.* per annum, which I find too scanty to procure the necessaries of life, for my large and increasing family."

"As our children advance in years, grow in stature, and increase in number, their wants also very much increase. We are *now eleven* in family; the necessaries of life are dear; my small stipend is inadequate to support so many; I am therefore compelled to repeat my application to your Society, this year also, to solicit their benevolent aid: though it is very painful to my feelings to be so troublesome to you."

"GENTLEMEN, *April* 24, 1805.

"I am under the necessity of again soliciting your assistance."

"My time is wholly taken up in the duties of this place. I read prayers and preach four times a week, do all the parochial duty, and superintend the schools. The congregation upon an average is about 1000 persons, chiefly the labouring poor."

"And it is, I trust, with unfeigned thankfulness to God, for your excellent Society, that I mention, that, but for the assistance which it has afforded me, for several years past, I must have been driven from my post, or sunk at it covered with disgrace, as unable to pay my way. My legal income has somewhat increased this year, being about 80*l.* This has been aided by subscriptions and donations amounting to about 40*l.* more, but a considerable part of this has been applied to the discharge of debts formerly contracted for necessaries. Since I solicited the aid of the Society about this time last year, I have had another daughter born, making my number of daughters seven; and I have two sons; so that with a servant we are *twelve* in family, all maintained at my own expence."—"My situation is such, that I am called upon to make a decent appearance, and to do this with my large family I feel a heavy burden. And, having rent and taxes to pay, I find my income greatly inadequate to my necessary expenditure."—"Had I not some hope in the interposition of a kind and gracious Providence, my spirits must give way, and I should be inadequate to the duties of my station. If therefore you should be pleased again to grant my petition, and afford assistance, great will be the consolation which will be administered to me and to my dear partner: and I hope the help will be applied to the furtherance of the cause of Him, who 'though he was rich, yet for our sakes became poor'."

"REV. AND DEAR SIR, *July* 2, 1805.

"It is not unknown to your worthy body, that my whole preferment in —— —— amounts to 48*l.* a year, with which I have a wife and large family to maintain, consisting altogether of ten children. This pittance would never have been sufficient for support, had I not received when in ——, frequent assistance from Lord ——, and in London, partly through his recommendation, from the Marquis of ——, who, in his own hand-writing, bears honourable testimony to my character in a letter to Lord ——, a copy of which I have annexed for your perusal. —— ——, the patron of my church preferment, withholding its small stipend, has been, humanly speaking, the cause of these present trials."

"My wife is now at ——, in a hot, close, confined lodging, at 1*s.* 3*d.* a week. It has pleased the Lord to visit one child with the small-pox, three with the fever. Concerning the life of the former, I have but little hopes, and humbly bend in submission to the will of God, knowing that present trials work together for good when sanctified."

"REV. AND DEAR SIR, *July* 27, 1805.

"Permit me to become a petitioner once more, through your kind hand, to the worthy Gentlemen of the Committee, for a renewal of that comfortable relief, which they tenderly bestowed upon me and my family in the course of last year."—"I have four young boys and a girl, and one of the boys is very sickly. My stipend, as I mentioned last year, clears me about 30*l.* per ann."

"DEAR SIR, *Dec.* 14, 1804.

"I have this morning received your kind letter, covering a note of ——. I want words to express the grateful sense I feel, first, to my heavenly Father, who, whilst he takes away with one hand, returns it with the other:—and secondly, to the Gentlemen, who have thus *generously* and *handsomely* contributed to the relief of my necessities. Believe me, Sir, the difficulties I have had to rub through, have often paralized my ministerial labours, and I fear, greatly abridged my usefulness. Yet I have consoled myself with this idea, that, if I was not *doing*, I was *suffering* the will of God. Accept, Sir, my best thanks for your Christian conduct upon the present occasion."

"REV. AND DEAR SIR, *July* 9, 1805.

"It is impossible to express on paper what I feel for your beneficence."—"I return humble and hearty thanks to the Lord for the providential meeting with you, which has been attended with the most beneficial consequences. Most worthy brother, whom I shall always love in our common Lord, be my friend once more; and since my tongue is too feeble, let your's be the organ of my gratitude to your worthy Society for their vote of ——. Tell them, they have restored a husband to his wife, a father to his children, a pastor to his flock. Tell them, they shall have the prayers and blessings of thousands, that a blessing from above may be always on them; that they may be blessed in their families and persons here; blessed in time; and blessed in eternity; that they may be found among those whose names are written in the Lamb's book of life."

"REV. AND DEAR SIR, *Sept.* 11, 1805.

"I received your favour this morning inclosing a bank post bill, value ——, for which I return you and the whole Committee my most sincere thanks. May the God of all grace reward you, and all my benefactors, for the liberal relief you have afforded me, under my present trying circumstances. I have laboured, I trust with some success, in this neighbourhood for many years; but since I lost the curacy of ——, my salary was so much reduced, that all my hope was nearly gone of standing to my post here much longer, as my family is become large; but your benefaction will be the means of my continuance, for some time, amongst a people whose spiritual welfare lies near my heart."

The Society we perceive has distributed during the last year the sum of £.1360; a sum which though considerable, is doubtless very inadequate to the numerous claims which may be justly preferred to the benevolence of such an institution.

EAST INDIES.

Two of the Missionaries belonging to the London Society, and whom we lately mentioned to have arrived at Tranquebar, have proceeded to Vizagpatnam, with the view of establishing a mission among the Gentoos in that quarter. At this place they met with a cordial reception from the principal Europeans, one of whom, a Magistrate, had been in the habit of performing divine service himself, in the court-house, before the Gentlemen of the settlement, the soldiers in garrison, and some half cast people. On the arrival of the Missionaries,

they were requested to undertake this office, to which they readily assented; and their services have since been remunerated by a small salary.

The town of Vizagpatnam contains about 20,000 inhabitants, chiefly idolaters, and the neighbourhood is also very populous; but the Missionaries must defer the commencement of their labours among the natives, until they shall have made themselves masters of the language spoken in that district which is the Telinga or Gentoo. Their study of this language has been providentially facilitated by means of a manuscript dictionary given them by a gentleman who was about to return to England. In the mean time they have an opportunity of preaching to the Europeans in Garrison, and of engaging in the instruction of youth; employments which may be relinquished in favour of fresh Missionaries, as soon as they themselves shall have attained a competent knowledge of the Gentoo. This language is spoken throughout Golconda, and with little variation in the Cattack and Mahratta countries; so that these Missionaries have ample space for the exertion of their talents and zeal. They are urgent with the society to send more missionaries to their aid.

The names of the two Missionaries who have settled at Vizagpatnam are Messrs. Can and Desgranges. Mr. Ringeltaube has remained at Tranquebar and proposes to labour in the Tamul country.

Two other Missionaries from the same society, Dr. Taylor and Mr. Loveless, who were appointed to form a mission on the opposite side of the Peninsula, at Surat, had arrived at Madras on their way thither.

AMERICA.

The General Assembly of the Presbyterian Church, at their meeting at Philadelphia in May last, adopted a resolution, with a view to discountenance and abolish the practice of duelling, in which, after declaring their utter abhorrence of the practice, and of all measures tending to it, as originating in the malevolent dispositions of the human heart and a false sense of honour; as utterly inconsistent with every just principle of moral conduct; as a direct violation of the sixth commandment; and as destructive of the peace and happiness of families; they recommend it to all their ministers scrupulously to refuse to attend the funeral of any person who shall have fallen in a duel; and to admit no person who shall have fought a duel, or given or accepted a challenge, or been accessary thereto, to the distinguishing privileges of the church, until he shall manifest a just sense of his guilt, and give satisfactory evidence of his repentance.

This is an example well worthy the imitation of every Christian community.

PRISONERS OF WAR.

Considerable exertions are making to improve the opportunity of communicating religious knowledge to the French, Spanish, and Dutch soldiers and sailors, who are prisoners of war in this country, which is afforded by their unfortunate situation. A minister well acquainted with the French language preaches on Sunday to the French on board the prison ships at Portsmouth. Tracts have been printed in French, Spanish, and Dutch, and distributed among the prisoners of those nations. And the New Testament in Spanish is now printing with a view to the same object. The prisoners are said to receive the tracts gladly.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

The speech of Bonaparte to his Senate, at the opening of the sessions on the 2d of March, and the *expose* of his minister relative to the situation of the Empire delivered on the 6th, are calculated to excite a peculiar interest at the present moment. After alluding to the Continental coalition Bonaparte observes, that his armies have never ceased to conquer; that he has avenged the rights of feeble states; that he has enlarged the power of his allies; that his enemies have been humbled and confounded; that the house of Naples has irrecoverably lost its crown; and that the whole of Italy forms a part of the Great Empire. Russia, he affirms, owes the wreck of her army to his forbearance. After having overturned the imperial throne of Austria, he has in his clemency re-established it. In the course of his speech he pays many compliments to his army and to the people at large, whose love, he adds, constitutes his great glory. He represents the finances as prosperous, and as requiring no new burdens. The only allusion made to his navy

is this. "Through the elements we have lost some ships, after an engagement imprudently commenced." "I am desirous," he adds, "of peace with England. On my part I shall never retard that moment. I shall always be ready to conclude it by adopting for its bases the stipulations of the treaty of Amiens."

The *exposé* of the Minister of the Interior enlarges with a fatiguing particularity on all the points glanced at in Bonaparte's speech. He follows him step by step in his tour through different parts of France and Italy, exalting every frivolous incident into an occasion of the most unbounded panegyric. At last, he observes, "Astonished England heard the coast of Boulogne resound with the cannon which announced his presence."—"England trembling for her actual existence gave a shriek of terror; and the continent, roused by the shriek, put itself in motion." The transactions of the last campaign in Germany are then detailed, with great pomp of language. In one passage the adulation of this minister assumes the character of gross impiety. After remarking that Bonaparte, while in Moravia, still directed the minutest details of the Government of France; he adds "*He saw every thing—knew every thing, like that Invisible Being who governs the world, and who is only known by his power and his benevolence.*" The events of the last year are soon to be celebrated by a triumphal fete to be given at Paris to the army.

The *exposé* enlarges with a tedious prolixity on the internal improvements which have been effected. The clergy are praised for their loyalty and liberality. "A number of ruinous churches have been repaired, and the influence of religion and morality begin to be felt."—"Crimes have diminished." Six great canals are said to be in a state of forwardness, one to join the Rhine and the Rhone. Basins are digging, quays and moles are constructing, ports are forming and enlarging, telegraphs erecting, and cities building in various quarters.

A message from Bonaparte to the Senate has announced the intended marriage of the Princess Stephanie, "niece of our dearly beloved spouse," and "our daughter" by adoption, with the hereditary Prince of Baden.

The kingdom of Naples has been taken possession of by the French troops with very little resistance, and the Royal Family have fled for safety to Sicily. A French dynasty will now in all probability succeed to the Neapolitan throne. The whole of Italy having thus fallen under the power of Bonaparte, his first object will probably be the rigid exclusion, at least as far as it can be accomplished, of English commerce from all the ports of that country. When the conquest of Naples was announced in the Moniteur, Bonaparte took occasion to issue through that official channel the following significant threat: "We may say without being prophets, that the House which shall again sacrifice the repose, the interest, and the happiness of the continent to the caprices and the guineas of these greedy and insatiable speculators (the English) will lose its throne, to the great joy of all the people on the Continent." What might not the House of Hanover expect, if the power of Bonaparte were equal to his will?

Affairs appear to have been amicably settled for the present between Prussia and France. Hanover, there is reason to think, is ceded in perpetuity to Prussia, in return for Anspach which is bestowed on the King of Bavaria, and Neufchatel and Valengen which are retained by France. Prussia, it is also said, is to give up Cleves and Wesel to the Archduke Ferdinand. These changes furnish a fresh proof that it is Bonaparte's policy, with a view to facilitate his projects of empire, to dissolve all the ancient ties which connect subjects with their rulers. Transferred from the government of their lawful sovereign, and placed under the dominion of strangers, it is impossible the people should feel any such attachments as would lead them to take a lively concern in withstanding farther encroachments on their national rights.

But notwithstanding the appearances of an amicable compromise between France and Prussia, the present aspect of the Continent does not seem to forebode a lasting peace. The French army stationed in Swabia and the countries adjacent has been augmented; the Bavarian army is ordered to be placed on the war footing; and magazines are forming. Against whom these warlike demonstrations are pointed, whether against Prussia, Austria, or Russia, is yet uncertain. In the mean time Prussia disbands none of her troops. Austria instead of disarming is filling up her thinned ranks, while Prince Charles, now appointed Generalissimo of all her armies with extraordinary powers, is directed to employ his activity and skill, in giving them an organization more suited to present circumstances. Russia is assembling an army of 200,000 men in Poland, and looks as if she were reluctant to leave Europe prostrate at Bonaparte's feet. Whether

these various movements indicate the renewal of some coalition for the deliverance of Europe, an event scarcely to be expected, perhaps at the present moment scarcely to be wished; or whether they are made with a view to the possible struggle for the partition of the Turkish Empire: or whether they are merely measures of a precautionary nature, dictated by mutual jealousy and distrust; remains still to be discovered.

The utmost vigilance is said to be employed in every country under the influence of Bonaparte, to exclude all goods of British fabric.

CAPE OF GOOD HOPE.

This important settlement has fallen again into the hands of Great Britain. Our troops under the command of Sir David Baird began to land on the 5th of January, and on the 8th marched about 4000 strong to attack the enemy's force which consisted of about 5000 men, a great proportion of it being cavalry. The attack was made by the Highland Brigade under a heavy fire of round shot, grape, and musquetry. "Nothing could surpass or resist," observes the General, "the determined bravery of the troops headed by their gallant leader Brig. Gen. Ferguson. The enemy maintained his position obstinately, but in the moment of charging the valour of British troops bore down all opposition, and forced him to a precipitate retreat." The obstacles which our troops had to encounter appear to have been very considerable; and the distress which they suffered from the want of water and provisions had nearly exhausted them in the moment of victory. From this distressing situation they were relieved by the exertions of Sir Home Popham and the navy. The loss of the enemy in this engagement is said to have been 700 men. Our loss was one captain (Forster) and 14 rank and file killed; 3 field officers, 1 captain, 5 subalterns, and 180 others wounded; and 8 missing.

On the day succeeding this engagement, while our troops were marching towards Cape Town, a flag of truce arrived, and proposed a capitulation, which was acceded to, and the town was immediately surrendered.

By a subsequent dispatch, dated the 13th of January, it appears that after the engagement of the 8th, General Jansens, the Dutch Governor, had retired into the country, carrying with him about 1200 men and 28 pieces of cannon. A part of our army was sent in pursuit of him: but General Baird, with a view to prevent the farther effusion of blood, and the devastation of the country, had made an overture to him which was highly honourable to both parties, and which, it is to be hoped, he will accept. The Moniteur has noticed the capture of the Cape with many derogatory comments on the conduct of the Dutch Governor; and with expressions which indicate some dissatisfaction with the existing Government of Holland.

AMERICA.

America continues to complain of the conduct of the belligerent powers, and a rupture between her and Spain has been thought probable. The questions at issue with this country have not yet been decided; and the decision will probably involve considerable difficulties. But we entertain no fears that the existing differences will assume a hostile aspect. A few individuals, it is true, are violent and clamorous; but the Government, although some of its communications to Congress on the subject have been unfair and unreasonable, seems disposed to pursue moderate counsels. Great complaints have been made relative to the impressing of American seamen by British officers; and an act was proposed in Congress authorizing and even rewarding resistance to any future attempt of this kind. The good sense of the people at large seems to have reprobated this outrageous violation of the established principles of national polity, and there appears no danger of its passing into a law.

A motion has been made in Congress for imposing a tax of ten dollars a-head on slaves imported into the United States, and it seems likely to be adopted. Its object is to discourage, as far as Congress can discourage, the continuance of importations of slaves into South Carolina, the only State whose ports are now open to such a traffic.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

Since the meeting of Parliament a number of papers has been moved for in the House of Commons, calculated to throw light on the state of our empire in the East; and intended also to serve as the foundation of

charges against the Marquis Wellesley. The gentleman who has stood most prominently forward on this occasion is Mr. *Paull*. These motions have given birth to some interesting discussions, from which it appears that the financial affairs of the Company abroad have experienced considerable embarrassments in consequence of the Mahratta war. The Company's debt is now estimated at 30 millions. The charges which Mr. Paull has announced his intention of preferring against the Marquis Wellesley respect his conduct to the Rajah of Bhurtpore and to other native princes, and the profusion and waste of public money on objects of mere pomp during his administration. Government appear to have no intention of interfering on this occasion. The Grenville party indeed are warmly attached to his Lordship, and seem prepared to undertake his defence. Mr. Fox and his friends have not expressed their purpose openly: It is believed that they disapprove of the policy pursued by Lord Wellesley; but it seems doubtful whether they will afford any encouragement to a retrospective enquiry. It must be the wish, however, of every real friend to the happiness of India and the reputation of Great Britain, that there should arise no impediment to a full, free, and impartial investigation of his Lordship's conduct, while he filled the important station of Governor General. It was with much satisfaction that we heard Mr. *Fox* explicitly disclaiming in the House any wish to alter the present constitution of the Government of India as by law established.

Considerable doubts having arisen, with a particular reference to the case of Lord Melville, whether witnesses in criminal cases are bound to answer questions likely materially to affect their pecuniary interests, the opinions of the twelve judges were taken; when seven of them answered affirmatively and five in the negative. In consequence of this difference of opinion a declaratory act has passed both Houses putting an end to all doubt on the subject, and laying it down as the law of the land, that the apprehension of civil injury is not admissible as a plea for refusing to give evidence in criminal prosecutions.

On the motion for going into a Committee on the army estimates, some questions were put to Ministers respecting their plans of military defence; to which they declined giving any answer. It is therefore uncertain how far Mr. Windham may choose to proceed in reducing to practice those military theories which he was in the habit of developing with so much eloquence when out of office. He has gone so far as to state, that Mr. Pitt's defence act is not likely to continue in force.

Mr. Tierney has brought in a bill for explaining and rendering more effectual the act against treating at elections. The bill proposes to exempt candidates from the enormous demands to which they are now liable, for the conveyance and travelling expences of voters not resident at the place of election, and to prevent the bribery and corruption which are carried on under the pretence of such charges. We very cordially wish success to the honourable gentleman's measure, which we are persuaded would strike at the root of many corrupt practices, while it would relieve the upright candidate for a seat in Parliament from a most oppressive burden.

We adverted in our last to the appointment of Lord Ellenborough to a seat in the Cabinet. This measure, which had produced great dissatisfaction, was brought before both Houses of Parliament on the 3d inst. when a motion was made to the following effect, viz. That it is expedient for the due administration of justice, that none of the common law judges should be members of the Cabinet Council. The motion was negatived in the upper House without a division, and in the lower House by a majority of 222 to 64.

The committee for conducting the impeachment of Lord Melville having complained of the contumacy manifested by Mr. Trotter in refusing to answer their interrogatories, he was ordered into the custody of the Serjeant at Arms, but was discharged the next day, in consequence of his submitting to the proposed examination.

A new article of impeachment has been exhibited against Lord Melville, which states that his Lordship, besides misapplying the sum of £.10,000 as admitted by his own confession, had possessed himself, at an early period of his Treasurership, of sums to the gross amount of £.27,000, which were applied, not to the public service, but to private purposes, and to the accommodation of certain traders with whom he was connected.

NAVAL INTELLIGENCE.

It has pleased Providence again to bless his Majesty's arms with signal success. Another naval victory has been obtained, by which one of the squadrons lately escaped from France is satisfactorily accounted for. On the 6th of February last, Admiral Duckworth having with him seven sail of the line, two frigates, and two sloops, discovered a squadron of French ships,

consisting of five sail of the line, two frigates, and one corvette, at anchor in the bay of Santo Domingo, where they had disembarked 1500 troops. He immediately attacked, and after an action of two hours entirely defeated them. Three ships of the enemy's line, one of 80 guns, and two of 74, fell into our hands, and two (the Imperial of 120 guns bearing Admiral Le Seigle's flag, and a 74) were driven on shore, and afterwards burnt. The frigates and corvette escaped. The enemy's loss is stated to have exceeded 1200 men. Our loss in killed and wounded amounted to 338. No British officer was killed or mortally wounded. Sir John Duckworth has proceeded with his prizes to Jamaica.

The squadron which has been thus lost to the enemy was part of a detachment of the Brest fleet consisting of 11 sail of the line. The remainder is supposed to have gone to the East Indies.

Several privateers have been taken from the enemy, who on the other hand have captured some of our merchantmen, even close to our own shores.

DOMESTIC INTELLIGENCE.

From an account laid before the House of Commons, of the net produce of all the permanent taxes, and of the war taxes, in Great Britain, for the years ending the 5th of January, 1805, and the 5th of January, 1806, it appears, that

The net produce of the permanent taxes, for the year ending 5th January, 1805, amounted to.....£25,147,664 16 4½

And, for the year ending the 5th January, 1806 26,789,074 9 6½

OF THE WAR TAXES.

For the year ending 5th January, 1805..... 11,418,874 2 1½

For the year ending 5th January, 1806..... 13,171,499 2 4

The increase in the permanent taxes is chiefly in the heads of Excise, Stamps, and Letter-money.

The increase in the war taxes is principally from tea and the property duty.

At a General Court of the India Company, a year and a half's salary (about £40,000) of the late governor general Marquis Cornwallis, was voted to his son the present Marquis, in testimony of the high sense entertained of the eminent services of his deceased father.

The Right Hon. W. B. Ponsonby is created a peer of the united kingdom, by the title of Baron Ponsonby; and the Marquis of Blandford by the title of Baron Spencer.

The arrival of a flag of truce from the French coast on the 20th instant has given birth to many surmises on the subject of peace. A naval officer, Captain Majendie, landed from it and proceeded directly to town. The most probable supposition is that he is merely charged with a commission relative to the exchange of prisoners. As to peace on secure and equitable terms; and any other peace would be delusive and ruinous; we dare not permit ourselves to indulge a hope of it at the present moment. Judging by the recent exposition which Bonaparte has published, both of his domestic and foreign relations, we can discover in him no real disposition to cultivate peace with this country. It is unquestionably his policy to make peace with us; for in no other way can he now hope to raise a navy, the great object of his ambition: but we are greatly mistaken, if his pride and arrogance will not, in this instance, stand in the way of his obvious interest, and lead him to insist on terms, to which even Mr. Fox will be unwilling to lend an ear.

The trial of Governor Picton, which has been delayed for a considerable time, till the necessary evidence should be procured from Trinidada, came on in the Court of King's Bench on Monday the 24th of February. The indictment preferred against him was for having inflicted torture on Louisa Calderon, a creole of that island. The leading circumstances of the cruelty exercised on this unfortunate girl, who was produced and gave evidence in court, and who at the time was only 13 years of age, are as follows. The girl was suspected of having some knowledge of a robbery which had been committed in the house where she lived, and underwent an examination before the Alkalde: but persisting in denying all knowledge of the transaction, the case was referred to Governor Picton, who immediately issued an order for applying the torture. Accordingly she was fixed upon the instrument prepared for that purpose, suspended by the left wrist from the ceiling of the room, and resting with the extremity of the great toe of her right foot on a sharp wooden stake, her right hand and left foot being also tied together behind her back. In this state she remained for 54 minutes, when she was taken down and put in irons for the night. The next morning the same scene was renewed for the space of 22 minutes,

during which the unhappy sufferer fainted away twice. Having at last confessed, she was taken from the torture, but was immediately put in irons, and confined in a place where she could not stand erect, for eight months, when she was liberated. These facts were admitted by the defendant's counsel. The defence set up was of this kind. The laws of Spain authorized torture: the laws of Spain were the laws of Trinidad; and these governor Picton was bound to maintain:—an argument which was thus illustrated. 'The laws of the English island of St. Vincent authorize a justice of the peace, to slit the nose, cut off at discretion any limb, or take away the life, of a person of colour who shall even raise his hand against a white person, whatever may have been the provocation. It would not be fair that a justice of the peace, who under the authority of this barbarous law, had maimed one of his Majesty's subjects, should be tried according to the principles of English jurisprudence. The act of the island would be his justification in a court of law, if not of conscience.' This reasoning was just: but unfortunately for governor Picton, the fact on which it rested, viz. that the laws of Trinidad allowed torture to be inflicted, was not proved. On the contrary, it appeared that that part of the Spanish law which authorized torture, had never been part of the law of this colony; and that, in point of fact, the oldest inhabitant of the island, had never known an instance of torture till its introduction by this British governor. He was of course found *guilty*.

OBITUARY.

On the 25th of February, at Edinburgh, in the prime of life, the Rev. David Black, one of the ministers of that city. He was a most amiable man, a most exemplary Christian, and a most useful and faithful labourer in his Lord's vineyard. He was taken ill on the fifteenth, but no danger was apprehended for some days: but on the 20th some alarming symptoms made their appearance, and on the fifth day from that time it pleased God to take him to himself in the midst of his days and usefulness, being in the 44th year of his age and the 21st of his ministry. His disorder, which appeared to be an inflammation in the brain, prevented him from leaving his dying testimony to the truth and excellence of that blessed religion which he understood and loved so well, and exemplified with such happy uniformity in his conduct and conversation, in his public ministrations as a pastor, and in every private relation of life. His death was deeply and generally lamented as a public loss, and will long be felt by his congregation and friends.

At Glasgow, on the 17th current, in the 68th year of his age, David Dale, Esq. of Rosebank, late one of the magistrates of this city. The character of this good man comprehended in it so many points of excellence, that only an imperfect outline of it can here be given. He had not enjoyed the advantage of a polished or liberal education; but this want was compensated by a large share of natural sagacity and sound sense, by an accurate and discriminating knowledge of human character, and by a modest and dignified simplicity of manner, which secured to him universal respect and attention. A zealous promoter of general industry and of the manufactures of his country, his schemes of business were extensive and liberal, conducted with singular prudence and perseverance, and, by the blessing of God, were crowned with such abundant success as served to advance his rank in society, and to furnish him with the means of that diffusive benevolence which rendered his life a public blessing, and shed a lustre on his character, that has been but too rarely exemplified. Impelled by the powerful influence of that truth which he firmly believed and zealously taught, constrained by the love, and animated by the example of his blessed Master, his ear was never shut to the cry of distress; his private charities were boundless; and every public institution which had for its object the alleviation or prevention of human misery, in this world or the world to come, received from him the most liberal support and encouragement. For while the leading object of his life was the diffusion of the light of truth in the earth, he gladly embraced every opportunity of becoming, like the patriarchs

of old "eyes to the blind, and feet to the lame," and of causing "the widow's heart to sing for joy." In private life, his conduct, actuated by the same principles, was equally exemplary—for he was a kind parent, a generous friend, a wise and faithful counsellor, "a lover of hospitality, a lover of good men, sober, just, holy, temperate." And now having thus occupied his talents he hath "entered into the joy of his Lord."—"Mark the perfect and behold the upright, for the end of that man is peace."

The remains of this eminent servant of God were interred on the 21st instant. The funeral was attended by the magistrates, by ministers of all denominations, and by between two and three hundred respectable inhabitants.—The concourse of spectators was immense. Several hundreds of poor received a small gratuity in money, after the interment. He honoured God while he lived: he was honoured by all descriptions in his life, and at his death: and though dead will long live in the affectionate remembrance of thousands.

At Dumfries, in Scotland, the Rev. Dr. Burnside, minister of St. Michael's.

Rev. Richard Bethel, rector of St. Peter's, Wallingford.

At Warringstown, co. Antrim, Ireland, in his 84th year, Major Holt Waring. He fought at the memorable battle of Dettingen, and his intrepidity in the execution of a very dangerous piece of service during the action attracted the notice, and gained him the applause, of his Sovereign.

At Stowe, in the parish of Arlingham, in his 83d year, the Rev. Henry Davies, M. A. upwards of fifty years rector of Chilton, Berks, and many years perpetual curate of Saul, co. Gloucester.

At Halton Holgate, co. Lincoln, Mrs. Barker, wife of Mr. Robert Barker; leaving him and five small children to mourn her loss. On the following morning, Mrs. Barker (his mother) was found dead in her bed, whither she went the preceding evening in her usual good health.

Mrs Catherine Dale. Travelling from London to the West of England, she alighted from a stage-coach at the Black Horse inn in Salisbury, complained of being indisposed, and expired in a few minutes.

Mr George Adney, ensign of the 60th Foot, undertook to drink a quart of rum, in consequence of bets being made by other officers; which he nearly accomplished, and retired to bed, where he was found dead the next morning.

At Autun, aged 63, M. de Fontanges, Archbishop of Autun, and formerly Archbishop of Toulon.

The infant son of Mr. Budd, of Martlett Court, co. Gloucester, a fine child, about three years old. He fell a victim to the negligence of the servant-maid, who had put him in the window of an upper room, through the casement of which he fell into the court below, and was so dreadfully bruised that he almost instantly expired.

Suddenly, in a fit of apoplexy, as is supposed, and in the meridian of life, leaving a wife and family, Mr. Hall, a glazier, of Arnsby, co. Leicester.

As the Newbury coach was turning into the White Hart inn-yard at Newbury, Master Ayres, son of Mr. Ayres, of Cornhill, one of the passengers, putting his head out of the window just at the time, received so violent a contusion, by striking against the gate-post, as to cause his instant death.

In the North of Ireland, the Rev. Richard Waddy, rector of Cumber.

Aged 113, John Tucker, fisherman, at Itching Ferry, Southampton: who followed his usual occupation till within a few weeks of his death.

Lately, at St. Petersburg, Count Alexander Woronzoff.

Mr. Oliver, one of the surveyors belonging to the East India Company, stepping over the tier of shipping at Deptford, fell between two ships, and was unfortunately drowned.

Feb. 1. At Stoke Newington, at the very advanced age of nearly 98, without a single sigh or groan, Mrs. Sarah Woollaston, for more than 40 years the relict of Israel Woollaston, Esq.

At Paddington, Mr. Sykes, a farmer, who resided near Stamford, Lincolnshire. Having spent the evening with a party at the house of a friend, he fell over a bannister, in his way down stairs, and fractured his skull.

At Clapham, Mrs. Garratt, wife of Francis Garratt, Esq.

At Warkworth, Mrs. Bates, relict of the Rev. Dr. Bates. She was reading the morning-service to a sister who was very ill, herself apparently in perfect health, when she dropped down and instantly expired.

In her 20th year, Miss Anne Milne, a daughter of the Rev. Dr. Colin Milne, of Deptford, Kent; and, on the 15th, another of his daughters, Miss Harriet-Maria Milne, aged 21; both of consumption.

At her lodgings in Clarges-street, Piccadilly, in her 89th year, Mrs. ELIZABETH CARTER, daughter of Nicholas Carter, D. D. rector of Woodchurch; a lady who has for a long time enjoyed a very distinguished pre-eminence in the literary world. She published all the Works of Epictetus which are now extant, translated from the original Greek, with an introduction and notes by the translator; and Poems on several occasions. Mrs. Carter was also the contributor of two papers to "The Rambler," which, we are told, had much of Dr. Johnson's esteem, viz. No. 44, which consists of an allegory where religion and superstition are delineated; and No. 100, which is a letter on modish pleasures, bearing the signature of Charissa.

March 20, at Guildford, in Surrey, ANN RUSSELL, the eldest daughter of the late Mr. John Russell. She was confined to her bed three months, when she displayed a patient and humble submission to the providence which afflicted her and at length summoned her to an eternal rest.

March 11, in Devonshire-street, London, Mrs. BOOTH, wife of Mr. Booth, and daughter of Mr. Healey, of Nottingham; after having borne a lingering illness with exemplary and Christian fortitude.

ANSWERS TO CORRESPONDENTS.

The Golden Pillar, the Essay on *Flattery*; A TRUE ENGLISHMAN; S. G.; C.; MEM.; H. A. M.; Νεανισκος; and THE FATHER OF A LARGE FAMILY; will appear.

S. B.; T. L. C.; G.; J. O.; A GENTILE; J. F. G.; UOA; and AN ENQUIRER; are are under consideration.

V. G. came too late to be of use this year.

We beg to assure γ. κ. that the insertion of the lines was the act of our judgment.

If IOTA will leave with us his real name and address, no improper use will be made of them, and his wants may perhaps be attended to.

A LOVER OF THE TRUTH must have read the article to which he alludes with extreme inattention, if he supposes that it has any tendency to lead those to expect the death, who have not lived the life, of the righteous.

We have no recollection whatever of the circumstances to which C. O. T. alludes. The only paper of his which we promised to insert, he will find in our Numbers for February and March, 1805. His not having received the Appendix for 1805, must be owing to his Bookseller's negligence. The plan which he proposes was objected to by the Booksellers generally. We thank C. O. T. for his steady friendship.

ERRATA.

Number for February, p. 134, col. 2. The three last paragraphs under the head of *Parliamentary Proceedings* ought to stand under that of *Domestic Intelligence*.

Present Number, p. 157, col. 2, l. 3, from bottom, after *is* insert *a Comma*.

P. 163, col. 1. l. 24 from bottom, after *opposition* insert *a comma*.

P. 181, col. 1. l. 16. for *alternation* read *alternative*.

Q. writes to say that he fears there may be some ambiguity in the concluding sentence of his paper inserted in this No. p. 143. His allusion is to the Anti-jacobin Reviewers, Mr. Daubeny, Dr. Kipling, &c. &c. and to *their* estimate of Christianity.

The following important Article of Literary Intelligence has been omitted, viz.

A publication is preparing for the Press in successive numbers and volumes, to be entitled "The Fathers of the English Church; or, a Selection from the Writings of the Reformers, and early Protestant Divines of the Church of England.

THE

CHRISTIAN OBSERVER.

No. 52. APRIL, 1806. [No. 52. Vol. V.

Religious Communications.

To the Editor of the Christian Observer.

THE inclosed account of the last sickness and death of Robert Cecil, first Earl of Salisbury, K. G. &c. &c. is contained in a letter addressed to James Mountague, Bishop of Bath and Wells, by Dr. Bowles, the Earl's chaplain; and afterwards Bishop of Rochester. A copy of the original manuscript was presented to the antiquary Peck, from whose *Desiderata Curiosa* the present communication is transcribed.

Lord S. was the son of the Lord Treasurer Burleigh.

I am, SIR, &c.

S. G.

REVEREND and my singular good Lord, you shall read in this diary a rude and artless discourse; this being my only preface, that, to my utmost knowledge and remembrance, here is nothing but simple truth and verity.

We went from Kensington the 28th of April, (1612) and lodged at my Lord Chandos his house in Ditton. Where, when I came to my Lord, he bade me welcome; and told me, I should go with him a long and troublesome journey*. I replied, that it was my duty so to do. And my Lord hereupon fell into a noble discourse, first of nature, then of resolution. "Of nature, that he thanked God that he had left his son that morning (whom he so loved that he would willingly die for him) without the yearning of his bowels, or any distempered passion or affection:—of resolution, that he had made his audit even with God; that he did neither fear death, nor affect relief, but left it to the blessed will of God; knowing full well, that by how much the sooner he should die, so much the sooner should he go to heaven: which, if he should not attain, he were of all men the most miserable. Further he was resolved (if God so pleased, it was all one to him) to be buried in Bath church: knowing that from any place there was a means of resurrection and a way to heaven."

On Friday, the 15th of May, he came out of his weakness, and had in the afternoon the clear use of his understanding. Among other things divinely remembered of him, he desired me to pray for him, "for that he stood in great need of it." I thereupon brake with my Lord, and told him such things, and in such manner, as God enabled me, which he apprehended in general: yet most especially he marked one thing which I alleged out of Austin, *Nonne melius est ut flagellet te, et parcat tibi: quam ut parcat tibi et damnat te?* "I have found," said he, "God's great mercy to me in this long and tedious sickness, who could have laid more upon me: but he hath disciplined me with a fatherly correction. I tell you Doctor Atkins, (his physician) you know I told you of my sickness." And so reported all the passages of the sickness of his body. "And," saith he, "you know how I conferred with Mr. Dean of Westminster† and yourself, concerning the state of my soul: how I truly confessed my sins, professed my faith, forgave all mine,

* To Bath.

† George Monteine, afterwards Bishop of Lincoln.

enemies, made my peace with God, received the message of mercy from you, and had the seal of the holy sacrament. Know ye now, that I am of the same faith: I am of the same religion. I doubt not but God will have mercy upon me for his son Jesus Christ his sake; although great and many have been my sins. For which sins of mine God hath laid this sickness upon me." Here I remembered my Lord, "that God had shewed him great mercy. First, in that God could have taken him away in the act of any sin, as he did King Herod." My Lord gave an instance of another, and apprehended, with great comfort, that God had spared him, and reserved him to repentance. Again, I told him, "though his sickness was tedious and troublesome, yet it did not torment him with anguish and pain, neither took away the power of his memory and understanding." "Of all other things," quoth he, "I find God's great goodness in this, that by a lingering disease, he hath weaned me from human thoughts and cares; and hath taught me to know, there is no happiness on earth; which maketh me most willing to die, to come to that blessed place where is no change nor misery. But yet one thing troubleth me, that I could not have come to this resolution, if God had not thus afflicted me." I told my Lord, "there were two parables in the scriptures of God's mercy. One of the prodigal; another of the lost sheep. The prodigal was afflicted, and came to himself. The sheep was lost, and wandered, and afflicted, yet came not back. But the shepherd went and sought it, and brought it home, and laid it upon his shoulders." "Oh!" said my Lord, "that sheep am I! that sheep am I!" often ingeminating this speech, "that sheep am I!" And being ravished with the apprehension of such mercy in God to him a lost sheep, I was something afraid, that he would have denied to have taken physic; because he professed, "he desired nothing but to die, and to be with Christ." Wherefore I alleged two examples to him, the one of St. Martin, that spake these words upon his death-bed: "*Domine, si populo tuo sum necessarius, non recuso laborem.*" And the second of St. Paul, who said "That for him to die, in respect of himself, were far better. But to abide in the flesh was more needful for the Philippians." "O but," said my Lord, "I am unlike St. Paul. What am I to St. Paul?"—Sir Michael Hicks took the speech and said, "that although *justus est sui accusator in principio*, yet his Lordship was not in that degree a sinner, but that he might sooner find mercy at God's hands than many others, if we consider their sins." My Lord hereupon did reply, "that he did confess himself a great sinner. That his only trust was in the saving mercies of Christ. And that his resolution was not to commit sin, if God spared him life. But that he was prepared to die, and knew that his sins, though red as scarlet, were made as white as snow in the blood of Jesus Christ."

At midnight he could not sleep, but lay still, praying to God, "for his mercy, and pardon of his sins." The sum of this prayer was reducible into four heads. First, he acknowledged God's mercy in not laying greater punishment upon him, (for greater he had deserved.) Secondly, in acknowledging his sin, which procured this judgment. Thirdly, in desiring God to give him patience in this great tribulation. Fourthly, that it would please God to deliver him out of this misery by life or death: and yet submitting him to the absolute will of God.

On Saturday, (May 16,) he called for his physicians and all of us about him, and desired me to pray. After prayer, he recommended himself to his honourable friends, whom he did not expect any more to see. He commended his servants, some to his Majesty; and some to his son. And this being done he leaned on his crutches, and lifted up his eyes to

heaven. His gesture was in the likeness of a rapt passion, his mouth smiling, his hands stretching out; and he uttered this saying, "O Lord Jesus, now, sweet Jesus! let me come unto thee! my audit is made, let me come now, O Jesus, in the strength of my understanding! in the act of my memory! for, if otherwise, what will the people say? But, O Lord, I care not; thy will be done. I am safe: I am safe—" and here the tears ran down from his eyes and stopped his speech; which was seconded by the tears of the standers by, that for a great while there was nothing but a mournful silence.

Monday, (May 17.) Sir John Harington came to see my Lord; to whom my Lord said, "Sir John, now doth one cripple come to see and visit another. This it is. Death is the centre to whom we all do move. Some diameter-wise; some circularly: but all men must fall down to the centre. I know not, Sir John, which of us two is nearest, but I think myself. And it is true, *moriendum est quia nati sumus:* we must therefore die, because we were born. Yet God, by his visitation, hath sweetened death unto me, because he hath given me the lights of his grace. And I know, that though my sins were of a crimson or scarlet hue, yet they shall be all bathed in the blood of the Lamb, and shall be made whiter than snow. I do not despair of life; and I do not fear death: God's will be done, I am prepared for it."

The 20th of May, there preached at the church one Master Russell, who finished his discourse on a text of scripture which he formerly had begun, which was, *my strength is made perfect in weakness.* He made an excellent sermon. Wherewithal my Lord being made acquainted, he joyfully heard a repetition of most points of the sermon; and commanded me to bring him to him in the afternoon. Accordingly I brought him to my Lord, to whom my Lord spake as followeth. "I sent for you, Master Russell, to give you thanks for your good and excellent pains in the morning. The practice and power of religion being the only happiness of man, without which we are most miserable, you see here how God hath humbled me, and laid his rod upon me. But I trust in his mercy, because that I know I am one of those for whom the blood of Christ was shed upon the cross. I know likewise, that God's power is made perfect in weakness: and that his infinite power is able to restore me, from corruption to health. But I do not expect it, but desire rather to be unburdened of all mundane cares, and to enjoy rest in the bosom of Abraham. And if I die here, I shall willingly resign my soul to God and contentedly; to be buried in Bath Church; which I am glad to see so well beautified within and without: —without, by reparations material; and within, with provision of such men as you are, to administer food spiritual. And this I would have, you know, if God do call me, that I do embrace with all my heart and soul, the religion publicly professed in this land; and do hope to be saved by the alone merits of Jesus Christ. Now let me, I pray you, know the manner of your lecture." And here my Lord heard all the particulars.

May 22. My Lord was in great fits, and asked many impertinent questions, the strength of his disease prevailing upon him. But yet two things are remarkable. First, all the impertinent things my Lord spoke of, were, as a man in a dream, without any passion, impatience, or fear. Secondly, they were of such things as took most impression in his mind. For most of that talk was of his physic; or repeating of sentences and prayers out of the book of Common Prayer, especially this one sentence, "and take not thy holy spirit from us." Which he did, because in divers conferences and prayers before, I had told him, "that God would not take away his holy spirit, though he should take

away the spirit of life." One thing more there fell out, when my Lord Hay was by. I told my Lord "that God had given to us a power, as his instruments and ministers, to preach remission of sins unto him." And therefore, according to the profession of that faith and repentance which I saw in my Lord, I told him, "that God did certify him by me, that he was in the estate of salvation." "Then," quoth my Lord, "you have a power?" I answered, "Yes." He said, "From whence?" I said, "From the church, by imposition of hands." He asked, "From whence the church had it?" I said, "From Christ." "O," said he, "that is my comfort: then I am happy." This was spoken in broken and disjointed sentences, according to the weakness of his body.—On Saturday we went to Marlborough.

On Sunday (May 24,) the Lords commanded me to preach at the church. After sermon, we came into his chamber, where we found him very weak, and no posture could give him ease. We went to prayer; and though my Lord's weakness was very much, yet, with a devout gesture, standing upon his crutches, he with affection repeated the material parts and passages of the prayer. And all the rest of the time, till we went to dinner, all his speech was nothing but of Jesus Christ, with such short ejaculations as the weakness of his body did give him leave. After dinner, Doctor Poe did rise, and I came unto him. My Lord's head lay upon two pillows upon Master Townsend's lap. Ralph Jackson was mending the swing which supported him. "So," saith he, "lift me up but this once." Then he called to Doctor Poe for his hand. Which having, he griped it somewhat hard, when his eyes began to settle; and he cried "O Lord—" and so sinked down, without groan, or sigh, or struggling. At the same instant, I joined in prayer with him, "that God would receive his soul and spirit;" which short words being suddenly spoken by me, he was clean gone, and no breath nor motion in him.

This was the manner of my Lord's journey to Bath, and from thence to Marlborough, where he died the 24th of May, being the Sabbath day. And I doubt not but it was the passage of one sabbath to another—unto his eternal rest and quietness. Which if he should not have, *quid est volaticum mundi gaudium?* saith Tertullian. What is the winged pleasure of this life in regard of eternal misery? But if he enjoy, *quis separabit?* Who shall separate us from the love of Christ, who hath prepared for us eternal life?

SKETCHES OF THE REFORMATION.

NO. XI.

PRIVATE SENTIMENTS OF THE REFORMERS.

DURING the bloody persecution which took place in the reign o Queen Mary, the Commissioner appointed for the examination an punishment of *heretics*, expressed a intention of engaging Hooper, Far rar, Bradford, and the others wh on account of religion, were im prisoned with them, in a publi disputation with some popish di vines. These reformers, on receiv ing this intelligence, were induce to draw up and publish a protesta tion in which they declared, tha they would consent to dispute onl in one way; viz. in writing; statin at the same time, fully and satisfac torily, the reasons which had le them to adopt this resolution.' An fearing lest they should be deprive of any other opportunity of bearin their open testimony to those truth for the sake of which they wer ready to endure the utmost extremi ty of suffering, they exhibited, i the same protestation, a confessio of their faith; in which faith the all expressed their unalterable deter mination to live and die. Fox has pre served a copy of this valuable docu ment; an extract or two from whic

will serve to throw light on the private sentiments of our reformers, on some important points.

THE CHURCH.

"We confess and believe that the Catholic Church, which is the spouse of Christ, as a most obedient and loving wife doth embrace and follow the doctrine of the Scriptures, in all matters of religion; and therefore is she to be heard accordingly: so that those who will not hear *this* Church, *thus following and obeying the word of her husband*, we account as heretics and schismatics, according to this saying, 'If he will not hear the Church, let him be unto thee as a heathen'."

JUSTIFICATION.

"We believe and confess concerning justification, that as it cometh *only from God's mercy through Christ*, so it is perceived and had of none, who be of years of discretion, otherwise than *by faith only*: which faith is not an opinion, but a certain persuasion wrought by the Holy Ghost in the mind and heart of man, by which, as the mind is illumined, so the heart is suppled to submit itself to the will of God unfeignedly, and so sheweth forth an inherent righteousness, which is to be discerned, [distinguished] in the article of justification, from the righteousness which God endueth us withal in justifying us, although inseparably they go together. And this we do not for curiosity or contention sake, but for conscience sake, that it might be quiet: which it can never be, if we confound, without distinction, forgiveness of sin and Christ's justice [righteousness] imputed to us, with regeneration and inherent righteousness. By this we disallow the papistical doctrines of freewill, of works of supererogation, of merit, of the necessity of auricular confession, and satisfaction to Godward."

The protestation from which these extracts have been taken was signed on the 8th May, 1554, by the following persons, of each of whom I have, for the satisfaction of your readers, added a short account.

1. *Robert Menaven.* (Dr. Robert Farrar, Bishop of St. David's.) This excellent and learned prelate had been remarkably zealous, during the reign of Edward VI. in promoting the reformation. Soon after the accession of Queen Mary, a number of frivolous articles were exhibited against him; on which he was seized and imprisoned, and after many vexatious examinations was degraded, and condemned to be burnt. This sentence, which he endured with admirable constancy, was executed upon him in the town of Caermarthen, on the 30th May, 1555.

2. *Rowland Taylor.* The Rev. Dr. Rowland Taylor was vicar of Hadley in Suffolk, and a man of eminent piety and learning. He was highly esteemed by Cranmer, through whose recommendation he obtained the living of Hadley. Soon after the accession of Queen Mary, he was apprehended and thrown into prison, where he remained till the month of February, 1555, when he was conveyed to Oldham Common, in the vicinity of Hadley, and there burnt. During the whole of his imprisonment he manifested a fearlessness of death, and a cheerfulness, which did not forsake him even in that trying hour when he was called to seal the truth with his blood.

3. *John Philpot*, of Tenterden. He was burnt at Wye, in January, 1557.

4. *John Bradford.* He was chaplain first to Bishop Ridley and afterwards to king Edward VI. during whose reign he distinguished himself by his zeal as a preacher, in reproving sin, opposing heresy and error, inviting sinners to Christ their redeemer, and earnestly exhorting them to a holy life. In August, 1553, the first year of Mary's reign, he was seized and thrown into prison, where he continued till the month of July, 1555, when he suffered by fire in Smithfield. At the time of his martyrdom, he appeared to have forgotten his own private

griefs, and to have thought only of those of the nation. Some of his last words were, "O England, England, repent of thy sins; beware of idolatry, beware of Antichrist." "Be of good comfort," said he to the youth who suffered with him, "we shall have a merry supper with the Lord this night." He continued to the end of life the intimate friend and confidential correspondent of Ridley*.

*As it has been too much the practice of late with some periodical writers to degrade Bradford in the eyes of their readers, resembling in this, as in some other points, his papistical persecutors, I shall take the liberty of adding in a note some testimonies to his eminent worth, which Ridley, whom the same persons, somewhat perversely, profess to hold in great admiration, has left behind him. In one of his letters to Bradford, Ridley thus writes: "Dear Brother, the time is now come when it pleaseth God for Christ our saviour's sake to bid you come: happy are you that ever you were born thus to be awake at the Lord's calling. 'Well done thou good and faithful servant, because thou hast been faithful in few things, he shall place thee over many things, and thou shalt enter into the joy of thy Lord.' If it be not the place that doth sanctify the man, but the holy man doth by Christ sanctify the place, then, Brother Bradford, happy and holy shall be that place wherein thou shalt suffer, and which shall with thy ashes in Christ's cause be sprinkled over withal. All thy country may rejoice of thee, that ever it brought forth such a one, which would render his life again in HIS cause of whom he received it." "Blessed be the Holy Trinity for your threefold confession. I have read all three with great comfort and joy and thanksgiving unto God for his manifold gifts of grace, wherewith it is manifest that God did assist you mightily." The same Bishop, on the occasion of a vacancy in St. Paul's Cathedral about the close of King Edward's reign, wrote to Sir John Gates and Sir William Cecil requesting that the office might be given to Bradford, "whom in my conscience," said he, "I judge more worthy to be a Bishop, than many of us who are Bishops already to be Parish Priests." And he urges the appointment on this ground, that he himself was in daily need of learned men's counsel and conference. Ridley's Life of Ridley, p. 386.

5. *John Wigorn. and Gloc.* (John Hooper, Bishop of Worcester and Gloucester.) In the reign of Henry VIII. he had been obliged to quit the kingdom on account of his religious opinions. But on the death of that monarch he came to London, where, for some time, it was his practice to preach once or twice every day to immense crowds that flocked to hear him. At length he was called to preach before King Edward, by whom he was made Bishop of Gloucester, and afterwards of Worcester. On the accession of Mary, he was one of the first who was apprehended on the score of religion; and after a tedious imprisonment, he was conveyed to Gloucester, where he suffered martyrdom in February, 1555. The torments he was called to endure were peculiarly severe. Owing to the weather, it was three quarters of an hour after the fire was kindled around him, before it reached his vitals: and during the whole of that time he betrayed no symptom of impatience; but with a surprising fortitude bore the extremity of corporal pain, until his soul, relieved from its prison, took its flight to God.

6. *Edward Crome.* Of this divine, Ridley thus speaks in a letter to Hooper, "I pray you, Brother, salute in my name that reverend Father your fellow prisoner Dr. Crome, by whom, since the first day that I heard of his most godly and fatherly constancy in confessing the truth of the Gospel, I have conceived great consolation and joy in the Lord. For the integrity and uprightness, the gravity and innocency of that man, almost all England I think hath known long ago. Blessed be God therefore, who in such overflowing of ungodliness, and such decay of piety, hath given to us in this Father's reverend old age, such a witness for the truth of his Gospel. Truly wretched is he, whom the piety and constant confession of so worthy, so grave, and innocent a man, will not move to acknowledge and confess the truth of God."

7. *John Rogers.* The Rev. John Rogers was vicar of St. Sepulchre's, and reader of St. Paul's, in London. While Chaplain to the English factory at Antwerp, he had assisted Tindal in translating the New Testament. On the death of Henry VIII. he came to England, and afterwards received from Bishop Ridley the above appointments. Continuing faithfully to preach the Gospel after the accession of Mary, at the instigation of Bonner he was sent to Newgate, and placed among the common felons, where he remained till the 4th of February, 1555; on which day he was taken to Smithfield and burnt. He was offered a pardon by the way and at the stake, if he would recant: but he refused. His wife, accompanied by his eleven children, one at the breast, met him as he went; but even this sight did not shake his constancy: he cheerfully bade them farewell, and embraced death for the sake of Christ.

8. *Laurence Saunders.* This faithful minister of Jesus Christ enjoyed the living of All-Hallows, Bread-street, at the beginning of Mary's reign: but he soon became the object of persecution; and after an imprisonment of 15 months, he was brought to the stake, where he witnessed a good confession, on the 8th February, 1555.

9. *Edmund Laurence.* This I take to be the same, who by Fox is called the Rev. John Laurence: for he also was confined in Newgate at the same time with Bradford, and the other persons already mentioned. Of this however, I speak doubtingly. On the 29th of March, 1555, the Rev. J. Lawrence was burnt at Colchester.

10. *Miles Coverdale.* He had assisted Tindal in effecting the first version of the Scriptures into English, published in 1537, and republished with notes in 1540. In 1551, he succeeded to the see of Exeter. On the change of religion in Mary's reign, he was ejected from his bishopric and thrown into prison, from which he was released at the earnest request of the King of Denmark, and permitted to go into banishment. He returned to England on the accession of Elizabeth, but refused to be restored to his see.

I have been thus particular in my account of the individuals who signed this protestation, that the sentiments there expressed may want no part of the weight which justly belongs to them; and that, as the writings of several of these men may hereafter be referred to, your readers may have some previous knowledge of their character. In the mean time I beg to revert to the extracts from the protestation which are inserted above.

From the first extract we learn that these holy martyrs regarded heresy and *schism*, as consisting in *refusing to hear the church, while it follows and obeys the word of Christ*. But the point to which I wish particularly to call the attention of your readers is the view of justification which is exhibited in the second. Here all is plain, and express, and unambiguous. *Justification* cometh ONLY *from God's mercy through Christ;* and it is had of none, who be of years of discretion, otherwise than by FAITH ONLY. Again: this justifying faith is *wrought in the heart by the Holy Ghost*; and its effects are to *enlighten the mind*, to render it *unfeignedly submissive to the will of God*, and to produce in it *inherent righteousness*, or sanctification. Observe also how very carefully these holy men distinguish between justification and sanctification, which yet "inseparably go together." By the former we obtain forgiveness of sin and are accounted righteous before God, through the righteousness of Christ "imputed to us," and received by *faith only*. By the latter we are regenerate, made new creatures, inherently righteous or holy, the mind being enlightened with divine knowledge, and the will being wholly subjected to that of God.

Let the statement of these noble

confessors be compared with the confused and unintelligible hypotheses which have been framed on this fundamental doctrine of Christianity by some of our modern divines:—take for example Mr. Daubeny's chapter on Justification in his *Vindiciæ*, or Mr. Pearson's letter on the same subject, or such writings as those of Dr. Waterland:—and their contrariety will soon appear.

But it is not for the purpose merely of deciding a controverted question in speculative theology, however important, that I have produced the above quotation. I am far more anxious that your readers should apply the weighty testimony which is there adduced, to their own consciences; than that they should employ it in adjusting the comparative claims of others to the title of *orthodox*. Let them remember that the doctrine there stated and defended is a practical doctrine: and that it will be of no avail to have contended, however strenuously, for its truth and importance, if they have not themselves experienced its power and efficacy. The inquiry then which I would principally urge them to make is this: "Am *I* looking for salvation only from God's mercy through Christ; and do *I* possess that faith, the work of God's holy spirit, which, issuing in true holiness,—in submission to the divine will, and in active obedience,—is the only satisfactory evidence of my acceptance with God?" And the comparison which I would principally urge them to institute, is that of their hearts and lives with the holy law of God, with the character of Jesus Christ, and with the bright transcript of that character, which shone forth in those holy men who "resisted unto blood, striving against sin."

Q.

To the Editor of the Christian Observer.

SIR,

If you think the inclosed letters upon subjects connected with the character and duties of a clergyman, likely to be useful to those who have lately entered into the ministry, they are much at your service.

I am, SIR,
Your constant reader,
M. A.

LETTERS TO A YOUNG CLERGYMAN.

LETTER I.

MY DEAR FRIEND,

It gave me sincere pleasure to hear, that you have entered upon the duties of your office, and have obtained, at so early an age, a living of your own, in which you have a prospect of being fixed for life, in a station where you will have full scope for professional exertion. I shall most readily comply with the wishes you so earnestly express of giving you my advice on any points in which it may be wanted. Had your excellent father been living, my counsel would have been unnecessary: or had it pleased God to spare him till you were of sufficient age to observe his conduct, you would have had only to recollect and copy his example. I am conscious that my advice can but ill supply the place of his instructions.

And now, my dear Sir, before I answer any of the questions which you have proposed to me, permit me to put one inquiry to yourself,—what is the grand object you propose to yourself in becoming a Minister? Why have you entered into orders, and what do you aim at effecting? All your exertions and usefulness as a clergyman will depend entirely upon the answer which conscience may give to these enquiries. Your neighbour Mr. S— makes no scruple to profess that *his* design in taking orders was to qualify himself to receive the income of some family preferment, by which, when added to his own fortune, he might be enabled to live in a stile of great comfort. This object he has attained: his house is commodious and in excellent repair; his garden is well stocked; his wines of the best flavour; his table plentifully furnished; and he is surround-

ed by a number of cheerful friends, with whom he lives on a footing of the most pleasant intercourse. At the same time S— has no conception that he neglects his duty; he resides generally at his parsonage, preaches regularly, takes the pains of writing out the best sermons he can find, and administers the sacrament to any sick persons who desire it. He endeavours to do his duty, as he calls it, decently; and he is thought by most to perform it very respectably. It is true, he does not "*travail in birth*" with souls "*until Christ be formed* in them," nor is he "instant in season and out of season" in his ministerial labours. It is no part of his plan to take extraordinary pains, nor does he see any necessity for it.

Our acquaintance Mr. F— proposes to himself something more than this. He wishes to bring his parish into good order; and he has in some measure succeeded. He has laboured assiduously to persuade all his flock to come to church, and the attendance is certainly very full. The congregation behaves also with remarkable propriety. Every person brings his prayer book, and makes the responses with a regularity which indicates more than ordinary attention. F— has taken much pains to improve the singing, which, for a country parish is excellent. The children are regularly baptized, and taught to repeat the catechism; and he insists on their attending the confirmation. I may add, that since he succeeded to the living the number of communicants is more than doubled. The parish is in general orderly, the public houses well regulated, and there are few instances of very scandalous wickedness. I must, moreover, do him the justice to remark, that it has not been without much attention and constant endeavours on his part, that his flock has been brought into the state I have described. This unquestionably, as far as it goes, is well, and highly to be commended: and I only lament that the views of our friend have been so limited, and that he did not even intend to do more than he has effected.

Take care then, my dear Sir, that you form just and comprehensive views of your pastoral obligations, and that the objects you propose to yourself be not only right in themselves, but that they be of that noble and elevated kind which Christianity recommends to your pursuit. For this purpose collect from the New Testament what is required of the ministers of Christ. You will there find that the Son of God came down from heaven with the express view of gathering to himself, out of the corrupt world, a society of persons who should be holy and separate from sinners, who should be delivered from the pollutions that are in the world through lust, and become partakers of the divine nature; and when our blessed Lord had finished his course upon earth, he committed to his disciples the same service. They were, in Christ's stead, to beseech sinners to be reconciled to God; to make known the means of reconciliation; and to give themselves wholly up to the work of the ministry, and to the edification of the church.

In this view of the subject two things particularly deserve our attention: viz. the condition of mankind by nature, and that of those who are turned from darkness to light, and translated into the kingdom of Christ. Now though I have no particular knowledge of the state of your parish, I can easily conjecture what it is, from knowing the general state of mankind. The greatest part of your parishioners are doubtless acting only upon worldly motives, without any deep sense of religion, or any just views of the benefits of the redemption of Christ Jesus. In a word they are not faithful disciples of Christ and obedient subjects of his kingdom; but alienated from God, resting in the form of Godliness (if indeed they rest in any thing or maintain even the form of religion,) without the power of it, and therefore subject

to everlasting condemnation. Now as Christ gave a general commission to his first apostles to go through all the world, and preach the Gospel to every creature, so he has entrusted *you* with the particular charge of the souls of your parish. These you are to endeavour by all the means in your power, to convince of their sinful state, to awaken, alarm, and effectually to convert. You are to give yourself up to this work as you will answer it to Jesus Christ at the day of judgment; to make it your chief object in life to bring back these wandering sinners to their heavenly father. And if any of them give heed to your instructions, and appear sensible of their fallen state, and desirous to be renewed in the spirit of their minds, over these you are to watch with particular solicitude, guarding them against every evil way, building them up in the religion of Christ, exhorting them to maintain a constant and lively communion with God by faith and prayer, teaching them their entire dependance on the grace of Christ, and urging them to live no longer to themselves but to him who loved them and gave himself for them.

It is very evident, that while you entertain these views, and are properly influenced by them, your exertions will be unwearied. You will soon see that you have a task to execute, sufficient to engross your whole time. You will clearly perceive that the public ministrations of the Sunday form but a very small part of a clergyman's duty.

It is the misfortune of your neighbour S— that he entertains no such views, either of the present state of his flock, or of that to which it ought to be his endeavour to bring them— He thinks his parishioners in general to be already as good as others, and as good, considering the frailty of human nature, as they can be expected to be. He acknowledges that they are very ignorant, but so are the chief part of mankind, and their ignorance he conceives renders them the less guilty. He allows that they neglect many duties, and that they do many things which they ought not to do:—but who is innocent? who has not many transgressions to answer for? God will undoubtedly make a charitable allowance for our weakness and frailty, and be merciful to our sins. And he trusts that all or almost all his flock will at length, through the mercy of God, arrive safely in heaven, since none, at least very few, of them have been guilty of public outrage, or materially injured their neighbour. As for canting hypocrites and bigotted enthusiasts, he considers them as much worse than others who make no pretences to piety, both as being secretly no better than the rest of mankind, and as being manifestly guilty of uncharitableness and puffed up with spiritual pride.

Upon S—'s principle how can he take any more pains than he *does*, or *why* should he? His flock are, if not entirely what they ought to be, yet what, considering the state of the world, they always will be. He entertains no hope, and indeed but little desire, of their becoming much better; and especially he expects no material change to be wrought through his ministry. His inadequate conceptions of the corruption of human nature, and his low standard of Christian holiness, therefore, absolutely preclude *him* from doing, nay even from attempting to do, much good to his people.

The views of F— concerning the state of his parishioners are not materially different. Having brought them to attend church with tolerable regularity, and to be decent in their outward conduct, he too thinks that little more is necessary for them or will be required from them. They are, in general, he is disposed to think, good Christians. Doubtless they might be better, and he hopes they will grow wiser and better continually, but he does not expect much *visible* improvement; and as they *are*, he trusts the mercy of God

through the merits of Christ will cover their imperfections, and graciously receive them to heaven when they die. Of a few indeed in his parish he stands in doubt—Some never attend public worship; two or three are noted poachers, and supposed to be smugglers; one man he suspects to be a jacobin; and there are a few methodists who are too, proud to be taught by him. Against all these, however, he has borne his testimony in the pulpit, and is therefore guiltless of their doom.

I believe that Mr. F— is in a certain degree desirous to perform his duty faithfully,—and possessing as he does an amiable disposition, and credit for conduct generally correct, it is greatly to be regretted that his views are not of a more exalted kind. The defect lies in his low estimate of the Christian character. He confounds Christianity with external decorum and the more sober practices of the world. He considers man as needing a little improvement rather than an entire renewal. He is not sensible that the nature of man is radically corrupt, and that his natural virtues are as defective as his vices are odious. He does not see that the object of a natural man is purely selfish, while a Christian lives to God; that the one seeks his own ease, the other the divine glory; that the principle from which the one acts is corrupt, that which influences the other holy; that vary or gild the vices of the worldly man, or so reform him as to render him respectable in the eyes of mankind, still he will be of the world, worldly, and there will be an essential difference of character between him and a Christian; that a genuine believer in Christ necessarily makes the care of his soul his principal object; that he hungers and thirsts after righteousness, striving earnestly to be renewed in the spirit of his mind; and struggling with an internal principle of evil, maintains a warfare with himself, labours to crucify the flesh with its corrupt affections, renounces the world according to his baptismal engagement, and in a word, being in Christ, is A NEW CREATURE.

A Christian, my friend, is one who practically understands the doctrines involved in such passages of Scripture as these; "I beseech you, Brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 1. "Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, pefecting holiness in the fear of God." 2 Cor. vii. 1. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. ii. 20. "If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God.—Set your affections on things above not on things on the earth. For ye are dead and your life is hid with Christ in God." Col. iii. 1. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." 1 Cor. vi. 19. "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 13. "They that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit. But ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his."

Rom. viii. 5. "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. And they that are Christ's have crucified the flesh with the affections and lusts." Gal. v. 22. "Because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba, Father." Gal. iv. 6.

From the tenor of these passages you will judge what manner of persons the disciples of Christ ought to be. And now, my dear friend, it must be the grand object to which you devote your whole time and talents, to bring your flock to experience the power, and to live under the influence of the principles so strikingly expressed in these scriptures; that they may be "a chosen generation, a royal priesthood, a peculiar people, that they may shew forth the praises of him who hath called them out of darkness into his marvellous light," and that they may be presented at the last day as pure members of the glorious church of Christ, "not having spot or wrinkle, or any such thing," and that you may rejoice in that day that you "have not run in vain, neither laboured in vain."

For *this* purpose you are appointed a minister of Jesus Christ. You receive a salary as his servant, that unembarrassed by secular affairs, you may attend to this very thing continually. And bear it ever in mind, I entreat you, that this is to be the business of your life; that nothing must be suffered to interfere with it; that your time is to be employed in the service of your flock, your talents devoted to their welfare; and in a word, that the desire nearest your heart, which you must be daily watching, praying, and labouring to accomplish, should be to save yourself and them that hear you. That God may enable you to do this effectually, is the earnest prayer of your affectionate friend.

S. E.

To the Editor of the Christian Observer.

AMONGST the methods which have been devised by those who are friends to the ecclesiastical establishment in this kingdom, for increasing the congregations in our churches, there is one which has not received all the attention that it deserves; though it is the most ancient and obvious of all the methods proposed. I mean, that of interesting the laity in the erection of churches and chapels.

Those who prefer the dissenting mode of worship, usually find little difficulty in procuring a convenient place of meeting, wherever a congregation can be obtained; while the friends of the establishment are surrounded with difficulties in their attempts to increase the number of churches, how deficient soever the existing number may be to accommodate the people.

In order to procure a dissenting place of worship, nothing more is necessary than the union of a few opulent persons, who are of ability to purchase a small plot of ground, and erect a convenient building. Even the numerous, though small, contributions of the poorer class are often sufficient for this purpose.

If the laity are desirous of retaining in their own hands the presentation to the church which they are proposing to erect, an act of Parliament becomes necessary, which cannot be obtained without a considerable expense, besides the consent of the diocesan, the patron, and incumbent of the parish church.

Why the consent of any of these parties should be required to the erection of a new church, provided no injury is thereby done to any of them, I have yet to learn.

The plan, which it is the design of this paper to propose, is as follows: That an act of Parliament should be passed for the purpose of enabling any individual, or body of men, who shall severally or conjointly build and endow a new church, to hold the perpetual presentation thereof, after it has been

consecrated by the Bishop. That in such churches the minister shall be restrained to the service of the common prayers, together with sermons, and the administration of the Lord's supper; or if any advantage should accrue to the public from the permission of funerals, the accustomed fees should be paid to the ancient church or chapel as if no such new church existed.

To such a plan as this, I can conceive no reasonable objection. Such new church would be under the jurisdiction of the Bishop in the same manner as any other church. The patronage of the parish church would not be injured, because nothing would be taken from the patron. The incumbent of the parish church, or perpetual curacy, would suffer no diminution of his temporalities, since these would remain the same as before.

No clergyman could be minister of the new church, without having been twice submitted to the examination of the Bishop, and having twice received his approbation; as the minister must have taken priest's orders.

This method of promoting the interests of the establishment can afford no injury, nor give any offence, to other societies of Christians. It leaves to them the full enjoyment of all the privileges which they have by law, and therefore obviates all just cause of complaint.

The antiquity of the method which I have proposed, will appear from the following short history of the Christian church, which I have extracted from a work intitled *Pluralities indefensible.*

"Austin, attended with several inferior clergy, came into England, to preach the Gospel, in the time of the Saxon Heptarchy." p. 9.

"Elthelbert, King of Kent, gave to him ample possessions for the maintenance of himself and his clergy. A church was built for him at Canterbury, in which he might fix his chair; and houses appointed wherein himself and clergy might dwell in common." p. 10.

"In this manner cathedral churches were founded and endowed by other Saxon Kings, for the general good of the several dioceses, that is, of their several kingdoms. For in the first foundation of Bishopricks among the Saxons, the dioceses had the same limits with the kingdoms, and so they continue at this day, as many of them as have not yet been subdivided.

"The endowment of the church, in the first ages of it, was *general.* Whatever was given by the pious converts within each Bishop's diocese, was the endowment, not of any particular *part* of the diocese, but of the whole diocese. Lands were given in free and irrevocable tenure. Tithes, paid at first as due of divine right, were afterwards confirmed by legislative authority. Oblations were made by the faithful at the times of divine service; and being collected by the itinerant priests, became a part of the common treasure of the diocese." p. 12.

"The whole ecclesiastical revenue was vested in the Bishop of the diocese. He therewith maintained himself and his emissaries; repaired the edifices of the church; relieved the poor; and entertained the stranger." p. 14.

"The increase of converts occasioned the erection of other churches, as well in the city as in places more remote from the cathedral." ib. "Itinerant preachers or priests were sent by the Bishop from the cathedral church to celebrate and preach in the rural churches." p. 15.

"This was the constant received discipline of the English church about the year 664.

"As the Saxon Kings first founded and endowed cathedrals for the general good of their respective kingdoms; so great men first founded and endowed parochial churches for the particular good of themselves, their families and tenants." p. 22, 23. "Oratories and chapels were

for this end erected by them; which being consecrated by the Bishop, were by the founders or patrons indowed with particular maintenance for the incumbent, who should there reside, and execute the holy function within the limits appointed by the patron." p. 23.

"To this endowment by the founder of a parochial church, was added another endowment by the Bishop, of the glebe, tithes, and oblations belonging to the district in which the church was erected.

"This additional endowment was found necessary to excite the laity to erect churches, and make extraordinary contributions for the maintenance of settled ministers, for the Bishops, finding the devotion of the lay-founders restrained, at last condescended, that the whole revenue of the endowment, with all other ecclesiastical profits, which should come to the hands of the priest officiating at such a church, should be taken from the *common treasure* of the diocese, and be perpetually annexed to the church of that clerk who received it. This the Bishops willingly did, as soon as by the erection of many parish churches, the necessity of maintaining so many itinerant priests ceased." p. 42.

These extracts shew us the origin of parish churches, and of lay-patronage. Churches of an inferior order were afterwards erected upon the same plan. And if this method had been closely pursued, the number of dissenting places of worship would not have been so numerous as they now are.

Soon after the first fruits and tenths had been set apart for the augmentation of small benefices, the legislature of this kingdom evidently entertained a favourable idea of the measure which I have recommended. For in the first year of George I. a statute was made, entitled, *An act for making more effectual her late Majesty's gracious intentions for augmenting the maintenance of the poor clergy*, 1 Geo. chap. 10, in which, after premising that "inasmuch as the right of presentation or nomination to small livings is of inconsiderable value, and yet it may be a great inducement to such benefactions, if the benefactors may have some right of presentation to the cure which himself contributes to augment," it is enacted, that the King or any bodies politic or corporate shall have power to alienate their right of presentation in favour of any benefactor who shall augment the living. Sect. 8. Now if the legislature thought right to hold out the prospect of the advowson, for the purpose of encouraging the *augmentation* of small livings, surely he who both builds and endows a church ought not to have less than the perpetual presentation as the recompence of his bounty.

Here an inquiry may arise respecting the value of the endowment proposed to be annexed to a new church. To this inquiry the legislature have already given an answer. For as they have judged that £.75 per annum is a sufficient stipend for any curate, they have in effect determined, that an endowment of this value would be sufficient from the founder of any new church.

As the Bishops of the English Church had recourse to this plan in the original formation of parish churches; and as it has received the sanction of the legislature, when providing for the augmentation of small livings; it certainly deserves the consideration of our ecclesiastical superiors, and of the legislature in general.

The support of our ecclesiastical establishment, by peaceable measures, and such as can give no just cause of offence to any religious sect in the kingdom, has no weak tendency to preserve the tranquillity of the state.

I have tried to find objections to the plan here proposed; but have hitherto discovered none which a

reasonable person could support. Permit me to add, that a careful attention to the state of religion in this kingdom, during the course of half a century, has convinced me, that the adoption of this plan would have proved highly favourable to the interests of true religion, as well as to those of our ecclesiastical establishment.

I am, SIR,
Yours, &c.
W. H.

To the Editor of the Christian Observer.

I HAD frequently heard of a vindication of Luther by Bishop Atterbury, as possessing considerable merit, and fully accomplishing its object. As I was not well acquainted with this prelate's writings I long acquiesced in the idea, that the above mentioned piece was only to be found in a separate pamphlet, and was likewise difficult of access. Recollecting, however, that a collection had been printed some years ago of the Miscellaneous Works of Atterbury, I resolved to examine them, and my search proved successful. I found the piece in the fourth volume, pp. 15—98. It is entitled "An Answer to some considerations on the Spirit of Martin Luther, and the Original of the Reformation at Oxford, 1687." I mention the discovery of this little work, because I am apt to think that the information will be gratifying to others, who have expressed some curiosity about it, and seemed to be ignorant that a reference to it was so easy. From the Memoirs of the Life of Atterbury in vol. v. it appears, that the author of the considerations, the work which the Bishop undertakes to answer, and which contained a violent attack upon the character and conduct of Luther, was Obadiah Walker, Master of University College, who assumed the name of the papist, Woodhead. It will detract somewhat from the reader's expectations respecting the work of Atterbury, to be told, as this account of his life tells him, that it was composed at the age of twenty-five. If, however, it does not contain all that might be wished for, it certainly justifies its title of an answer to the calumnies which it was intended to repel.

The attacks upon the character of Luther and the Reformers which have been revived of late years, have had the beneficial effect of exciting a curiosity upon the subject; and the gratification of that curiosity has never failed, with ingenuous and competent enquirers, to issue in the vindication of the persons assaulted. It is but lately that you have exposed some of the illiberal and superficial observations of Mr. Roscoe upon this subject.

The epithet *straminea* which Luther applied to the epistle of St. James in comparison of those of St. Paul, and which Mr. Roscoe has displayed with such ostentation and triumph, was, we are informed by Atterbury, omitted in every edition of his Bible after the year 1526.

It is hardly necessary to say, how the Bishop defends the Reformer against the charge of being under the dominion of a contentious spirit; as the history of that great man, his real conduct, and his provocations, are too well known at present to require any defence of his character against so unjust and injurious an imputation.

There is one passage, however, in the work, which, on account of the importance and other circumstances of the subject to which it refers, deserves to be transcribed. Your zeal, Sir, as a member and defender of the Church of England, in favour of the scriptural and Anglican doctrine of justification by faith alone, is, in these times particularly, entitled to much commendation. The extracts from Latimer in a paper of one of your correspondents for the month of February, are decisive in favour of this doctrine. And in a part of your work for the same month, for which you are yourself responsible, you have, in

my opinion, combatted successfully the erroneous notions upon this subject, which Mr. Daubeny has derived from the papists through Bishop Bull and others. This gentleman I cannot suppose to entertain any strong prejudices against Bishop Atterbury, nor any strong predilection for Luther. The doctrine of Luther on the subject of justification is well known: it is well known likewise what was the importance he conferred upon it. I wish it to be as well known, what Bishop Atterbury has expressed as his opinion respecting the doctrine of Luther, in his answer to the popish considerer, who had represented, with no injustice, Luther's doctrine of justification by faith alone as the main root of the Reformation.

"Good works are inseparable attendants upon this (Luther's) justifying faith; but they contribute nothing to the act of justification: they make not just, but are always with them that are made so. This is Luther's, was the Church of Rome's, and is now the Church of England's doctrine: if he will be pleased to attack it as such, it shall not want a defender." p. 27.

It is remarkable, that at p. 87, this writer affirms the doctrine of Luther respecting free will to be the same as that of the Church of England.

The whole of the defence is solid, spirited, and eloquent. The concluding paragraph is peculiarly animated.

Your's, &c.

MEM.

To the Editor of the Christian Observer.

ALLOW me to propose the following subject for discussion in some of your future Numbers:

Is it proper that a woman should mark her Christian principles by any, and by what particularity in her dress? Is all ornament, or is only a profusion of it, forbidden by the Gospel? In what measure is it right to endeavour to be fashionable in the article of apparel? And ought any degree of economy which is much more than common to be observed in this respect?

Any of your Correspondents who shall offer some familiar remarks on this not unimportant topic, will much oblige, SIR,

Your very obedient humble servant,

THE FATHER OF A LARGE FAMILY.

To the Editor of the Christian Observer.

AN answer to the following questions, in your publication, is requested by one much interested in the subject:

Ought religious persons to avoid, or not to seek, the society of *worldly* people, (I do not mean the idle and dissipated, but the more sober and rational) when they are not particularly required by duty to seek it? Or ought they to be solicitous to keep up their acquaintance with such persons, with a view to future usefulness, should a fit opportunity of being useful to them occur?

May not such *worldly* society be more ensnaring to the mind, than even the society of the dissipated, which would probably disgust?

Although it may be the duty of those who have much influence from their talents, their sex or their age, to mix in general society; ought not those who possess no such influence, to be cautious of following in this instance, the example of more eminent and established Christians?

A retirement even from religious society is generally allowed to be necessary for maintaining communion with God, and real spirituality of mind; may not the worldly society already spoken of be peculiarly injurious, by occupying too much time and thought, and by *gradually* producing too great an assimilation of manners and habits with the worldly-minded.

How far is associating with such persons consistent with obeying the injunction: "Be not conformed to this world?"

I am, SIR, your well-wisher,

UNA.

MISCELLANEOUS.

For the Christian Observer.

ON FLATTERY.

It may fairly be enquired of any one, who writes on a subject so hackneyed as that of *flattery*, whether he has any thing new to say? Perhaps it may be sufficient in the present case to reply that, without aspiring to say any thing *new*, it may not be useless to repeat some things, which though they may have been said before, have not, as far as I know, been placed in the prominent light in which they ought to be placed. Even respecting subjects which have been repeatedly discussed, and which every body more or less understands, it is well known that misconceptions often prevail. Of this kind, as it seems to me, are the two following with regard to flattery. First; in speaking of the evils of flattery, men too often confine their attention to what may be called *particular* flattery, or the paying of a particular compliment, either direct or indirect. Secondly; they are apt to speak, as if flattery must cease to do mischief, as soon as it was known to be flattery; that is, as if complimentary speeches were hurtful, only while they were believed to convey the real sentiments of the speaker. With a reference to these two points, it is the purpose of the present essay to submit,

First; that the most dangerous sort of flattery is that which consists, not in *particular* compliments, whether express or implied, but in *general* attention, or, as it may be called, *constructive flattery*.

Secondly; that men are often much pleased, and therefore may be much injured, by flattery, even when they know it to be such.

The *first* proposition may, on a superficial view, appear very obvious indeed, and any attempt to prove it completely superfluous. Nothing, it must be allowed, is more common than to hear of "*flattering* attentions," or, "*flattering* assiduities," or, "a behaviour *markedly flattering*;" but notwithstanding the frequent occurrence of such language, I doubt whether it is sufficiently considered that we may as effectually commit the act, or let us rather call it the *sin*, of flattery, by the general course of our behaviour towards a person, as by feasting his ear with adulatory language. Nay, however common the expressions that have been just quoted, it is certain that discourses, professedly written on the subject of flattery, generally confine almost their whole attention to such flattery as is particular or complimentary. Before we proceed to consider how far they are right in so doing, it is highly necessary to explain in a more detailed manner what we understand by *constructive flattery;* and this will be best accomplished by instances.

By this expression, I do not mean such flattery as is *acted*, or paid through the medium of actions, in opposition to *oral* flattery. The grossest flattery may be acted. Such for instance was that of Melville, mentioned by the ingenious authoress of *Hints for the Education of a young Princess.* Melville was ambassador from Mary of Scotland; and hearing Elizabeth, whose jealousy of that princess was well known, playing in an adjoining apartment, on Mary's favourite instrument, he broke into the apartment in violation of all etiquette, as if overcome by the exquisite skill of her performance. Here not a word was said, and yet the most fulsome compliment could not be more disgustingly adulatory than this action. This was, in fact, paying a dumb compliment of the most servile kind. But constructive flat-

tery is that which produces its effects, only by a series of actions, or speeches, or both, not one of which perhaps, separately taken, could be censured as deserving the name of adulation. As direct and gross flattery answers to direct and gross deception, that is, to falsehood; and as indirect flattery answers to indirect deception or equivocation; so constructive flattery may be compared to political dissimulation of the more decent kind. A statesman of character does not, perhaps, say any thing untrue; but still, by manœuvring, by covering his real motives, by taking circuitous measures, and in short, by a series of actions, not one of which is, strictly speaking, in itself or singly deceptive, he may very effectually deceive the whole world. This is analogous with that studied complaisance which we have termed constructive flattery. The very height of it is that species of insincere and manœuvring conduct which Lord Bacon recommends to the Earl of Essex, in a letter of counsel to that nobleman, dated 1596; and which he very properly couples with oral flattery of the most deceptive kind.

"Thirdly, when at any time your Lordship upon occasion happen in speeches to do her Majesty right, for there is no such matter as flattery amongst you all, I fear you handle it *magis in speciem adornatis verbis, quàm ut sentire videaris.* So that a man may read formality in your countenance; whereas your Lordship should do it familiarly, *et oratione fidâ.*

"Fourthly, your Lordship should never be without some particulars afoot, which you should seem to pursue with earnestness and affection; and then let them fall, upon taking knowledge of her Majesty's opposition and dislike. Of which the weightiest sort may be, if your Lordship offer to labour, in the behalf of some that you favour, for some of the places now void; choosing such a subject as you think her Majesty is like to oppose unto: and if you will say that this is *conjunctum cum aliená injuriâ* (attended with injury to a third person), I will not answer, *Hæc non aliter constabunt* (it cannot be helped); but I say, commendation from so good a mouth doth not hurt a man, though you prevail not. A less weighty sort of particulars may be the pretence of some journeys, which at her Majesty's request your Lordship might relinquish; as if you would pretend a journey to see your living and estate towards Wales, or the like: for as for great foreign journeys of employment and service, it standeth not with your gravity to play or stratagem with them. And the lightest sort of particulars, which yet are not to be neglected, are in your habits, apparel, wearing, gestures, and the like."

It scarcely needs to be mentioned, that "the lightest sort of particulars" here noted, fully amount to the kind of flattery of which we have been speaking; as the others border upon direct deception. But how melancholy to read such morality from the pen of so great a moralist! Essex indeed was too high spirited to play this dirty game with skill; he "had a settled opinion, (as Lord Bacon elsewhere informs us) that the Queen could be brought to nothing but by a kind of necessity and authority*;" and this opinion cost him his life.

It is so important to classify both virtues and vices properly, that I may be excused for attempting to prove the identity of studied obsequiousness and direct flattery, not with respect to the motives of the agent (*that* will be instantly allowed), but with respect to the manner in which they operate on the person to whom they are directed.

The mischief of flattery, as far as its object is concerned, is, that it ministers to his vanity. A vain man is one, who either gives himself credit for some good quality or accomplishment which he possesses

* See Bacon's Apology for his own conduct towards Essex.

not, or over-rates the value of those which he really possesses. Whatever therefore induces him to do either the one or the other, feeds and inflames his vanity. Particular flattery is generally directed *definitely* to one of these two objects. A compliment either praises a man falsely for what he has not, or inordinately for what he has. Constructive flattery may be said to be directed *indefinitely* to one of the same two objects. He, to whom it is paid, finding that he attracts more notice than others, naturally imagines himself to be more attractive than he is; but, as the homage is *general*, it is left to his own imagination, either to fancy himself possessed of imaginary excellencies, or to miscompute the worth of those which he may actually claim. In fact, however, he always does either one or the other, or perhaps both. The moral mischief, therefore, produced by both sorts of flattery, is the same. Both tempt a man *to think more highly of himself than he ought to think*; that is, they tempt him to sin.

Both sorts of flattery also redound by exactly the same process, to the advantage of the flatterer. The feeling of gratified vanity (such is the evil state of our nature) is uniformly attended with a feeling of complacence and happiness. The principle of association naturally attaches men to those whose presence excites in them this feeling of complacence; that is, to the flatterers; and the attachment, when once created, issues in substantial acts of bounty.

This parallel seems to prove that studied complaisance not only may be *called* flattery, but *is* flattery. It may be thought, however, that this is a mere dispute about words. "What more common (it may be asked) than to consider nearly in the same light the obsequious man, and the flatterer? These characters, if not generally identified, yet are generally regarded as allied, and both are always reprobated; what is gained, then, by confounding them?"

Before any attempt is made to answer this question, it may be observed, that by constructive flattery is not meant *merely* obsequiousness, but *studied* obsequiousness. Servility may sometimes proceed, not from any design, but from mere weakness and extraordinary pliancy of mind, and proceed from this cause so evidently, that the personage who is the object of it, however pleased, shall no more feel himself flattered by it, than he feels himself flattered by the softness of his pillow, or the comfortable pliancy of his shoe.

But to proceed,—surely, it is not true that studied obsequiousness or complaisance is generally regarded in the same light with particular or complimentary adulation. It may be considered as the same kind of evil; but it is considered as a much less evil. Too many there are, perhaps even among the more religious, who would on no account pay a totally undeserved compliment,—this they would regard as telling a direct untruth,—but who do not scruple, when they have some interest in view, to diffuse the same portion of untruth over a greater surface, by practising all the manœuvres of designing complaisance. Obsequiousness, when it leads to something *in other views* culpable, is indeed severely censured; but otherwise, it is, I believe, chiefly looked upon as arguing a sort of meanness of character in the agent, without any reference to its pernicious effects on the mind of the object. We are constantly admonished to "beware of *flattery*," as something ensnaring and baneful; but who is admonished to beware of *obsequiousness*? And yet, if the parallel which was drawn between them, be just, obsequiousness, such as we have described it, is the more ensnaring and baneful of the two, because it produces the same mischief with more subtlety.

Therapon is a man who professes to guide his conduct by the principles of religion, and accordingly makes a point of strictly "telling truth." Going out on some important business one morning, he en-

counters his most intimate friend, nods to him in passing, and assures him hastily that he cannot stop, because he has not a moment to lose; which was really the case. He has hardly turned the corner of the next street, before he is met by a great man, by whose interest he hopes to procure the appointment of secretary to a certain commission lately set on foot. Therapon does not directly flatter this grandee; he neither applauds his gait, nor quotes verses about his address; but he instantly halts with a bow; enquires particularly about his patron's gout; then proceeds to ask after her ladyship; then after the young family, all of whom he particularly names, in the order of their respective ages, not forgetting "the sweet little cherub in arms, who is the very image of its dear mama;" and then listens, with much apparent good humour, to thirteen different stories from the mouth of his Lordship, each of which he has heard thirteen times before; while the unhappy persons with whom he was to confer on business, are left to learn a wholesome lesson of patience and punctuality. Yet in all this conference, Therapon pays no compliments (excepting indeed one to the "sweet little cherub" before mentioned); but is he not *guilty?*

Placidus was a witness of this interview, and he blames the conduct of Therapon, as "mean and wrong." If you, then, ask Placidus, why it is that he himself so often waits upon the same great man who met Therapon, hears patiently the same stories, and enquires after the same children, he will answer that he "never breaks through any other appointment, to visit his patron; he only goes, when he has *nothing better to do.*" So that the guilt of Therapon, it seems, consisted, not in his ministering to the great man's vanity, but in his neglecting his business! Is not Placidus also *guilty?*

It is not, therefore, unimportant to shew these men, that they are guilty of *deception* in this their conduct, and what is worse, of throwing temptations in the way of others. Names are indeed but *breath;* but a change of nomenclature has sometimes been very useful in philosophy; and by classing the conduct described under the head of *flattery,* we draw it under all the rules given respecting that vice, point it out as leading to the same mischiefs, and expose it to the same censure.

"Are we then never to be more *complaisant* than we feel ourselves *disposed* to be, lest we should be guilty of deception?" It might as well be asked, "Are we to commit murder whenever we feel ourselves tempted to do so, lest we should be guilty of hypocrisy?" The Socratic receipt for seeming what we should be, is "to be what we would seem:" we should mend our dispositions first; but yet when they are wrong, we are bound not to obey them. We are commanded to be *courteous unto all men;* and the shortest way of doing right, is to overcome our evil inclinations: but one method of overcoming them is to force ourselves, as far as we can, to do right in spite of them; and at all events they will not be overcome by being indulged.

To know what is the due measure of courtesy to all men, and when we have attained the true pitch, there is one cardinal rule, which cannot be too often repeated. Cultivate that holy principle, whose fruits are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The method of acquiring this principle is immediately added; "and *they that are Christ's,* have crucified the flesh with the affections and lusts."

On the *first* point proposed, enough seems to have been said.

The *second* position which this essay was intended to maintain is this, that men are often much pleased, and therefore may be much injured, by flattery, even when they know it to be such.

(The remainder in our next.)

For the Christian Observer.

THE GOLDEN PILLAR.

THERE is a curious old Oriental fable, the recital of which may, I think, be not without its use. This fable tells us, that somewhere or other—I forget where,—there was once a temple furnished with a multitude of *pillars*, one of which had the singular property of conferring immortal youth and happiness on all who took hold of it for a few hours. Of course, it may be supposed that multitudes of pilgrims flocked to the temple from all lands, in order to taste the virtue of *the golden pillar;* and as by the rules of the place, no person was allowed to visit it above *once*, it was very important not to mistake the pillar which they clasped.

Once on a time, the fable proceeds to say, a number of pilgrims arrived at the temple in a dark night. The rules of the place forbidding them to stay above a certain number of hours, it was necessary for them to seek out the golden pillar immediately. But it being impossible, from the darkness, to distinguish one pillar from another, they differed in their choice: each seized hold of a pillar for himself, and each obstinately maintained himself to be in the right. Here the story closes with this remark; "The morning alone can shew which of these travellers had attached himself to *the golden pillar.*"

The fable is understood to point out the different religions which divide the globe, and which are represented by the various pillars of the temple. One only can be the right one: but, in the opinion of this oriental fabulist, it is impossible in this world, to determine which is that *one;* and I suppose the intended moral to be, *the necessity of universal toleration and charity.*

The recollection of this apologue the other evening (I originally heard it many years ago) excited in my mind a good deal of reflection. I could not believe that mankind were really left in so much doubt with respect to their most important concerns, as the fabulist seems to imagine. The night (methought) must be dark indeed, in which no means can be found of distinguishing, in the open air, between a pillar of gold and a pillar of lead; nor is it at all impossible to discover the true religion, if we honestly use those faculties which God has given us for this purpose. We may be very tolerant and very benevolent without thinking one religion as likely to be right as another; for why may not charity exist without scepticism?

I then proceeded to consider the number of pillars in the Christian church. At this moment (I reflected) how many religious controversies shake even this island to its centre! How many and what different assertions about the primitive doctrines! With what confidence every body claims the *golden pillar* to himself! Surely the twilight about us is bright enough to shew us the object of our wishes, if we did not darken our own sight with the scales of passion, prejudice, and perverseness. Here also we enjoy this vast advantage over the heathen idolater, that in the Scriptures we have an exact *model,* as it were, of the *golden pillar:* we carry the model in our own hands, and an attentive observation will enable us to compare it, obscure as the night may be, with the pillar to which we stand nearest; nor is there any thing to prevent our pursuing the comparison till we are successful. The want of sunshine, instead of rendering us indifferent, should only serve to quicken our attention.

These thoughts hovered about my mind all the evening, till at last, having fairly watched me asleep, they would not even then betake themselves to rest, but assumed the shape of the following *dream.*

Methought I saw an edifice like that which the fable describes; it was a vast roof raised on innumerable pillars, and I understood it to

be called THE PROTESTANT CHURCH. I saw also a great number of travellers, who had just arrived at this building, and whom I imagined to be in search of *the golden pillar*. It was a somewhat dark and cloudy night; occasionally however, the clouds broke a little, and gave way to a faint moon-light; nor was the gloom on the whole so thick and intense, as to render the eyes of the travellers useless, or their search entirely hopeless. They could easily see both one another, and the general form and appearance of the pillars of the building.

Each of the pillars bore a title in illuminated characters, which, however, rather dazzled than assisted the sight; but methought, the pilgrims were particularly warned not to pay an implicit attention to these titles: they were desired to rely solely on a close examination of the pillars themselves; and to help them in this task, I perceived that each of them was furnished with a small *model* of the golden pillar. These models, I thought, were made of such materials as would not hastily decay of themselves, but yet frail and apt to be injured when treated with neglect.

I now felt extremely anxious to learn how these pilgrims fared, and I resolved to watch the progress of their search with care. But how great was my surprise on perceiving the greater number of them paying no attention to the object of their journey, and hardly even looking at any of the pillars! To this groupe I advanced nearer, and observed that they were formed in different sets or parties, and that, quite forgetting the golden pillar, they were mostly employed in amusing themselves and each other with mixed conversation on various subjects. They joked, they laughed, they sung; and perhaps they went so far as to remark on the huge size of the temple, or the cloudiness of the night. As I seemed to myself to be a spectator of this scene, methought I approached one of these merry triflers, and begged to remind him of his business in that place. He replied with easy politeness, that "he had only just arrived, and that it wanted many hours of the time, when he should be obliged to quit the temple." I rejoined, that time passed very quickly away, when persons were agreeably employed, and that even the morning (which was understood to be the utmost limit of their time) might surprise him before he was aware. He answered, rather tartly, that he "intended to begin his search *almost directly*;" and then resumed his jovial occupations.

I thought I might perhaps expostulate more successfully with another person whom I perceived sitting alone at a short distance, apparently in a thoughtful, if not a sullen mood; but I had hardly begun to question him, when he cut me short, by complaining in a grumbling tone of the darkness of the night: "It was impossible (he said) to do any thing to any purpose in such a night, and he was determined not to wear his eyes out in seeking what, he knew, could never be found." I begged him to reflect on the importance of the object, and at least to use all the means in his power; but he preserved a sulky silence, and I retired.

I next accosted a man apparently sedate and grave, and yet, as far as the night allowed me to observe, of a cheerful countenance; who was walking backwards and forwards, and occasionally resting against any pillar that happened to be next to him. "Sir, (said he) I have just now satisfied myself, after much thought, of the folly of expecting from this golden pillar all the benefits that it is said to confer. What is gold but matter? And who does not know that matter has none of these wonderful properties?" I observed, that he had the best authority for believing what he had heard of the golden pillar; and that, where nothing contradictory was affirmed, I thought he was bound to believe what was said on credible evidence.

The philosopher put me by, exclaiming in a contemptuous tone, "Sir, Sir, talk to old women of these marvels!"

I cannot now distinctly remember all the scenes of this kind to which I was witness. I only remember that some of the pilgrims were quietly sleeping, others feasting, and others quarrelling. Most of all however, I was surprised to see a small party sitting together, and most diligently admiring the model of the golden pillar, remarking its symmetry and measuring its proportions; while they seemed totally to forget that they were come there to find the golden pillar itself.

But though the majority were so negligent, yet a very considerable number had actually taken possession of the various pillars of the edifice. I now approached some of these; and first, some who had attached themselves to the very outermost of the pillars, and indeed to pillars which seemed to me hardly to belong to the same building as the rest, nor did I think they were really connected with the roof. But the most amazing circumstance was, that the shapes of these pillars were, in every respect, totally unlike that of the model, nor could I conceive how, in the darkest night, any one of them could be mistaken for the golden pillar. I therefore set myself with eagerness to learn the cause of this phenomenon.

A young man near me had planted himself by a pillar, which was inscribed with the words, *universal charity*. It was an irregular spiral, and on placing my eye near it, there was light enough plainly to perceive, that so far from being gold, it was an ill-cemented composition of a variety of base materials. I was astonished at the apparent contentment of the youth, notwithstanding the vast difference between his pillar and his model; but, on looking nearer, I perceived that he had almost broken his model to pieces, in attempting to twist it into the shape of the pillar. The morning discovered this to be *the pillar of* LATITUDINARIANISM.

Close to this were two pillars; the one, inscribed *unitarianism*; the other, *rational Christianity*; which were in the morning, found to be respectively *the pillars of* SOCINIANISM *and* ARIANISM. These also were strikingly unlike the model: that of *socinianism*, in particular, reminded me of a *Mahomedan minaret*, while the other seemed a vamped-up fragment of some old *Athenian* column. But it soon appeared that the models in the hands of the persons who had taken their stand by these pillars, were perpetually becoming more and more like the pillars; for both the Arian and the Socinian champions were bitterly complaining of the "spurious additions" that had been patched on the model, and using every endeavour to file these supposed additions away, till at last they left hardly any thing behind.

After this, I could not greatly wonder at seeing a man, who had entrenched himself by the *pillar of* DEISM, dash his model to pieces, declaring that "he had found the right pillar, and that therefore the model must be wrong;" although I could not help thinking his conduct a little preposterous.

By this time, however, I had got plainly out of the pale of the temple; and I therefore returned into the interior. Here I was much interested by discerning with tolerable clearness five or six pillars close together, all of which, by so dim a light, seemed extremely to resemble the model. Among these pillars were a few pilgrims, who appeared to feel a real anxiety lest they should be guilty of a wrong choice; and I watched them with not a little curiosity.

I soon found that they could not altogether agree on the golden pillar, though all were convinced that among these five or six it was to be found. Orthopus was attracted by a pillar, which bore the inscription *scriptural truth*. Remembering, however, that the inscriptions were not

to be implicitly trusted, he closely examined the base and lower parts of the pillar, and after some time clearly made out that they were of gold and extremely solid. Here he fixed his choice. His friend Ethicus begged him to observe, that the rest of the pillar did not appear to correspond, either in strength or in materials, to the base; but Orthopus was confident of his good fortune, declaring that "a good foundation was every thing, and that the superstructure might take care of itself." He forgot that, though a good foundation is indispensable, yet its only use is, to support a good superstructure. The morning proved his pillar to be that of ANTINOMIANISM.

Ethicus made choice of another, entitled *practical religion.* In spite of the gloom, he could easily perceive that its materials were extremely bright, and its shape beautiful. Orthopus called out to him, as he gently struck it, that it was certainly hollow, by the sound it returned; but Ethicus would not listen; nor did he discover, what a little attention would have shewn him, that his pillar was beautiful only when seen from one side, that in other views it plainly seemed crooked, and that it was altogether hollow, and made of some base metal gilded. Ethicus would have perhaps started, had he suspected that he was clinging to *the pillar of* PELAGIANISM.

A pillar entitled *the good old cause* mightily pleased Docilis. He was charmed with some old characters, resembling hieroglyphics, which, on a close inspection, it could be perceived to bear in relief. Eusebes and Biblicus, who assisted in the inspection, assured him that, though these old characters were of gold, yet the substance of the pillar was nothing but cypress-wood, stuffed with some old parchments, which were here and there discernible through large cracks in the wood. Docilis was blind to all this, while he expatiated on the antiquity of these mystic inscriptions and the wisdom they probably contained. The pillar was afterwards found to be that of TRADITIONAL FAITH.

Eusebes and Biblicus passed on to another, the apparent richness of which, when they advanced very near it, arrested them both. But Eusebes could not help suspecting this glitter, and on gently rubbing it, found he displaced a quantity of *gold dust,* which flew into his eyes and blinded him for some seconds. He was then convinced that the pillar was built of some base materials, to which the gold dust had been made to adhere, and determined to quit it. All this, however, had a contrary effect on Biblicus. The dust so filled his eyes, that he could no longer distinctly see either the pillar or his model; and he therefore remained satisfied that his search had been crowned with success, no means being left to him of detecting his error. This pillar bore the title of *the good fight of faith,* but the daylight proved Biblicus to have chosen *the pillar of* POLEMICAL RELIGION.

Eusebes now betook himself to a pillar entitled *Christianity,* which both he and his friends had already passed by, partly on account of its dark and unpromising appearance, and partly perhaps, because it bore so *general* a title; but it now occurred to Eusebes that this title was in fact a very comprehensive one, and that, after all, the title was of little consequence. He approached therefore this pillar, and examined it very narrowly. He was roused on observing, that wherever he brushed away the dust upon it, gold made its appearance, as he could plainly discern. He therefore inspected it on all sides, and compared it again and again with the model, and at last could not forbear hoping that he had found the invaluable *golden pillar.*

I own that, even without paying any particular attention to the pillar which Eusebes had chosen, I was much inclined to think that he had

chosen aright; and that for the following reasons:

1. He was the only one of the pilgrims, who was not content with examining his pillar only *once*, but even after he had taken his stand, most carefully *repeated* the examination from time to time. None of the pilgrims could help being occasionally troubled with the apprehension of having made a wrong choice; but the rest seemed always to quiet their fears with recollecting the care they had taken in choosing at first: they even seemed afraid of examining again, lest they should discover some flaw and unsettle their opinions. Eusebes alone, whenever he was perplexed with doubts, always began the examination afresh, and still more minutely than before; and I could remark that the result of this plan was a growing acquiescence in his original choice.

2. Eusebes not only examined repeatedly, but also much more *minutely* and *impartially* than his brother-pilgrims. Each of *them* appeared willing to dwell on some *particular* excellence in his favourite pillar, and to console himself with the possession of this for the want of the rest. If Docilis was told that his pillar, though it very accurately agreed with the model in its shape, was yet manifestly full of cracks and flaws, he would immediately answer that "it was a great thing to have the shape so exactly." If Orthopus was desired to observe that the upper part of his pillar had no symmetry or even shape, he would instantly begin to boast of the solidity of its foundation. If you hinted to Ethicus that, in many points of view, his pillar did not appear to be properly poised on its base, he would stop you short with exclaiming, "These minutiæ are of no consequence; you must attend only to the *general effect*." But Eusebes, whenever any apparent imperfection was pointed out to him, lost not a moment in setting himself to examine the matter with strictness.

3. Eusebes diligently availed himself of *occasional circumstances* to try the soundness of his choice. Whenever a gust of wind swept through the temple, or the passing off of a cloud left the heavens brighter for a few moments, he would seize the opportunity, either of observing the strength, or of examining the shape, of his pillar. It was otherwise with his companions. If (for example) their pillars were shaken by the wind, (and this, I observed, they all were, except that of Eusebes) they would say, "No wonder;—such a storm as this would shake a rock of adamant;" and this spirit they always evinced, though in various forms.

4. The spirit in which Eusebes made these various examinations, and which uniformly distinguished him, was materially different from the spirit discovered by the rest of the pilgrims. He was always humble and self-diffident: they were positive and self-satisfied. He alone gave advice with kindness and received it without impatience. He appeared by far the most earnest in warning his friends of the error of their choice, and in inviting them to try their fortune at the same pillar with himself. In the others I discovered an uneasiness, and methought a growing uneasiness, at receiving any caution or admonition from their neighbours. If their choice was blamed, they were fond of recriminating; and, if invited to alter their stand, they would decline it with haughtiness. If this asperity of manner discovered itself more in any of them than in the rest, it was in Orthopus and Biblicus. In all of them, however, there seemed a lurking consciousness, that *every thing was not right.*

For these and some other similar reasons, I could not help thinking that Eusebes had been successful in his choice. Methought I perceived that he himself being, as I have already said, more and more convinced of it, perpetually renewed his remonstrances with his friends. They heard him with the same ill

humour as before, till at last one of them (I did not observe which) disdainfully exclaimed, "Pray, Eusebes, keep your good advice to yourself: I really long to be delivered from your importunity; and I therefore wish you joy of your choice *till the morning.*"

At the mention of the word *morning*, my mind, with the inconsistency peculiar to dreams, ran in a moment through all the remaining stages of the night; and suddenly, methought, I was witness to the breaking of the brightest day that I had ever beheld. The "sun shining in his strength" had just surmounted the horizon; a stream of effulgence shot from his orb; and all nature seemed to lie naked and open to his beams. A loud cry directed my attention to the temple. The counterfeits of the night stood all exposed at once: but what language can describe the confusion and despair of those numerous persons who now perceived, when it was too late, the error of their choice, and the folly of their conduct! One only pillar could I discover of "gold tried in the fire," glittering with the glory of daylight, and reflecting the sunbeams in every direction. But the blaze was too powerful for my sight, and I had only just time to observe that it was the pillar of Eusebes, when I started from my sleep.

Thou, whose eye is now perusing these lines, remember that thou thyself art at this moment in the TEMPLE; that there is but ONE GOLDEN PILLAR; and, that *the morning is at hand!* α.

FRAGMENTS.

AUGUSTIN'S MOTHER.

AUGUSTINE, in the 3d book of his Confessions, as given us by Mr. Milner, in his History of the Church of Christ, vol. ii. p. 342, mentions the following anecdote of his mother Monica, which may be considered, especially when we connect it with the future conversion of her son, as a remarkable encouragement to the prayers of parents for their children.

"I remember also," they are the words of Austin, "that she intreated a certain Bishop to undertake to reason me out of my errors. He was a person not backward to attempt this, where he found a docile subject. 'But your son,' says he, 'is too much elated at present, and carried away with the pleasing novelty of his error, to regard any arguments, as appears by the pleasure he takes in puzzling many ignorant persons with his captious questions. Let him alone; only continue praying to the Lord for him; he will in the course of his study discover his error. I myself, perverted by my mother, was once a Manichee, and read almost all their books, and yet at length was convinced of my error, without the help of any disputant.' All this satisfied not my anxious parent; with floods of tears she persisted in her request, when at last he, a little out of temper on account of her importunity, said, 'Be gone, good woman; it is not possible that a child of such tears should perish.' She has often told me since, that this answer impressed her mind like a voice from heaven."

LORD BACON ON CLERICAL MEETINGS.

Speaking of the means of improving preaching, he proceeds to recommend "three considerations;" the first of which is as follows:

"Whether it were not requisite to renew that good exercise which was practised in this church some years, and afterwards put down by order indeed from the church, in regard of some abuse thereof, inconvenient for those times, and yet against the advice and opinion of one of the greatest and gravest prelates of the land, and was commonly called prophesying; which was this: that the ministers within a precinct did meet upon a week-day in some principal town, where there was some ancient grave minister that was present, and an auditory admitted of [illegible], or other persons of

leisure. Then every minister successively, beginning with the youngest, did handle one and the same part of Scripture, spending severally some quarter of an hour or better, and in the whole some two hours: and so the exercise being begun and concluded with prayer, and the president giving a text for the next meeting, the assembly was dissolved. And this was, as I take it, a fortnight's exercise; which in my opinion was the best way to frame and train up preachers to handle the word of God, as it ought to be handled, that hath been practised." He proceeds to recommend, *first*, that after this more public exercise, there should be a private meeting of the ministers, where they might mutually admonish each other, or object to any thing unsound or uncomely that had passed in the conference; *secondly*, that the practice should be adopted in the universities as well as in the country.

BACON'S TREATISE CONCERNING THE CHURCH.

REVIEW OF NEW PUBLICATIONS.

ROBINSON'S *Christian System.*

(Concluded from page 168.*)*

WE now advance to the 3d volume of these Essays, in which Mr. Robinson professes more particularly to treat of the practical part of Christianity. And here we are inclined to think that the pious author is under a disadvantage, in consequence of a defect in the plan which he has adopted. Mr. Robinson endeavours to furnish a summary of Christian practice by means of essays on the Ten Commandments, on the Lord's Prayer, on Worship, and on the Sacraments; but chiefly on the Ten Commandments. It is true that by an extensive interpretation of each of the commandments he supplies in part the deficiency of which we complain. He has moreover spoken *generally* of sanctification in the conclusion of his second volume, and he has interspersed among his doctrinal discussions many very important practical remarks. Still, however, we consider that "Christian System" to be imperfectly delineated which treats of the specific subject of Christian practice, by means of an amplification of the ten commandments; and refers [illegible] various precepts of Chris[illegible]is apostles, only in illustratic[illegible] firmation of the law of Moses. The decalogue is for the most part a promulgation of prohibitions, "Thou shalt not kill;"—"Thou shalt not steal," &c. It is true that when a vice is forbidden, the virtue which stands opposed to that vice may be considered as commanded: but is it enjoined as clearly, authoritatively, and fully, and also as evangelically and spiritually, as in the specific precepts of the New Testament? Take the case of charity to the poor, and of compassion to the afflicted. We may undoubtedly infer these duties from the injunction not to kill; but with what immense advantage do we learn the same lesson, when we hear our Saviour expressly say—"Give to him that asketh of thee, and from him that would borrow of thee turn not thou away:" or when we find him describing the day of judgment, as the day when the son of man shall say to them on the right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: I was an hungred and ye gave me meat, thirsty, and ye gave me drink, naked and ye clothed me." Take as another instance the virtue of humility. The doctrines of the Gospel, on which Mr. Robinson has expatiated in his

two first volumes, are unquestionably calculated to produce this grace. Nevertheless, we also need *precepts* to humility; and accordingly these abound in the New Testament. But it is difficult to deduce this virtue from any one of the ten commandments; and it is not very convenient to inculcate it by the medium of a comment on the Lord's prayer, and the sacraments; more especially if humility towards our fellow creatures is insisted on as fully as it ought to be. How earnest is Christ; how zealous are the apostles on this subject! "Blessed are the poor in spirit, for theirs is the kingdom of God." "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted."—"All of you be subject one to another, and be clothed with humility, for God resisteth the proud and giveth grace to the humble."

We will adduce one other illustration of our general remark. Obedience to governors is an important duty plainly taught in the New Testament, but not so plainly by the decalogue. Mr. Robinson, it is true, by employing five essays on the 5th commandment, has introduced all the relative duties under this head. But will every reader readily admit that the command which says, "Honour thy father and thy mother," involves an obligation to pay taxes to government? Or will every wife perceive that it inculcates submission to her husband?

We are sensible that in offering these remarks we may perhaps be considered as animadverting, not merely on the practice of ministers of various classes, but in some measure also on that of the Church of England: for our church, both by introducing the commandments into her liturgy, and inculcating them in her catechism, as well as by deducing her definition of our duty to God and man obviously from this source, has undoubtedly countenanced the habit of inculcating all the various lessons of obedience through the medium of the ten commandments. It deserves however to be noticed, that in her homilies at least, which treat separately and specifically of various practical subjects, she affords us an example of another mode of instruction; and moreover, that the conciseness of the ten commandments furnishes a good reason for their introduction both into our liturgy and catechism. We are of opinion that the very circumstance of our church having appeared to follow this course, renders it the more necessary for her ministers to enlarge the views of their hearers on the subject of Christian obedience, by presenting to them those abundant lessons of a practical nature, which are supplied by the New Testament. The doctrinal parts of religion have been formed into a system with the most scrupulous care, as the work of Mr. Robinson, which for the most part treads over the beaten ground, sufficiently testifies. These have in modern times been defined with a degree of precision, perhaps, greater even than that which was employed in the first ages. Happily however it has not been imagined that the best means of establishing the doctrine either of the trinity, of the atonement, of justification by faith, or any other evangelical truths, would be to deduce them primarily and chiefly from the Old Testament. Now in our opinion, as evangelical doctrine is chiefly and primarily to be learnt from the New Testament, so also is evangelical practice. We admit that Christ, in some parts of his sermon on the Mount, expounds certain points in the law of Moses, and supplies the Pharisees, and through them suggests to us, a general *principle* of interpretation. We cannot however be content to view this great teacher of the Christian church, merely, or even chiefly, as a commentator on the Old Testament. In some particulars he takes upon him to enlarge the ac[illegible] As to some points Christ [illegible]er speaks, while Moses is [illegible]d in general it may be af-

formed, both of Christ and his apostles, that their inculcation and delineation of evangelical doctrine, are accompanied with a no less specific inculcation and delineation of evangelical practice.

We shall now give a few extracts from the 3d volume of this work. Mr. Robinson, in his first essay on keeping the commandments, thus decisively opposes Antinomian sentiments.

"There are those who object to that theological system, which enforces the obligations of the moral law, as if it were on that account hostile to the liberty of the Gospel and to the privileges of believers. These objections will appear, upon due investigation, absurd and ungrounded; and their dangerous tendency is most obvious. Is it not in consequence of such clamours against practical religion, that many, who speculate upon and contend for the sublime mysteries of Christianity, pay little regard to duty? They soar above it, and compassionate the low state of those, who are occupied in considering 'how they ought to walk'." p. 6.

Mr. Robinson, in treating of the first commandment, observes, first, that the covetous, secondly, that the intemperate, thirdly, that the proud, fourthly, that the men inordinately attached to earthly comforts, are idolaters. We do not deny the truth of the observation, but this is a mode of attacking the sin of covetousness, intemperance, pride, and worldly-mindedness, which, as we have already intimated, is not perhaps the most advantageous. A specific essay on the sin of pride, or on the grace of humility, would, as we think, have formed a very proper part of a volume on Christian obedience.

The habit of taking the name of God in vain is so common, even with many who claim to be religious, that we cannot too frequently present to our readers a hint upon this subject.

"The 3d commandment," says Mr. Robinson, "is also broken by the wanton, needless, and irreverent mention of the name of God, in common conversation." "Persons the most decent and unexceptionable fall into this sin, without [illegible] many guilt or danger. They would be shocked at the broad and coarse language of the blasphemer; but they do not keep the commandment." "How few comparatively are the companies in which some one or other will not grieve the man of real devotion by such exclamations as these: 'O Lord,' 'God knows,' 'O Christ,' 'God bless me.'—Is this treating the Almighty as we ought? Is it not making him a common bye word, an unmeaning expletive in our conversation?" p. 64.

When Mr. Robinson observes, in commenting on this commandment, that we are to observe it, first, in our thoughts, secondly, in our words, and thirdly, in our actions: and when he then proceeds to shew, that we fail to glorify God's name by our actions, if we do not "depart from iniquity;" he advances so far in his amplification, that the commandment ceases to have any very determinate meaning. We think that he is betrayed into this fault, by the general system of amplification to which he has resorted, and of which we have already questioned the propriety*.

In commenting on the 5th commandment, Mr. Robinson speaks too strongly in saying, "it is *force alone* that restrains the insolence of children and secures their obedience." (p. 15.) We presume that he did not intend to convey so harsh a sentiment as his words almost necessarily imply: and our presumption is strengthened by the following passage on the same subject, "Talk with them (that is, with children) on these things, not in language of gloom, of menace, or severity, but with such tenderness and proofs of

* We would suggest to Mr. Robinson, that the term, "vile affections," which is applied by him (p. 71.) to those whose temper is warm; a term which recurs, if we recollect right, four or five times in the course of these volumes, is employed in Scripture, only to denote a kind of criminality which is now happily uncommon, and scarcely fit to be named or even alluded to by Christians. The sin having ceased, at least amongst us, it seems proper to desist from the use of the scriptural term which denoted it.

affection, as may engage their attention and conciliate their love." p. 133. Mr. Robinson, in treating on the 5th commandment, includes the duty of servants, and justly observes, that one duty of a servant "is to regard that precept of our Lord, to gather up the fragments which remain that nothing be lost." We have here another example of an almost unbounded amplification. We were pleased with the following passage, in which this respectable pastor authoritatively claims a comfortable subsistence, as well as due affection and respect, for his ministerial brethren. We object to nothing but its constituting a part of an exposition on the 5th commandment.

"Are they fathers in Christ? Then as their children honour them, and by your gentle and affectionate behaviour shew yourselves grateful for their labours of love. Want they must not, while it is in your power to contribute to their support. They have a claim upon you for a comfortable provision: and 'if they have sown unto you spiritual things, let it not be thought a great thing, if they shall reap your carnal things.' But do not therefore treat them as dependents, or sit in judgment upon them to dictate, to cavil, or to condemn. Check not their zealous exertions for the advancement of religion by any opposition or unkindness. They are entitled to your countenance and warmest support; and it will be your honour, as it is your duty, to strengthen their hands, and to be 'fellow-helpers to the truth.' As standing in the front of the battle, they have peculiar difficulties to struggle with; they are exposed to the fiercest onset. O pray for them, that their faith and courage fail not, that they may be endued with wisdom and fidelity in 'declaring all the counsel of God,' and 'that the word of the Lord' in their mouth 'may have free course and be glorified.' But is there no cause to lament a supercilious contempt of the ministers of Christ? Is not the sacred office itself reviled, and they who are invested with it complained of as a burden upon society? Even the most eminently devout and zealous among the clergy meet with no small share of scorn and ridicule; and there is no surer proof of the growing profaneness of the age. It may be thought a trifling offence: but we know him that hath said, 'He that despiseth you, despiseth me'." p. 174.

We think that Mr. Robinson, in touching on the obedience due to government, might have made some more plain admissions of the propriety of our freely canvassing political questions, and might have adverted to the popular principles of the British constitution. He expresses himself however in a very becoming manner on this general subject. (p. 166.)

"Do not," he says, "encourage those books, papers, prints, or societies, which are calculated to excite disaffection, sedition, and tumult, or even to lessen your reverence for their authority. 'Render to them their dues; tribute to whom tribute is due; custom to whom custom.' Complain not of the weight of taxes, which are of necessity imposed for the support of Government; but pay them with exactness and cheerfulness. To evade them is an act of public fraud and rebellion. You receive a full compensation for them in the peace, protection, and liberty, which are secured to you. If riot and disorder agitate or threaten the state, let your loyalty be manifested by the most active services. 'Meddle not with them that are given to change.' 'Fear God, honour the King.' How much is this obedience to the civil powers insisted on in the sacred Scriptures! The example and the precepts of our Lord teach us 'to render unto Cæsar the things that are Cæsar's.' The apostles with one mouth require their followers to be subject; and the universal practice of the first Christians proves that the genius of the Gospel is most favourable to the maintenance of good government. But is it sufficiently considered among ourselves, what danger, what guilt is incurred by sedition? It cannot be a light offence in the sight of God, against which so heavy a doom is denounced in his word: 'They that resist shall receive to themselves damnation.' We advert not to those extreme cases (for extreme and rare they must be*) in which the subject is released from his allegiance; but we contend that the common faults of governors will not justify opposition or contempt. We of this country are under the strongest obligations to obedience, and yet sedition has stalked forth among us with an audacious front; and treason has erected its standard. O get you from the tents of these wicked

* See the elucidation of this subject, Christian Observer, for 1802, pp. 320 & 814.

men! Let us bless God for the unparalleled excellency of our constitution, for the uncorrupt and impartial administration of justice, and for the virtue and piety of that illustrious person who fills the throne, beseeching the Almighty Sovereign to continue to us those high privileges, which so many among us have despised and abused."

The superior strictness of the morality of our author appears in many parts of his work. As one instance of it we give the following observations on the 7th commandment:

"What shall we say, then, to the general strain of conversation in circles of gaiety, to those loose stories and wanton songs, which furnish entertainment in so many companies, and to those theatrical performances and exhibitions, in which modesty must be perpetually put to the blush, which yet are numerously attended with eagerness and delight? Are these the things, which become persons 'professing godliness'." p. 208.

We doubt, whether in his observations on the 8th commandment, he is well founded in saying, that "to live above our income is the prevailing sin of the present day." We suspect this to be a prevailing remark in almost every day. Great Britain has unquestionably advanced in general wealth in the course of the last 50 years; and it is not easy to comprehend how this accumulation of property can have taken place if extravagance has been the predominating sin. That there is a most unchristian competition in respect to the "splendour of appearance and the expences of the table," nevertheless is unquestionably true.

Our author remarks on the subject of the 10th commandment, that "this is very properly placed the last in the second table, as being the guard and defence of all the rest; and containing in itself a short summary of our whole duty to man."—"The other commandments restrain our hands, our feet, our tongues, and all the members of our body, from perpetrating any evil. The object of this is to repress any injurious *disposition in the heart;* and from a regard to this will ensure a strict observance of the [illegible]r. Robinson nevertheless [illegible] preted the former commandments as requiring right "dispositions of the heart," and not merely as restraining the members of the body, from perpetrating evil; insomuch that the 10th commandment is thus rendered somewhat redundant and superfluous. We were pleased with his remark under this head on the unlawfulness of gaming. May not the practice of purchasing into a lottery deserve to be noticed as constituting one species of gaming?

The essay on prayer for special grace to keep the commandments very properly follows this comment. There is much piety in the following passage, in which the duty of intercessory prayer is deduced from the second petition in the Lord's prayer.

"We should intercede for those, who are admitted to the sacred function, that they may go forth with divine light, and life, and love; that the holy, 'anointing,' may abide in them, to cheer their own souls, and to prosper their labours. For those, to whom they are sent, we should implore grace, that they may know the time of their visitation, and that 'while they have light, they may believe in the light, and be the children of light.' We should feel peculiar solicitude for our country. May God revive his work among us! And if he establishes his kingdom of righteousness, that will be the bulwark of the land, against all threatening or desolating enemies. The cases of those, who are more intimately connected with us by the ties of friendship or relation, we should bear upon our minds in this petition, that they may all be 'delivered from the power of darkness, and translated into the kingdom of Christ'." p. 320.

In the essay on the church of Christ, our author, as we think, very justly observes that

"The church of Christ admits of a considerable variety, as embracing so many different societies of Christians, placed in such very different circumstances. It was intended to comprize within its pale the inhabitants of remotest countries, yea, of all the nations of the earth, whose habits and sentiments and political governments might be extremely dissimilar; and therefore its general form and constitution, and its essential ordinances are such, that it may be every where established, and adapt-

ed to the particular cases and situations of its members. It will admit of many rites and ceremonies in one place, which are not of indispensable necessity to its existence, and which in another place it would not be expedient or possible to practise. The modifications may be endless; and yet under them all it may remain the same as to substance, its purity may be preserved, its prosperity promoted. The apostolical direction, as to all lesser matters, is very general, 'Let all things be done unto edifying,—decently and in order;' and one important lesson we should learn from it, is, that different societies should not be hasty to condemn or censure one another, but exercise mutual forbearance and maintain fervent charity one towards another." p. 408.

"The church of England," adds this zealous friend to our establishment, "has the fairest claim to our favour and most cordial attachment. It contains the two grand requisites for a Christian society, truth and order. Its ministry, consisting of Bishops, Priests, and Deacons, we consider not only as a rational and excellent institution, calculated for edification, but as most consonant to the mind of Christ, as having been established by his apostles, and from them transmitted and continued by a regular succession. What, though we produce no positive command from the sacred oracles for the universal appointment of episcopacy, the impartial historian will scarcely deny that it had the sanction of apostolic usage, and obtained from the earliest times. Surely, this amounts to a strong argument in its favour: for who shall presume to offer a better plan, than what the original founders of the Christian church introduced, or doubt of its being most agreeable to their divine Master?

"Our national creed recommends itself to our approbation, as being perfectly sound and scriptural. Its doctrines, which are clearly stated in the thirty-nine articles, are entitled to our belief and admiration, as firmly resisting dangerous errors, and comprising a well compacted system of evangelical truth. Every important principle of the Christian faith is here brought before us, and we are required to profess our unequivocal and cordial assent to the whole. According to this plan, fallen man is humbled, the Saviour is exalted, the believing penitent is assured of acceptance, the means of holiness are pointed out, and God is glorified in our final salvation. Is not this the proper basis of a Christian church? 'Jesus Christ himself is the chief corner stone.'

"The services appointed for public worship are grounded on the same religious system. The discriminating doctrines of the Gospel run through all our prayers, give them an inexpressible fulness and dignity, and render them instructive and interesting to every attendant. In them we confess and deplore our guilt, depravity, condemnation and helplessness; we seek the blessings of redemption through the alone merits and mediation of Jesus Christ; we supplicate the sacred influences of the spirit for our guidance, sanctification, and comfort; 'we offer and present ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God.' The excellency of our liturgy is unrivalled: we are at a loss whether we shall most admire its simplicity and perspicuity, or its spirituality and devotional fervor. The administration of divine ordinances among us is decent, serious, solemn; our religious ceremonies are few and rational, well calculated for edification; the holy sacraments, which our Lord appointed, are celebrated in conformity with their original institution.

"What do we want more; except it be a state of mind consistent with our forms, an inward experience of our professed principles, and such affections of the heart as will correspond with the language of our prayers? Were all our parochial churches filled with congregations suitably and deeply impressed with our services, what an interesting sight would they exhibit! what a delightful prospect of a general revival of religion, and of encreasing national prosperity!" p. 413—416.

The volume finishes with an essay on the resurrection of the body and the life everlasting.

We shall now conclude by adding a short observation. Mr. Robinson is one of those ministers who have *received* (for we ought not to say *assumed*) the appellation of evangelical, and he is moreover one of those among them, who, according to another common, though not very correct term, may be denominated calvinistic. It has lately been the endeavour of many persons of name and authority in the church, to represent the class of evangelical or go[illegible]sters, and especially the m[illegible]nistic part of them, as

heretical and schismatical, as seditious and disloyal, as antinomian in sentiment, and as furnished only with a very scanty share of religious knowledge: in short, as a most unworthy part of our establishment. We have here then a statement of their principles. We have a complete exposure of those dangerous and fanatical doctrines, against which it is necessary, as it seems, perpetually to guard the *sound members* of the church; "sound members," it is to be feared, among whom a multitude of worldly and irreligious men are permitted to include themselves. It has lately, as we understand, become the fashion in our university pulpits and in visitation sermons, after breaking one lance against an infidel, to break another against a Gospel minister, or a methodist. Now it is much to be desired, that they who engage in these tournaments should become well acquainted with both the enemies against whom they deem it their duty to contend. We wish therefore to recommend the work of Mr. Robinson to those teachers of divinity, who are as yet imperfectly informed respecting the religious system of this writer and others of his class. We do not ask them to pay implicit deference to his opinions; we ourselves have freely canvassed many passages in his work. We would speak not as partisans, but as the friends of candour and of truth. We however affirm with confidence, that whatever may be the faults of any ministers of this class, they will never be successfully opposed by those who censure without reading their works, and deal only in general invectives. Still less will they be corrected by the criticism of men who are themselves manifestly heterodox or vicious. Candour requires at the very least that their sentiments should be clearly known and fairly exhibited. When these are understood, and when the characters of the men are ascertained, we are convinced that their opponents will see reason to retract the greatest part, if not the whole of the charges so vehemently preferred against them; and to bear an honourable testimony to the general orthodoxy and purity of their doctrines; the strictness of their lives; and the exemplariness and utility of their labours.

Sermons sur les points les plus importants de la Doctrine Evangélique. Tome I. pp. 302, Tome II. pp. 404. 8vo. 1804. Guernsey, Chevalier; London, Taylor, Hatton Garden. Price 12s.

It is seldom that any publication in French can be announced by us with satisfaction. The secularity, the religious sterility, and the irreligious fecundity of the French nation render it as inimical to this, in a moral, as it is in a national view. We therefore seize with more readiness the opportunity which is offered by the present work, whose author as we learn from the preface (not the title page) is M. Gibert, of calling the attention of our readers to a production in a Gallic dress, which may be read, not only with safety, but with information and improvement. Practised (we will not say hackneyed) as we are, in the employment of perusing pulpit compositions, one of the most legitimate parts of our province, with the severity of critical vigilance and jealousy, a state of mind not the best adapted to the proper or most pleasing effect of such performances, we have yet found in the sermons of M. Gibert what has struck us, both as original and peculiarly impressive. This our readers will be disposed to attribute to the circumstance, that the author is a Frenchman; and they are partly right: for we are undoubtedly more familiar with English than with French sermons. The Sermons before us, however, are not in the pompous and inflated style (as we Englishmen should call it) of the most admired productions of the French pulpit; but, uniting such a moderate degree of this quality

as on the whole is pleasing with the solidity of the English pulpit, they exhibit a combination of vivacity and soundness of reasoning, which confers upon them considerable merit. By this commendation, which we consider due to the author, we certainly do not pledge ourselves to approve of every part of his work; and in the course of the present examination of it some instances of our disapprobation will occur.

The preface to these Sermons is honourable both to the author and to his work. It appears from that preface, that the Sermons were not intended for the press;—that the author considering his decreasing strength, of which he knew not the cause, as an indication of his approaching departure; possessing, however, at the same time, the power of speaking as before, and willing, like a good soldier of Christ, to spend his last breath in the service of his Saviour; requested the permission, (which he obtained) of the Dean of the Island, to preach in the evenings of the Lord's day at his church a certain number of sermons which he had by him;—that six of his hearers, in their own name, and that of many others, solicited the impression of these Sermons, to which the author consented, after the number of those who signed the proposal for their publication appeared sufficient both to discover the general will, and to indemnify the expence. The apology with which the preface concludes for the repetitions which occur in the Sermons will be easily admitted.

The first is a good and striking Sermon on the general resurrection. In the second, to which the same character is due, we meet with a criticism, which at first dazzled us, but on reflection appeared to want foundation. The author objects to the common translation and interpretation of Exod. xxxiv. 7, and of the second commandment, where the vengeance and the mercy of God are contrasted, by representing the first as extending to the third and fourth generation, and the second to thousands. M. Gibert justly observes, that there is no word in the original answering to the word "generation" in ours, and we believe every other, translation, at least the Septuagint and the Vulgate. He urges further, and with some earnestness, that, upon the common interpretation, the entail of mercy and of wrath might be confounded, and come to fall upon the same posterity. He therefore concludes, that nothing is intended here but a comparison between the beneficent and avenging attributes of the Deity, and that the proportion of the one to the other is represented as thousands to three or four. See pp. 24—27. We acquiesce in this conclusion, but we are not satisfied with the means by which the author arrives at it. The expression, "visiting the iniquity of the fathers upon the children," in the second commandment, and in the other parallel passage it is added "children's children," convince us, that generations are intended, and that the term is properly added after the numerals in our translation. The other argument of our author we look upon as rather a refinement; and the whole question of entail (if we may so speak) in the divine economy, although it is discoverable, not only in the Mosaic institute, but in the very constitution of the human species, is involved in great difficulty and obscurity.

We pass on to the fifth Sermon, because we cannot notice every portion of the work which has merit; and this arrests our attention more particularly, as it discovers the writer to be an Anti, or rather a Non-Calvinist. In declaring his sentiments upon this head, he professes to steer between two extremes. But this part of the work might have escaped our particular regard, at least a public announcement, had it not included such an expression of charitable respect towards those who differ from him on this subject, as we could earnestly wish were universally imitated by those who adopt the same views.

"Aussi y a-t-il en des serviteurs de Dieu, éminents par leur piété, par leur travaux pour la convertion des ames, qui l'ont maintenu, (the doctrine of reprobation) et qui ont édifié sur Jésus, le seul fondement, de l'or, de l'argent et des pierres précieuses;' et dont les œuvres soutiendront l'épreuve qui en sera faite." p. 68.

In this sermon we observe a theory concerning the respective states of probation under which the author supposes man to be placed before and after the fall, which we shall find a more proper place for noticing.

The seventh Sermon intitled, "Jésus Christ est venu sauver les Pecheurs," on 1 Tim. i. 15, is peculiarly excellent. We never remember to have seen the argument for the truth of the satisfaction of Christ, from the agony of soul, which the Saviour discovered at the view of his approaching sufferings, exhibited with more force and solemnity, than in the passage, pp. 109—113. We will present our readers with a part, that they may perceive the nature of the argument.

"Expliquez-nous, (says the author, addressing unbelievers) le contraste qu'il y a, entre ce désir que Jésus a de mourir, et sa crainte de la mort? entre la frayeur qu'il a du supplice, et l'attente volontaire de ceux qui devoient le lui faire subir? entre ce courage, qui lui fait reprocher au sanhédrin, et aux principaux de sa nation, leurs crimes et leur hypocrisie; qui lui fait mépriser les menaces des Hérodes et des Pilates, tandis que la frayeur le surmonte, au point de lui faire suer des grumeaux de sang.

"Mes freres, la sagesse de Dieu se découvre même dans ce qui paroit d'abord un folie; la croix de Christ, ses angoisses, ses souffrances, et j'ai presque dit ses foiblesses, témoignent en faveur de la divinité de l'Evangile.—Pour avoir une explication du contraste apparent qu'il y a, dans le récit des souffrances du sauveur, rappellez-vous qu'il étoit venu sur la terre pour racheter les hommes par sa mort, et alors vous comprendrez, pourquoi il n'a pas voulu s'y soustraire. Rapellez-vous ensuite que Jesus Christ s'étoit chargé des iniquités de tous les hommes; afin de les expier et d'avoir le droit de les pardonner, et alors vous ne serez pas étonnés de ses angoisses mortelles qu'il éprouve, lorsqu'il va supporter, tout le poids de la colere vengeresse, et souffrir ce que méritent tous les pechés, commis et a commettre."

The Sermon on the nativity has a striking passage on the indifference of men respecting the great salvation of the Gospel, pp. 132, 133.

That on the mutability of the world and the immutability of the word of God (Matt. xxiv. 35) contains, under the first head, a rapid and masterly sketch of the changes which have taken place in the heavens and the earth; in the families of men, the most illustrious and numerous of which have not been able to retain their memory for many generations; in flourishing cities now lying in ruins; in fertile countries now become deserts; in Christian societies, which have deserted those seats where they formerly resided in great numbers and glory; and even in truth itself, which by individual societies, professing to retain it, has been abandoned for the most pernicious error. pp. 149—154. This Sermon, it appears, was preached on new year's day; and the concluding reflections which discover that circumstance are remarkable for their pertinency and force: we were gratified likewise by their loyalty.

The next Sermon on love to God, where that important subject is well treated, affords an instance, in which the personal experience of the preacher is brought forward with judgment and considerable effect. pp. 183—186. There is undoubtedly such a thing as carrying this mode of addressing an audience to excess; and it may be done, and we fear often is done, with much impertinence, indiscretion, and indecent assumption. We are of opinion, however, that in the mouths of aged pastors, particularly, it may not only be in character, but may also be productive of very powerful and beneficial effects.

In the second volume of this useful work, the first passage which arrests our attention is one, in which the author has discovered considerable acuteness in assigning the true cause of infidelity. After mentioning, and shewing the insufficiency

of the two generally assigned, ignorance and depravity, he adds, that the viewing Christianity in an exclusively speculative light, appears to him to be the principal cause of this mental malady. People think it sufficient to know the truths and duties of Christianity, and to understand the evidences by which its truth is demonstrated, in order to their being Christians. But as knowledge on every subject is very circumscribed, the faith of these semi-christians must be equally unstable, and subject to endless and insolvable doubts. He therefore concludes, that the truth and divinity of the Gospel can only be effectually demonstrated to a man by the effect which it has on the heart. A man must feel that he is in a state of perdition, and be sensible of his deliverance; and then he believes, in conformity with what he feels, and of which he has the happy experience. pp. 20—22.

We would point out the whole of the second part of the sermon, on the law as leading to Christ, as particularly excellent. pp. 184—193. We have, however, in p. 209, to remark the very common mis-apprehension of 1 Cor. xv. 22, as if that verse, and indeed the succeeding part of the chapter, represented *all* the effects of the two respective heads of mankind.

At p. 216, we enter upon the sermon, to which we have already alluded, as containing the most distinct exposition of a peculiar theory of the writer, concerning man's different state of probation before and after the fall. The text and title of this sermon is Psalm cxliv. 3, "What is Man?" M. Gibert asserts, with every orthodox expositor, that Adam was created perfect in the faculties, both of his intellect and of his will; but that, upon his transgression of the command given to him as the test of his obedience, he incurred the threatened penalty, which, in M. Gibert's opinion, was the loss of these faculties and nothing more, or what is usually called spiritual death. This united ignorance and corruption is justly represented by our author as descending to his posterity, and as the only cause which will account for the actual depravity seen in the world. Upon a comparison, however, of the state of man before and after the fall, as upon his trial for a future condition, he contends that the latter is considerably preferable. And after admitting and stating the corruption and condemnation to which the human race is now subject, he asks, in language which we cannot very well tell how to interpret,

"Mais peut-on dire que Dieu a abandonné le genre humain dans cet état de perdition? Peut-on dire qu'il veut nous imputer à crime cette misere dans laquelle nous naissons tous, & qu'il veut punir les hommes, en tout ou en partie, par des châtimens éternels, de ce qu'ils sont nés souillés & pécheurs?" p. 229.

These questions, as might be inferred from their being made, are answered with a strong negative. Our author proceeds to say, in the next page, that what is called original sin is less a punishment than a change of condition; for, he adds, immediately after the fall, Adam received the promise of the seed of the woman to bruise the serpent's head.

We, for our part, cannot understand how we can be in a state of mental depravation, without being for that very reason under the displeasure of God. Indeed, unless this be the case we cannot perceive any meaning in the expression. M. Gibert allows, that the sinful acts which men commit, and which justly deserve the divine indignation, are the fruit of this natural corruption: does no guilt then attach to the source, which not only existed in the original transgressor, but exists in every individual of his posterity? The bringing in the redemption of Christ only serves to perplex the matter; for the question is, what is our state *without that redemption?* It is into that state that the fall has brought us; the redemption is an adventitious consideration, and de-

rives the proof of its necessity, wisdom, and mercy, from our previous condition. The closing part of the application, particularly the last paragraph but one, appears to us to be much more consonant both to Scripture and to the doctrines of our Church.

The first part of the sermon on the Necessity of Good Works, pp. 258—265, is an excellent view of the connection which subsists between faith and works, and is particularly deserving of the attention, both of those who oppose our articles and homilies by denying such a connection to be necessary; and of those who calumniate evangelical writers as derogating from the value and necessity of good works. See likewise before, p. 14.

The three sermons at the close, on the name of Christian, have peculiar merit, and place both the significant and important meaning of that appellation, and the awful responsibility of those who assume it, in a striking light.

We are happy in the evidence, which these sermons afford, that true Christianity is both preached and encouraged in the island of Guernsey; and we hope, that the labours of the venerable author will extend beyond his own life to future generations. The style of the work is good; always pure and perspicuous, frequently animated; nor will the present production in any respect sully the fairly earned reputation of the writer in other useful publications. We therefore think these sermons excellently calculated to put into the hands of those of our countrymen, who are endeavouring to attain a knowledge of the French language, and who would improve all their knowledge to the best purposes.

Sermons, for the Use of Colleges, Schools, and Families. By JOHN NAPLETON, D. D. Chancellor of the Diocese, and Canon Residentiary of the Cathedral Church of Hereford. Gloucester, Oxford, Hereford, London. 8vo. pp. 382. Price 7s. 6d. 1805.

IT is almost always an advantage to a work to be definite in its object. It is peculiarly so with respect to Sermons, which are generally addressed to the public at large, without specifying, or perhaps having in view, any particular class of readers, for whose benefit they are especially intended or adapted. By contracting the field of his labours, in the respect here mentioned, a writer has it in his power to apply much more closely, and therefore with much greater prospect of success, the instruction which he undertakes to convey; to state the temptations, the advantages, and the disadvantages, of the individuals, whom he selects as the object of his benevolent exertions. No one will deny, that colleges, schools, and families are societies, the religious institution of which is of great and extensive importance. The individuals composing them, it is evident, must for the most part, be youth; and it is in this season of life, that the most promising foundation of future excellence, utility, and happiness must be laid. The formidable obstacles which oppose a late conversion render the instances of it very few.

But there is required no small versatility of talent in an author to adapt his productions to standards of taste, and dimensions of intellect, materially different from his own. Every person *naturally* addresses himself to his equals, when he publishes his sentiments; and he is obliged to use some force or discipline with himself, whenever he proposes to instruct those who are considerably his inferiors in intellectual capacity. It is perhaps owing to this circumstance, that most grammars are so ill qualified to answer their proper object, and that the preposterous custom is even yet

continued, of teaching a language in the very language to be learned. It is no slender praise therefore to an author, and no slender advantage to his work, if when youth are the object of instruction, the instruction itself, both in matter and form, is such as will inform the mind, and interest the attention and affections, of persons of that age. When, however, the instruction to be conveyed is of a religious description, the circumstances of the case require further qualifications. It should relate to those doctrines and precepts, which are properly denominated principles, and immediately affect the future salvation of men; doctrines, and precepts, in the absence of which no duties can be enforced upon their proper foundation; and these should be propounded not only with simplicity, but with an earnestness and iteration (with respect to the substance of the thing) which their prominent and commanding importance demands. That the performance, of which we are now to give an account, is characterized by these qualifications, is a position to which we certainly cannot yield our assent: but that we may not forestall the judgment of our readers, we will proceed to examine the work, and to produce the grounds upon which we hesitate in pronouncing a favourable decision concerning its merits.

The sermons are twenty in number, and are preceded by a dedication to the Right Hon. Henry Lord Viscount Sidmouth.

The first sermon is "On setting God before us," where the *connection* between the duties which we owe to God, to our neighbour, and to ourselves, is well illustrated. The second is on Acts xviii. 17, and is entitled "On not caring for Religion." Religion in general is the subject of this, as of the preceding sermon. In p. 46 we meet with the very common solution of the origin of evil, but, in our opinion, as unfounded as it is common, that liability to sin is the necessary consequence of the freedom of an intelligent agent. Do these reasoners suppose, that the angels who kept their first estate are still liable to fall? Do they suppose, that the spirits of just men, when made perfect, will have no more security for the permanency of their happiness, than an equal chance of standing or falling? Is it not much better to acknowledge our ignorance upon this subject, than to amuse ourselves with reasonings which still more effectually expose that ignorance although in another form?

The two next sermons are on faith, a subject of great importance, and not of difficult statement, provided the broad lines by which it is defined in scripture are attended to. They are both on the same subject, Rom. x. 10. We were staggered in the first of these sermons, and in the second paragraph, by the observation, "there was some kind of supplement to the defective righteousness of these virtuous persons," Abel, Enoch, &c. "which in some sort completed it." We had hoped not to see even *language* of this sort in Dr. Napleton's sermons, because no explanation can justify such a representation of the obligation which believers owe to their Saviour for their acceptance. This supplemental scheme is utterly unknown to St. Paul, and, we may add, to all the other sacred writers. We scruple not to observe likewise, that it is equally unworthy of the Christian plan of justification. We were determined, however, not to be easily offended, and the next page gave us some satisfaction.

"Justification," says our author, "as it relates to the dispensations of God, hath doubtless, for its source and origin, his essential goodness. He created man for happiness. The condition of his happiness was perfect obedience. When man by failing in the condition, had fallen from happiness, God desired to restore him to it. But as personal righteousness was the

condition of the happiness for which he was created, so was justification or imputed righteousness essential to the happiness to which he was to be restored." p. 56.

The author then proceeds to inquire into faith as the mean of justification: but he seems to us unnecessarily to enlarge the meaning of this faith, and not to confine it, as we think it ought to be confined, to that reliance upon the sacrifice and merits of Christ, by which God has appointed that we shall obtain the remission of our sins, and acceptance before him. The necessity of faith to our justification is urged by two reasons. "The first is the condition of our nature, as we are free and reasonable creatures." The second is "our relation to God"—the obligation of every "rational creature to use and exert his faculties, in all possible expressions of reverence to his Creator, and in the promotion of his own well being." The virtue and benefits of faith close the sermon. Had we not expected to find a more particular and appropriate discussion of this subject in the next sermon, where the same topic is continued, we should have felt more dissatisfied than we did: but upon being disappointed in this expectation, the following inquiries powerfully obtruded upon us. Why did not the author, in stating the reasons of the peculiar mean of justification appointed by God, namely, faith, insist, as a right view of his subject would almost have compelled him to do, upon the sin and depravity of the human race? Why did he not enlarge upon human corruption, in its source, in its effects, in its deserts, in the punishment which the justice of God has denounced against it, as the reason why the humiliation and sufferings of the Son of God were necessary to the restoration of man? Why did he not expatiate, as the Scriptures do, upon the reconciliation, peace, deliverance from wrath and fear, and assurance of the divine favour, which the sinner enjoys who is justified by faith? Why did he not exhibit the propriety of faith as a mean in this affair, by pointing out the effectual manner in which it excludes all merit in man, and presents him to himself as saved by the free grace of God alone in Jesus Christ?

The second of the two sermons on faith is, as its title purports, "On profession of faith," and undertakes the illustration of the latter clause of the verse; but not in the way that we should have expected. It contains, however, a good passage upon religious conversation, pp. 85—87.

The fifth sermon, "On the Miracles of Christ," is in general good, and, in some parts, original. The two next on Prophecy are also entitled to a favourable report! the latter is distinguished by collecting in a small compass, and placing in a luminous point of view, the principal prophecies relative to the Messiah.

In the eighth and ninth sermons, "On the Uses of the Law," we prepared ourselves for some collision between the author's sentiments and our own. Our apprehensions, however, were dissipated as soon as we found, that the Doctor did not mean to confine himself to the exact import or limits of his text, Gal. iii. 19; but, as he himself observes, to treat it "in a view somewhat wider than that in which the Apostle's argument led him to consider it." We accordingly find, that our author takes occasion from his text to discuss the whole volume of the inspired Scriptures, in the first sermon, as they relate to the period anterior, in the second, as they relate to the time subsequent, to the advent of Christ. The view is, of course, exceedingly general. One argument is forcibly stated.

"We behold with admiration a series of prophecies, delivered and recorded in different ages and countries, by men of divers situations and characters, various in extent, in language, in perspicuity; continually authenticated by intervening miracles; carried into execution by kings and nations who knew them not, fulfilled

by priests and rulers who heard them every sabbath, yet did not understand them; all consistent and harmonious, all directed to one comprehensive object, all terminating in one person, all accomplished in one gracious dispensation." pp. 173, 174.

In p. 171, Dr. Napleton introduces 1 Cor. xv. 22, as if that passage of Scripture contained a statement relative to the whole human race, and asserted on the one hand the entire evil which men derive from Adam, and on the other the entire benefit which they derive from Christ. We are the more eager to notice this particular, because Mr. Locke has imposed both upon himself, and upon many of his readers, by representing Rom. v. 12, to the end, as parallel with 1 Cor. xv. 22, to the end. And hence the inference appears to be perfectly legitimate that temporal death, or mortality, is the alone evil which we can refer to Adam as the source. In the first of the passages above mentioned, the Apostle evidently treats of the entire effects, both of the fall of Adam, and of the righteousness of Christ. In the latter, he as evidently confines himself to so much only of those effects as related to the point under discussion, the resurrection, and that only as it concerns the righteous: the resurrection of the unjust not being once alluded to. But the resurrection even of the just is not the entire benefit which they derive from Christ; it was not necessary, therefore, nor to be expected, that the entire effect of Adam's transgression, which is opposed to the other, should be stated. The illogical reasonings of such a man as Locke, and upon such a subject as this, deserve to be exposed.

The paragraph, pp. 205, 206, in the sermon on the sabbath, is ingenious and solid.

The fifteenth sermon on sickness contains some striking passages. It is a subject which seems suited to the powers of Dr. N. We greatly regretted, however, the absence of those sources of consolation, which are peculiarly Christian, and which undoubtedly are calculated to have, and ought to have, the most powerful efficacy in reconciling the mind of a Christian to sickness, and in enabling him to improve it. In a prayer, indeed, put into the mouth of a person recovered from sickness, at the close we meet with the following petition: "May the uncertainty of life and health instruct me in the proper use of them, to improve my moral nature under the assistance of thy Spirit, and to obtain thy favour through the mediation of thy Son."

Our author has treated of the resurrection of Christ in Sermon xv. in a very peculiar manner. To his young and uninstructed readers that glorious event is not presented, as a solemn attestation of heaven to the character and pretensions of Christ, and a most illustrious evidence, given by God, that the atonement of his Son was accepted, and might safely be relied upon by the whole human race: but after some benefits resulting from it, great indeed, but not exclusively appropriate, are enlarged upon, the persons, for whose especial use this volume is intended, are informed, that Adam introduced death, and a separate existence of the soul after death, and that the Redeemer came to confer upon mankind the benefit of a re-union of the soul with a glorified body to live for ever. p. 315. We confess that, had this been our assertion, we should have felt some difficulty in supporting it by Scripture.

Dr. Napleton's sermons are written with sufficient eloquence, and occasionally with animation. It is a peculiarity in this author's style, that he frequently places the adjective, or adjectives, after the substantive, and sometimes, but not always, with a good effect. In our elder writers, particularly divines, this was an usual construction. In other respects we think the style of Dr. Napleton reprehensible, by

being rather classical, than scriptural. There is a perspicuity and force in the greater part of scriptural expressions, especially upon their proper subject, which recommend them powerfully to the clergyman, who would be understood, and would influence. There is something very inadequate, and to us rather heathenish, in the use of the terms "virtue" and "vice," where the Scripture would employ those of "holiness" and "sin." These terms are perpetually recurring in Dr. Napleton's Sermons. We cannot refrain likewise from objecting to the apparently timid, involved, and ambiguous manner, in which this divine speaks of sin and its effects. There are sentiments also expressed relative to the state of the human heart, which might be palliated, but, we think, can never be excused. Such as—"The seeds of good-will and kindness are sown in every heart." p. 79. "Have I obeyed the uncorrupted feelings of my heart, the dictates of my reason?" &c. among the questions which a sick person will make to himself. p. 293. "Directed and strengthened by these divine assistances, our native love of truth and virtue leads us to various degrees of goodness." p. 362.

Upon the whole, although we are ready to allow a portion of merit to particular parts, and to some entire sermons, in this volume, we cannot forbear remarking, that the subjects selected appear to be of far too general a nature, and too generally treated, where not so, to interest or edify the particular classes to whom the sermons are addressed. It is a defect too, for which we should hardly know how to account, that so few of the topics introduced are strictly christian, or evangelical. We had hoped, that complaints of this kind would be less frequently called for against the more serious description of divines, since the justly popular sermons of Mr. Gisborne have evinced the compatibility of elegant writing with evangelical teaching; and have afforded, at once, the encouragement of example, and the shelter of authority, to those, who, like him, should be disposed to make the distinguishing doctrines and duties of Christianity the subject of their labours, either from the pulpit or the press.

The Christian Mirror, exhibiting some of the Excellencies and Defects of the religious World, containing various Essays in Prose and Verse. London, Williams and Smith, 1805. 12mo. pp. 285.

This little volume manifests the best intentions, and the talents employed in accomplishing them are on the whole respectable. The essays are twenty-seven in number, and the subjects selected are of considerable practical moment; their object being to exhibit just and scriptural views of the Christian character, and to correct those inconsistencies of conduct in persons professedly religious, which shade its excellence and diminish its effect. It is impossible, however, to proceed far without discovering even in the mere turn of many of the expressions the school of the author. This defect which has been ably exposed by Mr. Foster in his essays, is particularly objectionable in a work of a miscellaneous nature. It serves to repel the bulk of readers. And it is the less defensible on this occasion, as the author appears perfectly capable of giving an intelligible version of the peculiar phraseology to which we object, in the language (as Mr. Foster expresses it) of pure intellect. We also meet occasionally with a coarseness both of sentiment and language which ought to have been avoided.

In the progress of the work several characters are delineated illustrative of the effects of piety in persons of different complexional habits and propensities. They are in general placed in lights which re-

flect much instruction and improvement; but they labour under the same disadvantage with the author's style; that is to say, they partake of the peculiarities incident to his own circle, and will not often be recognized beyond it.

As a favourable specimen of the author's manner, and as calculated at the same time, to teach some useful lessons, we shall present our readers with an account of Miss Lively, designed to exemplify the faults to which a person of ardent feelings is liable, even when earnestly engaged in pursuing a religious course. This extract will serve also to illustrate some of the defects with which we have ventured to charge the work.

"Miss Lively was a young lady of an amiable temper, great sincerity, and an uncommon flow of spirits; to these natural qualifications was added every accomplishment which might be expected from an affluent situation in life: her company was sought by all the young and gay of her acquaintance, and every visit seemed dull if Miss Lively was not of the party.

"Her friends, however, discovered that she was suddenly become gloomy and melancholy; her company was no longer pleasant, and she, whom every one had admired and flattered, was sneered at as a methodist, and avoided as a religious enthusiast;—the only kind of *enthusiasm* which worldly people uniformly condemn. A man may be an *enthusiast* in poetry, painting, music, or philosophy; that is, he may be unreasonably attached to them, and the world will admire him for that very attachment; but let him shew as great a zeal for the cause of God, and the welfare of his soul, (a cause to which our attachment can never be unreasonably strong, nor our attention too eager,) and every tongue will condemn him.

"The following circumstance occasioned the change in Miss Lively, which rendered her so very disagreeable to her former admirers. On a Lord's day evening one of Miss Lively's friends proposed going to hear a popular minister, who was to preach in the town where she lived. As, from unexpected disappointments, they could not make up their party at cards; it was thought the dull hour might as well be passed away in the house of God, and accordingly these two ladies agreed to go. The discourse was occasioned by the death of a young person who had been suddenly called into eternity: the sermon was adapted to the event, and, for once in her life, Miss Lively became serious. She listened, mused, wondered at the truths she heard, and in vain endeavoured to conceal her flowing tears. When the service was over she went home with her companion, but not a word was spoken. Each of them carefully concealed from their friends the place where they had been; the one, because she was ashamed of what she felt, and the other, because she was angry with herself, for having been the occasion of all this anxiety and distress to her amiable friend. It was, however, soon visible enough to all, that Miss Lively was deeply affected with something; but nobody could account for it: one suspected she was ill, another that she had been offended: they were willing to suppose any thing, rather than that their gay companion could be so weak as to be affected by anything said in *a pulpit*. They thought of a thousand other causes, while she at an early hour retired to her chamber; but it was to weep, not to rest. The faithful warnings of the preacher still rung in her ear, and she could not sleep. Her distress continued for several days, and was increased by the attempts of her friends to remove it. Their amusements, their pleasures, their vain conversation was loathsome to her: instead of healing they aggravated the wound in her conscience; and in the whole circle of her acquaintance there was not one who could direct her to a remedy. At length it was settled, by all, that she had lost her senses; and the poor distracted girl became the subject of conversation and pity in every company. It was found out that she had been *meddling* with religion, and there was not a doubt but it had made her mad. Every expression of sympathy for her was mingled with a caution against having too much to do with religion; and her connexions rejoiced in the persuasion, that they had just enough to carry them to heaven, without the possibility of its causing any derangement on earth. Indeed, her distress was so great, that, had she not met with relief, it might have ended in *real* lunacy: but he 'who knoweth our infirmities, and remembereth we are but dust' administered to her strong consolation. Under hearing the same minister who had filled her mind with terror, she experienced a degree of comfort. While he was representing Christ as the able and willing Saviour of the chief of sinners, her fears were

dissipated, the garment of praise was given her for the spirit of heaviness, and the oil of joy for mourning. She now became as cheerful as ever, but her happiness flowed from a different source: praise was continually in her lips. She became anxious to bring her acquaintance to the same Saviour whom she had found, and fondly imagined if they would but give her a hearing, they must be convinced.

"The truths of the Gospel appeared to her so plain and so interesting, that she thought wherever they were heard they must be received with gladness. With these views, in all companies, she made religion the subject of her conversation; hence her carnal acquaintance soon forsook her. Miss Lively now laid aside her fashionable dresses, distributed her feathers, her ribbands, and other gaudy articles of her wardrobe, and assumed the dress of a methodist, or a quaker. Thus she completely ruined her reputation with her former friends; and of all her late admirers, there was scarcely one who would speak to her. This might be wisely ordered by Providence, for her good: as in consequence of it, without any difficulty, she was freed from connexions which, on account of her vivacity, would have been to her a perpetual snare. From a natural easy turn of mind she could well endure the frowns of the world, and smile at its contempt; but its smiles and caresses must have ruined her.

"She soon acquired a new set of acquaintance, who, though inferior, to her former ones in quality, in fortune, and in rank, were greatly superior to them in virtue, piety, and solid worth. Their society contributed much to her comfort, and growth in grace. She had a heart peculiarly formed for the enjoyments of christian communion, and she frequently stood in need of the counsel, and sometimes of the gentle rebukes of her judicious friends. Her inexperience in religion, and the warmth of her temper frequently led her into errors. She was always judging of her state in the sight of God, by her own frames and feelings: thus, if she was in a lively frame, she would think well of her state, but when her natural spirits sunk, she would then imagine there was no grace in her heart. The last sermon she heard was the worst, or the best she had ever heard in her life: and if the preacher did but move the passions, however injudicious, or erroneous, if not grossly so, he was sure to have her applause. If any person appeared at all under serious impressions, Miss Lively would at once pronounce them converted, and was, sometimes, angry with the more grave and thoughtful, who wished to judge of the tree not by its blossoms but by its fruits. Her friends lamented her want of self-government: she was somehow betrayed into levities unbecoming her profession. Being in the habit of feeling and speaking warmly, she would often make strong declarations of attachment, when, perhaps, she hardly meant half what she said; and sometimes she would make promises, without considering whether she could fulfil them; not to say that she now and then forgot to fulfil them when she was able to do it.

"Hasty in her decisions, she would often say and do many imprudent things, and frequently did not use the best means for attaining desirable objects: though it must be allowed, by her activity in embracing seasons of doing good, she often accomplished her end, when the more prudent and cautious Christian has lost the season in reflecting upon the most proper means of improving it. The poor often felt her benevolence, and the afflicted were often refreshed by her kind and friendly visits: her soul was disposed to sympathy; she wept with them that wept, and rejoiced with them that rejoiced. Lukewarm professors would be disposed to mark every little failing in a character whose zeal reproached their own indifference: and it is to be lamented that she so often furnished them with an opportunity. Her more intimate friends admired the excellencies, without overlooking the defects of her character, and would sometimes warn her of her danger; neither was she backward in taking reproof: but whether the warnings were not given with sufficient faithfulness, or repeated with sufficient frequency, we cannot determine: however it was, Miss Lively seemed but little benefitted by them; her natural disposition got the better of every effort, and she continued the same imprudent, affectionate, changeable, amiable creature.

"At length her haste and imprudence became its own cure; and the kind providence of God accomplished that by afflictions, which the concern of her friends had in vain attempted. A few months after Miss Lively's conversion, her relatives became so far reconciled as to behave towards her with civility, and she visited them occasionally. At first her visits were short, and she was always upon her guard, and was generally accompanied by some christian friend. But one day, unhappily, she made one among a large party, composed

of carnal and worldly persons. Miss Lively was determined to shew them she was not ashamed of her religion; indeed, pride under the disguise of zeal, was her principal motive for making this visit: accordingly she took the first opportunity of introducing her favourite subject; none of the company seemed disposed to listen to her, excepting a military gentleman, who was too polite not to attend to a lady. Miss Lively, delighted that at length she had obtained a hearing, went on most fluently, began to fancy she was doing great good, and at last could not help exclaiming, 'Dear captain D———, how I long for your conversion!' The Captain replied, with his accustomed politeness, 'I should be happy, Miss Lively, to be *converted* by you, would you favour me with another interview?' This was agreed to without a moment's thought. From that time they became intimate. The Captain left off swearing, and other outward immoralities, attended Miss Lively with the utmost assiduity to the house of God, admired all that she admired, and so completely won her affections, that he very soon possessed himself of her fortune, and her person, by a precipitate marriage. It was in vain that her friends argued with her on the propriety of waiting to see if there was really a change in the heart of the person to whom she was about to attach herself for life. She was too proud of her convert to doubt a moment of the reality of the change. All remonstrances were useless; she declared that the finger of Providence was so evident in the whole affair, that nothing should restrain her. As soon as Captain D——— had gained the object, he was not very ceremonious in throwing off the mask which Miss Lively had given him the trouble of wearing but for a short time: at first he laughed at all religion as fit only for women and fools, and at length, he openly and violently persecuted his amiable wife.

"It is unnecessary to enter into a particular account of the trials which Mrs. D——— was now called to undergo. With difficulty, and very rarely, could she attend the public means of grace; and in a great measure she was cut off from all her religious connexions. These were heavy trials. She had no companion but her Bible, no friend but her God and Saviour, no means of grace but those of a private nature: nevertheless she has often said that before her afflictions, she *talked* about religious enjoyments; now she *knew* what they were. Her devotions were indeed often interrupted by blasphemy and abuse, her Bible sometimes taken from her; but nothing could separate her from the love of God, and the enjoyment of his presence. She now lived and walked by faith, in a more eminent degree than she had ever done before. She had abundant occasion for all her natural spirits, and if she had not been remarkably favoured in this respect, must have sunk under her heavy burden. What the kind endeavours of her friends could never effect was now produced by the severity of affliction; and a degree of excellence appeared in the character of this lady which had never before been manifested. Her cheerfulness appeared truly amiable, and unmixed with the frailties to which she had been subject. As she was now forced to read more, and converse less about religion, her judgment became more solid. Her zeal was *in* nothing diminished; but it was tempered with prudence. By her meekness and patience she has often disarmed the rage of a brutal husband; yet she displayed fortitude in what she knew was right and consistent with the divine will: but she had already, to her cost, experienced too much the sad effects of the weakness of her own judgment to shew any thing of vain-glory, or positivity in defending her opinions.

"This flower, which now displayed new charms, and appeared peculiarly beautiful, was not long to adorn the garden of God on earth. Severe trials, in a few years, exhausted the spirits of the once animated Miss Lively: and though her mind was vigorous, and her soul in prosperity, yet her body sunk under the pressure of accumulated trials, and after a short and rough continuance here, she was removed into that state 'where the wicked cease from troubling, and the weary are at rest'."

Essays the sixth and eleventh discuss the subject of theatrical amusements, which are satisfactorily shewn to be incompatible with the purity of mind and manners required by Christianity. We recommend the perusal of these essays to such of our readers as either entertain doubts on this subject, or wish to be assisted with arguments against the amusements in question.

Of the poetry which is largely scattered throughout the volume, it is sufficient to say, that no part of it rises above mediocrity.

The Clergyman's Assistant in the Discharge of parochial Duties, especially those of a private Nature. By J. Robinson, M. A. Vicar of Flitton with Silsoe. London. Hatchard, 1805. 8vo. pp. 231. Price 5s.

The immense variety of cases, necessarily existing among the sick and dying, whom the clergy are called to visit, certainly requires a much larger provision of suitable prayers and addresses than those already made for their use, however confessedly excellent, in the visitation office of the Common Prayer Book. Of this circumstance the framers of that office seem to have been well aware; as, from the 67th canon, it sufficiently appears, that their labours in this department were designed only to be a help to such of the clergy (of whom at that time there was a very large number in this kingdom) as were not licensed to preach. Such as were thought qualified to be preachers were naturally judged competent to manage their visits to the sick in the most edifying manner, and as their several characters and states of mind should suggest, and are therefore by the canon left to their own discretion. The custom however now prevalent of licensing as preachers all who are admitted into holy orders, leaves room for the supposition, that many, among the younger clergy especially, will not disdain such assistance as the more experienced of their brethren may offer them for the profitable discharge of this important part of ministerial duty. Hence several manuals of exhortations and prayers, adapted to this purpose, have at different times been published; and a new one is here presented to the public, on the merits of which we are now briefly to report.

The work is divided into two parts, of which the first contains hints of advice and direction to the clergy in the discharge of their several ministrations, both public and private; preceded by some useful and impressive observations on "the great importance of the priestly office and qualifications." The second consists wholly of prayers adapted to a great number of cases, both general and particular, which may be supposed to occur among the sick and the dying. Of the execution of the work, we feel somewhat at a loss how to speak.

Many of the author's hints for the conducting of the several clerical ministrations, are unquestionably good; and the devotions which he has here provided for his younger brethren, are oftentimes appropriate, and well adapted for the benefit of the sick. Yet, how could we acquit ourselves to our own conscience, were we to speak in terms of general approbation of any work, disclosing theological sentiments which we conceive to be wholly at variance with Scripture, and with the true unsophisticated doctrines of the church of England? Such, we are sorry to say, are many of the opinions, directly or indirectly, taught in the publication before us. In p. 33, we are exhorted to receiving the Lord's Supper, among other ends, "that it may plead for us with God the Father on his Son's account, to blot out our sins, and give us an interest in his merits." p. 68. "Justification by faith," we are expressly told, "supposes good works as a necessary condition of our being justified in the sight of God, and does not exclude them;" while "our hopes of eternal happiness should arise from a consciousness of our sincere endeavours to fulfil the conditions of the gospel covenant." p. 68.

At p. 93, the following singular decision occurs, designed for the comfort of persons of melancholy disposition; "that a delight in religious exercises is not absolutely necessary to render our worship acceptable to God; because" (the reason is as singular as the decision) "as his service is a reasonable one, those who worship him, not as they are affected by passion, but as they

are led by reason, must act agreeably to its nature." This reason, it is obvious to remark, is good for nothing; for, if it be of any avail to the purpose for which it is adduced, it must operate far beyond that purpose, and will shew, not only that delight in religious exercises is not absolutely necessary, &c. but that it is absolutely *improper*, being inconsistent with a reasonable service, and therefore at all times rendering our worship *un*acceptable to God.

We had marked several more passages, which appeared to us reprehensible, but we will notice only two of them. In p. 107, the penitent is told, that "the giving of alms" is "of great efficacy for the pardon of sin:" and in p. 115, he is taught thus "to argue with himself," for the procuring of consolation to his mind: "I know that I have sinned grievously and frequently, but I have repented and begged pardon; I have confessed and forsaken my sins, and done all that is possible for me *to make an atonement.*"

On these expressions we need not make any comment. If it be objected, that better and clearer sentiments are in other parts of the author's work held out to view, we willingly acknowledge it; and the very paragraph preceding our last quotation, which we gladly copy, is a striking exemplification of the remark: and we can truly say, we should rejoice, had the whole performance of Mr. R. been of a piece with language so correct and evangelical.

"If from myself I were to derive my title to heaven, my sins would be a just argument of despair: but now as they bring me to Christ and drive me to appeal to God's mercy, and to take sanctuary in the cross, they certainly ought not, they can not be a just cause of despair." p. 115.

Who would have conceived it possible, that the same author who penned this excellent sentence, should, in his very next period, make his penitent talk of "having done all that is possible for him to *make an atonement?*" But in truth such inconsistencies are far from uncommon in the writings of many very fashionable modern divines; so that a critic is frequently puzzled to know in what class to place his author; and the orthodox and heterodox may each claim him in their turns. One would wonder (if the known levity of mankind on religious subjects did not preclude all room for just surprise) that persons of sense and erudition should not endeavour, before they preach or write, to obtain so clear and well arranged a knowledge of the system they propose to teach, as shall at least secure a consistency with themselves, and save them from the reproach of "knowing not what they speak, nor whereof they affirm." But, fortunately, if authors be not always good divines, their readers commonly have still less pretension to the character. The current notions of the day they are acquainted with; and if these be found, with whatever other heterogeneous matter they may be compounded, the ignorant and inconsiderate (always the majority) will be sure to applaud the writer, and patronize the work.

Interesting Conversations on Moral and Religious Subjects, interspersed with Narrative. By a Lady. 12mo. pp. 268. London, Williams and Smith. 1805. Price 5s.

WE shall make no other remark upon the equivoque, with which this title begins, than to say, that the temptation which it holds out to a captious critic might have been avoided, by entitling the work Moral and Religious Conversations on Interesting Subjects.

The introductory Address informs us, that these conversations are designed by the relator "more particularly for the younger part of her own sex." Had the volume indeed been intended *exclusively* for

persons of this description, we should object to the discussion of such topics as the Toleration Act, p. 50, the Athanasian Creed, p. 130, the sense of the xxxix Articles, p. 238, and some other subjects of a similar class.

We think that the character of Mr. Blunt is neither well chosen nor well delineated. His characteristic is coarseness, not a rough and unpolished simplicity. He sometimes degenerates into rudeness and improper levity, and at p. 163 seems to us rather profane. This is not, however, the only inconsistency in the conduct of Mr. Blunt. In ch. ix. we find him deviating from what he himself considered to be right, by going to a ball, in the hope of ascertaining whether Cap. Frippery was about to attack the person and fortune of his ward. We observe here the Paleyan principle acted upon by a Christian, without censure from the author, and we may add without any necessity in the nature of the case. Mr. Blunt almost retrieves his character by his just remarks on theatrical amusements, p. 152, et seq.; and at p. 168, et seq. we cordially approve his censure of Socinian Hymn Books, and particularly of their depravation of Dr. Watts's Hymns. We know not what name this conduct has in the Elements of Socinian Ethics.

The character of the Socinian Teacher Wisely is the best exhibited in the book. The sermon at pp. 39—44, is creditable to the talents, and we believe to the accuracy of the writer. But we much disapprove the introduction of so much Socinian plausibility as this character is permitted to deliver, with no other answer and antidote, but the very inferior ones of Mr. Blunt. A letter from Mr. Blunt to an intelligent friend, suppose Mr. Zealous, giving an account of the conference, might have introduced very naturally the proper confutation.

Mr. Zealous is likewise a very well drawn character.

There are some other particulars to which we have objections, especially the insertion of the epigram, p. 193.

We have suffered ourselves to be the more liberal in stating what we conceive to be the defects of this little work, because, notwithstanding the impression our readers will already have received, we look upon it not only as valuable both in its intention and in its tendency, but as executed with a fair proportion of ability; and because we wish to see a second edition, which it is very probable will be called for, purified from the faults, and supplied as to the omissions, which detract from the value and utility of the work as it now stands. We would likewise recommend to the authoress, among our other suggestions, to alter the whole system of names, and to put arbitrary in the place of significant ones, which scarcely ever have a good effect in any other than works of continued allegory. By a due attention to the advice, which we have taken the liberty to impart, we think that the present work will be rendered much more attractive; and that the "Conversations on Moral and Religious Subjects" will have a much better claim, though not without a considerable one now, to the epithet of "interesting."

An English Spelling Book; with Reading Lessons adapted to the Capacities of Children: in Three Parts, calculated to advance the Learners by Natural and Easy Gradations: and to teach Orthography and Pronunciation together. By Lindley Murray, Author of "English Grammar adapted to the different Classes of Learners." York, Wilson and Spence; London, Longman, &c. 12mo. pp. 216. 1804. Price 1s. 6d.

This is a very neat and useful elementary book. The scale of in-

struction which the author has exhibited is accurately graduated; although we cannot help thinking the pains employed in giving lessons of the various sounds of the vowels *in words of colloquial use*, (for there almost exclusively the variation of corruption is to be found) to be in a great degree superfluous. The point to be aimed at in all works like the present is, to detain the learner a sufficient time at each step of his progress, to prevent, if we may use the metaphor, his outgrowing his strength, and at the same time to advance him to successive steps as soon as his past acquirements will permit. This rule will of course vary with the different ages and abilities of the individual: but as a general standard this little volume seems to be well proportioned.

The reading lessons are very appropriate, amusing, and useful. They are likewise free from the taint of the prevailing irreligion. At p. 204 are some good observations upon the variation in the orthography of derivatives, with which Dr. Johnson's Dictionary is chargeable.

This author deserves much praise and encouragement for the pains he has taken in purifying books of instruction; and the English Grammar, mentioned in the title of the present work, will establish his character as a writer in this important department of literature.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

THE following works are preparing for the press, viz. *An Account of a Voyage to Madras, Bengal, and China*, by Mr. J. JOHNSON, Surgeon of the ship Caroline:—A new edition of Dr. ARNOLD's Treatise on *Insanity;* and a Selection of *Scotch historical Ballads*, with Illustrations, by Mr. J. FINLAY.

In the Press:—A new edition, considerably improved, of *A World without Souls*:—A Portion of the *Provincial Glossary*, compiled by the late Rev. JONATH. BOUCHER; revised by Sir FRED. EDEN, Bart.—The second edition of GOUGH's CAMDEN's *Britannia;* to be completed in 16 parts, forming 4 large vols. in folio:—A volume of *Remarks on the Husbandry and internal Commerce of the East Indies;* reprinted from the original published at Calcutta:—A second vol. of the *Chronological History of Voyages and Discoveries in the South Sea;* by Captain BURNEY.—*Memoirs of a Traveller now in Retirement;* in 5 vols. 12mo. being an account of the life of the Rev. Mr. DUTENS, including anecdotes of almost every court in Europe.

The Poems of Ossian in the original Gaelic, accompanied by a Latin translation; and Travels in France, Italy, and Germany, by M. LE MAISTRE.

Mr. THELWALL has opened a seminary (No. 40 Bedford Place, Russell Square) for the cultivation of the science and practice of elocution, and the cure of impediments of speech.

Mr. MANN, a gentleman who has travelled expressly for the purpose of examining and comparing the different methods of teaching the deaf and dumb adopted at the various institutions on the Continent, is returned to London, and offers his services to parents and guardians for the instruction of the deaf and dumb. His terms may be learnt at the library of Messrs. Dulau and Co. Soho Square.

Dr. THORNTON, it is said, has saved the lives of two persons, who had taken, the one an ounce, and the other two ounces of Laudanum, by means of acids, and the inhalation of Oxygen-Gas. The most powerful emetics had no effect till assisted by lemon juice. "Opium," says the Doctor, "deprives the system of its oxygen: that is, renders the fibres less attractive of that principle: and hence oxygenated metals presenting less affinity to the fibres of the stomach are not decomposed, and fail of counteracting the fatal effects of opium. The vegetable acids easily give out this oxygen, and they therefore at once counteract the effects of Laudanum."

Mr. JOHN JACKSON has invented a horizontal windmill on a new construction, the principles of which may be applied to water wheels. The chief properties of this contrivance are, 1. That it is equally adapted to turn an axle in any position, and in either element. 2. The facility

with which it may be set to the wind, have its power regulated, stopped, or made to turn in a contrary direction. 3. With a vertical axle, it will not require a building of any particular shape or height.

Dr. W. NEILSON proposes to publish by subscription an *Introduction to the Irish Language*. He has nearly ready for the press an *Irish Dictionary*.

Nearly ready for publication, *An Introduction to the Geography of the New Testament*, comprising a summary chronological and geographical View of the Events recorded respecting the Ministry of our Saviour, with Questions for Examination, and an accented Index: accompanied with Maps. By Lant Carpenter, Exeter.

The two gold medals annually given by the Chancellor of the University of Cambridge, to the best proficients in Classical Literature, have been adjudged this year—the first to Mr. MITCHELL, of Pembroke Hall; the second, to Mr. HUSTLER, of Trinity College.

Messrs. DESORMEAUX and HUTCHINGS, of Barking, have obtained a Patent for the *manufacturing of candles with hollow wicks*; which are so made as to form a hollow tube through the candle, by which means a much greater surface of wick is obtained than by the common wick, which consists of a loose cord of cotton, and various other advantages are secured.

SOCIETY FOR BETTERING THE CONDITION OF THE POOR.

In the 27th Report of this Society are contained the following papers, viz.

1. *Extract from an Account of the Parish Schools in Scotland*, by JAMES CURRIE, M. D. By the law of Scotland the landed proprietors and the minister of each parish are obliged to raise by an assessment a sum for building a school house, and paying the salary of a school master. They are also required to chuse a school master, subject to the approbation of the Presbytery. Parliament added to this provision a grant of £20,000, the annual interest of which is to be laid out in erecting and maintaining schools. And the society for propagating the Gospel in Scotland apply annually about £4,000 of their funds to the purpose of erecting and maintaining schools, in addition to the legal schools, in extensive parishes. Where all these means prove insufficient, the peasantry unite to establish private schools of their own. So convinced indeed are the poor people of Scotland of the benefit of instruction to their children, that though they may often find it difficult to feed and clothe them, some kind of school instruction they almost always give them: The example of Scotland seems to have decided the question respecting a system of national instruction for the poor. At the present day there is perhaps no country in Europe, in which, in proportion to its population, so small a number of criminals fall under the lash of the criminal law. One Quarter Sessions for the town of Manchester has sent more felons abroad than all the judges of Scotland usually do in a year. In Manchester it is believed there are many thousand individuals who can neither read nor write. Schools similar to those of Scotland have been established in New England, in Switzerland, and in the northern counties of England. The similarity of character between the New Englanders, the Swiss, and the Scotch, is remarkable. And the peasantry of Westmoreland, &c. appear to possess considerable superiority over the peasantry of the more southern parts of the island.

Some useful remarks are added on this subject in the appendix. The superior intelligence of the Scottish peasantry is alluded to and traced to the schools, which are greatly aided by the constant residence and superintendance of the clergyman. The happy effects of their religious education are not counteracted by the establishment of a system of poor laws, similar to that which is established in England, which, as administered in many cases, operates as an incitement to idleness and a discouragement to indolence; takes away from vice and indolence the prospect of their most dreaded consequences, and from virtue and industry their chief sanctions. Happily in Scotland the establishment of a system of instruction for the poor, has been connected with the rejection of a legal provision for the support of poverty: and the result has proved highly favourable to industry and good morals: so that the Scottish peasantry are represented as possessing a more than usual share of prudence and reflection, and approaching nearer than persons of their order usually do to the definition of a man, as a "being that looks before and after." A striking particular in this character is stated to be the strength of their domestic attachments. The parents submit to great privations for the good of their children: and if the children live, they are sure to have their reward, by sharing their prosperity. Even

in the lowest ranks the wages of the children are generally at the disposal of the parents: and perhaps in no country is so large a part of the wages of labour applied to the support of the infirm and aged.

2. *Extract from an account of a female overseer of the parish of Stoke*, by GEORGE BROOKE, Esq.

3. *Extract from an account of the means used in the Hundred of Ongar respecting apprenticing the poor, by the* Rev. W. HERRINGHAM, A. M.

4. *Extract from an account of the Bath Society for the suppression of Vagrants, the relief of distress, and encouragement of industry*, by *J.* S. DUNCAN, Esq. This last is a very interesting paper; but our limits will not allow us to enter into any details respecting it.

5. *Extract from an account of the apprenticing of the Children of the poor in Devonshire*, by the Rev. DUKE YONGE.

The appendix contains reports of the medical committee of the Jennerian Society, and of the Society itself, on the subject of vaccination, of which we have already given some acccount. (See Appendix for 1805;) an account of the management of bees on Mount Hymettus in Greece: and a statement of the medical report of the London House of Recovery for the year 1805.

FRANCE.

MM. HUMBOLDT and BONPLAND have published, at Paris, the commencement of their promised work on *Equinoctial Plants*. The Herbal brought by these travellers from Mexico, the Cordilleras, the Andes, the Isle of Cuba, the provinces of Caracas, Cumana, Barcelona, New Grenada, Quito, Peru, the banks of the Rio Negro, the Oronoko, and the River of Amazons, is supposed to be the richest in exotic plants ever brought to Europe. As these naturalists have resided a considerable time in countries hitherto unexplored by botanists, the value of a collection containing 6,500 species may be readily appreciated.

MM. P. and F. PIRANESI have commenced a *Series of Engravings of the Antiquities of Magna Græcia*; executed by F. PIRANESI, from drawings by the late J. B. PIRANESI, explained and illustrated by M. GUALTRIN. The first part of the first volume, containing 35 plates, is published; price, half bound, 217 francs. The first three volumes, which will be devoted to the works at Pompeii, will contain 160 plates; to which one volume of text will be added.

M. FOURCROY has published an enlarged and improved edition of his *Chemical Philosophy*.

A General Survey of France has been undertaken, by order of the Government; and is proceeding with great activity. Two thousand persons are employed therein, throughout the 108 departments.

HOLLAND.

Great pains are taking in the construction of an *Accurate Map of Holland*; the same precautions being employed, as in the measurement of a degree of the meridian. M. DE ZACH has published in his journal the chart of the triangles which have been completed. They are joined to those which M. DELAMBRE made for the great meridian: and the distance from Dunkirk to Montreal has been taken for the first base. When the triangles are finished, a base will be measured towards the North, to serve for the verification of the work. The Batavian Government has entrusted the direction of this Map to Colonel KRAYENHOFF.

ITALY.

Further details, relative to the unrolling and copying the Herculaneum MSS., have been lately received from Naples. Eleven persons are at present employed in this undertaking. The MSS. hitherto inspected amount to about 140; eight of which have been already interpreted and transmitted to the minister SERATTI, that they may be examined by the Academy, and ordered to be printed: they consist of six of EPICURUS, *On Nature*; the seventh is by PHILODEMUS, *On Anger*; and the eighth treats on *Nature and the Worship of the Gods*, but wants both the title and the name of its author. The next four are almost entirely explained: their titles are as follows; one on Logic, by PHILODEMUS, entitled, *On the Strength of Arguments drawn from Analogy*; a second, by the same author, *On Vices and the contrary Virtues*; and a third, also by PHILODEMUS, *On Death*: the fourth is by POLISTRATUS, *On unreasonable Contempt; that is, of those who despise unjustly what others commend*. The remaining *papyri* are, in great part, by PHILODEMUS; and treat of Rhetoric, of Poetry, and of Morality.

GERMANY.

A work of recent *Travels through Great Britain and Ireland*, by M. GOEDE, has lately appeared in Germany, and has excited great attention. It is said to be

written in a very interesting manner, and to abound in enlightened views and accurate information.

The Catalogue of the Leipsic Fair contains this year two sheets more than usual; the musical publications having been added to it. The articles amount to 3,647, furnished by 380 booksellers. The number of Romances is 271, of Theatrical Pieces 81, and of Music 95.

SWEDEN.

A *Statistical Account of Sweden*, published at Stockholm, states the population of that kingdom, to have amounted, in 1801, to 3,182,113 persons. In this enumeration, there were 12,068 persons of noble birth; 16,434 ecclesiastics; 1,275 merchants; 17,233 shop-keepers; 2,605 manufacturers; 87,634 handicraftmen; 19,653 sailors; 2,572,998 peasants; 7,126 students; 188,734 naval and military troops of every kind. The population of Stockholm amounted, at the same period, to 75,517 persons.

The Vaccine Inoculation has made very rapid progress in this kingdom. Through the warm patronage of the king, and the indefatigable zeal of individuals, the prejudices against this practice are fast disappearing. In a letter to the Medical College at Stockholm, his Majesty expresses his wish, that a list should be drawn up of the whole number of children vaccinated in the different provinces, during the last year; and that such surgeons, as had most exerted themselves in their respective districts, should be complimented in his name, and assured of his royal patronage. We find, in consequence, in a late Stockholm Gazette, the names of different practitioners who had thus distinguished themselves; together with the number of persons inoculated. From this statement it appears, that the confidence of the public in the vaccine practice has greatly increased. To obviate the objection of some, who still insinuate that the vaccine matter is not always sufficiently powerful to subdue the natural small-pox, Mr. HEDIN, first physician to the King, intends to publish *A short and clear description of all those eruptions, which bear more or less resemblance to the small-pox; and, consequently, may be mistaken for it.*

RUSSIA.

In the year 1804, fifteen new journals were printed in this empire, and 115 new books were published at St. Petersburg and Moscow: among these books were translations, we are sorry to say, into the Russian language, of Sterne's Tristram Shandy; Rousseau's Confessions, and his Eloisa; besides a variety of original works in the Russian tongue.

A society is established at Petersburg, under the name of MUSÆUM ALEXANDRINUM, for the purpose of forming a collection of Works of Art of every description; and to combine with it a collection of the best scientific works and journals.

The rich landowners in the Ukraine and Volhinia have contributed liberally for the establishment of Lyceums, for teaching Natural Philosophy, at Krzeminieo, and at Winnica. The library and philosophical apparatus of the King of Poland have been purchased for this purpose. M. Sniadecki has received a sum equal to £500, to purchase telescopes and timepieces; and no expence is to be spared in properly furnishing the observatories with instruments.

TURKEY.

For the first time an *Almanack* has been printed at Constantinople. The first Printing office in that city was established by SAID, who had been at Paris with his father the ambassador; and by IBRAHIM, a Hungarian; Achmet the Third patronized them, and they printed many books; but an almanack never made its appearance till now.

AMERICA.

An AGRICULTURAL SOCIETY has been established at Washington, under the special protection of the government. The president of the United States, the chief members of the administration, the senators, and the deputies of congress, are all members officially. The society, being now wealthy, from the sums granted by government, and the numerous subscriptions of individuals, have purchased a handsome house and a farm of 30 acres. They have also begun a library; and are in possession of the fine collection of ploughs, and other agricultural instruments, which formerly belonged to Gen. Washington. The form of its administration, the number and the succession of its members, the capital which it may possess (specified in bushels of corn), and its whole organization, are regulated by its charter of incorporation; which constitutes this association a body politic, and fixes the perpetuity of its continuance.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Hall's Works, vol. IV. being the last half of a "Paraphrase on all the Hard Texts of Scripture." demy 8vo. 8s. boards, royal, 12s.

A Letter addressed to a Society of Protestant Dissenters in the West of England. By James Hews Bransby. 1s.

A Sermon preached at the Cathedral Church of St Asaph, on Thursday, Dec. 5, 1805, being the Day appointed for a General Thanksgiving. By Samuel Lord Bishop of St. Asaph. 2s.

A Sermon preached before the University of Oxford, Nov. 24, 1805, in which is proposed a new Interpretation of the 87th Psalm. By John Eveleigh, D. D.

A Sermon preached at the Foundling Hospital on February 26, 1806, being the Day appointed for a General Fast. By the Rev. J Hewlett, B. D 1s.

A Sermon preached at Willsdon, Middlesex, on the Day of the late General Thanksgiving. By the Rev. J. Mutter, A. M.

God's Defence and Protection of his People. By the Rev. T. Ruttledge, D. D. 1s. 6d.

A Sermon preached to a Country Congregation. By the Rev. Sir A. Gordon, Bart. 1s. 6d.

A Sermon preached at the Parish Church of Great Stanmore. By the Rev. A. R. Shaiwell, LL. B. 1s.

Sixteen Sermons abridged from the Works of the Right Rev. Father in God W. Beveridge, D. D. By the Rev. G. H. Glasse, M. A. 7s. 6d.

A Sermon preached at St. John's Church, Blackburn. By the Rev. J. Stevenson, A. B. 1s.

MISCELLANIES.

Picture of Edinburgh, containing a History and Description of the City, with a particular Account of every remarkable Object in, or Establiments connected with, the Scottish Metropolis. By J. Stark. 6s. boards.

Camden's Britannia, or a Description of the flourishing Kingdoms of England, Scotland, and Ireland, and the Islands adjacent, from the earliest Antiquity; translated and enlarged by the latest Discoveries. By Richard Gough, F. A. and R. SS. price 1l. 1s. and on fine paper 1l. 11s. 6d.

Counting House Lexicon, in the English, German, Dutch, Danish, Swedish, French, Italian, Spanish, and Portuguese Languages. 8vo. price 1l. 5s.

Waaren Lexicon, or Dictionary of Merchandize, in Twelve Languages. 3 vols. 8vo. 1l. 6s.

Memoirs of the Life, Writings, and Correspondence of the Rev. W. Jones. By the Right Hon. Lord Teignmouth, an 8vo. edition. 18s.

A Supplement to the Life and Posthumous Works of Cowper, consisting of Original Letters, addressed chiefly to the Rev. Walter Bagot; to which is added, an Index to the whole Work. By W. Hayley, Esq.

Life of Thomas Dermody. By J. G. Raymond. 2 vols. foolscap 8vo. 16s.

A Letter respectfully addressed to the Most Rev. and Right Rev. Archbishops and Bishops of the Church of England, on Mr. Joseph Lancaster's Plan for the Education of the Lower Orders of the Community.

Thoughts on Affectation, chiefly addressed to Young People 6s.

Letters to Dissenting Ministers, and to Students for the Ministry; from the Rev. Job. Orton; edited by S. Palmer. 8s.

The Trial of General Picton, Governor of Trinidad, for inflicting Torture on Louisa Calderon, in the Court of King's Bench, Feb. 24. 8vo. 3s.

Letters addressed to a Young Lady; wherein the Duties and Characters of Women are considered chiefly with a reference to prevailing Opinions. By Mrs. West. 2 vols. 12mo. 21s.

An Account of Two remarkable Trials for extraordinary Murders in the Counties of Gloucester and Essex. 1s. 6d.

Thoughts on the relative State of Great Britain and France at the Close of Mr. Pitt's Life and Administration, 1806. 2s.

A Letter to Mr. Cobbett on his Opinions respecting the Slave Trade. By Thomas Clarke, A. M. 3s.

Observations on the Character and present State of the Military Force of Great Britain. 3s.

Letters from France, written in the Years 1803-4, including a particular Account of Verdun, and the Situation of the

British Captives in that City. By James Forbes, F. R. S., &c. 8vo. 21*s.*

The Dangers and Advantages of the present State of Europe impartially considered. By Frederick Gentz. 1*s.*

Letter to his Grace the Archbishop of Canterbury on the probable Number of the Clergy, &c.-2*s.*

An Address to the Right Hon. William Windham. 1*s.* 6*d.*

RELIGIOUS INTELLIGENCE.

AMERICAN INDIANS.

A PAMPHLET has lately been published in America, and re-published in this country (sold by Hatchard and by Phillips) entitled, "Accounts of Two Attempts towards the Civilization of some Indian Natives." By these accounts, which are of the most interesting kind, it appears that about ten years ago Committees of the Quakers residing in Pennsylvania and Baltimore were appointed to promote the improvement and civilization of the Indians. These two committees acted independently of each other, the former in places about 250 miles N. W. of Philadelphia, the latter in the territory between the Mississippi and Ohio. The Quakers were induced to make this benevolent attempt to meliorate the condition of their Indian brethren by a view of the miseries to which they were subjected by their attachment to hunting, and the habits of intoxication introduced and encouraged by the white traders, although their country, with little cultivation, would abundantly supply all the necessaries of life.

The Committees having opened a friendly communication with the chiefs of those nations, endeavoured to impress their minds with an idea of the benefit to be derived from introducing among them a knowledge of agriculture, and of some of the most useful mechanic arts, and urged them to begin to cultivate their lands, and to raise corn and other grain; also horses, cows, sheep, hogs, and other animals. In this endeavour the Committees so far succeeded, as to obtain the concurrence of the Indians in the plans proposed for their improvement. They then sent some ploughs and other implements of husbandry among them, and engaged suitable persons of their own persuasion to instruct them in the use of these utensils, to direct their labours in a proper channel, and by cultivating a farm of their own to add the influence of example to precept. The consequence has been, that the object of these useful associations has been in a great degree accomplished. The women and girls have been reclaimed from field labour and trained to domestic services; the men and boys have been drawn off from hunting, and instructed to pursue agricultural and mechanical employments; habits of drunkenness have been in a great degree repressed; and, such an improvement has been introduced into their whole system of life, as promises to be the beginning of permanent and increasing prosperity. These facts ought surely to stimulate our exertions in behalf of our Red Brethren; and we shall rejoice to see them give birth to an association for promoting the civilization and improvement of the North American Indians within the British territory.

In the "accounts" above alluded to, several speeches of Indian Chiefs are inserted. We were particularly struck by one of these, which was delivered to the Baltimore Committee, and in which the speaker dwells on the pernicious effects produced by the introduction of spiritous liquors among the Indians. We can only find room for an extract from this speech, with which we shall close the present article.

"Brothers and Friends;

"Since the introduction amongst us, of what *you* call *spiritous liquors*, and what *we* think may justly be called *poison*; our numbers are greatly diminished. It has destroyed a great part of your Red Brethren."

"This liquor which they introduce into our country, is more to be feared than the gun and the tomahawk."

"Brothers;

"When our young men have been out hunting, and are returning home loaded with skins and furs; on their way, if it happens that they come where some of this whiskey is deposited, the White man who sells it, tells them to take a little drink. Some of them will say, 'No, I do not want it.' They go on till they come to

another house, where they find more of the same kind of drink. It is there offered again; they refuse; and again, the third time: but, finally, the fourth or fifth time, one accepts of it and takes a drink; and getting one, he wants another; and then a third and fourth, till his senses have left him. After his reason comes back again to him, when he gets up and finds where he is, he asks for his peltry. The answer is, 'You have drunk them.'—'Where is my gun?' 'It is gone.'—'Where is my blanket?' 'It is gone.'—'Where is my shirt?' 'You have sold it for whiskey!' Now, brothers, figure to yourselves what condition this man must be in. He has a family at home; a wife and children, who stand in need of the profits of his hunting. What must be their wants when he himself is even without a shirt *!"

* The penetration and judgment of the Indians in matters of religion, is very evident in the following authentic narrative.

Two Presbyterian Ministers, under the patronage of Princeston College of New Jersey, were chosen by the Missionary Society to go and propagate the Gospel among the Creek Indians, and in order to give weight to their embassy, several members of Congress accompanied these ministers into their respective nations, and took with them a number of Bibles for the use of this people. When these ministers with their retinue arrived, a conference was held with some of their chiefs, when it was agreed, that the Indians should call a council: when met, they were informed they had brought two ministers of the Gospel to preach the gospel of Salvation to them, and a number of books which would teach them the way to heaven. The Indians, after a pause, said they would consider of it, which took fourteen days. The ministers proposed preaching, but the Indians signified they must consider of it. When the time of council was over, they inquired of the members of Congress, if they had any dark people among them; whether they preached the gospel of Salvation to them; whether they gave them those good books which would teach them the way to heaven; whether they treated them as brothers or as slaves. Being answered in the negative, the Indians replied, "Go home and preach the gospel of Salvation to them, give them those good books which will teach them the way to heaven, treat them as brethren and not as slaves, and then come and preach unto us!" In consequence of this unexpected advice they returned, and one of the members of this embassy, having fourteen slaves, gave them all their liberty. This occurrence took place among the Creek Indians. The person who set his slaves at liberty was *E. B.* a well known family in East New Jersey.

THE JEWS.

An address has been circulated by the Directors of the London Missionary Society to Christians of every denomination, calling upon them to unite their prayers and their exertions in favour of the unbelieving descendants of Abraham. The address states that Mr. Frey, the converted Jew, of whom we have several times made mention, has by his preaching excited considerable attention among his brethren; that more than one person has through his means, been converted to the Christian faith; that others are desirous to know more of the Saviour of sinners; and that latent convictions of the truth of the Gospel exist in the breasts of many, who have hitherto been prevented from making an open profession of their faith.

Deeply impressed as we are with the blameable neglect which the spiritual interests of this once favoured people have experienced, we feel strongly inclined to second every effort which may be made to repair the evil effects of our past indifference: and we should rejoice to see the attention of our ecclesiastical rulers drawn to a consideration of the means whereby this might be effected. Why should the Church of England be the last to engage in this "work of faith and labour of love?" We would, in particular, suggest to the venerable prelate who presides over the spiritual concerns of this vast metropolis, and within whose diocese the great body of the Jews, now in England, reside, the propriety of considering, whether there be not an urgent call on him to excite the activity and zeal of his numerous clergy, to exertion in this cause. Were a lecture, once a week or oftener, established under his sanction, with a direct and immediate reference to the Jewish nation, we have no doubt that the pulpit might be regularly filled, on that occasion, with men of knowledge, piety, and popular talents, who would voluntarily offer their services. And were both the clergy and the laity earnestly exhorted to make the state of this people the subject of con-

stant prayer to God, we might hope to witness a happy result.

In taking our leave of this subject for the present we would earnestly press upon our Christian readers the duty of cultivating a lively affection towards this despised and outcast people. Let the example of the great Apostle of the Gentiles, who, for the sake of his "brethren, his kinsmen after the flesh," had "great heaviness and continual sorrow in his heart," and "could wish that himself were even separated from Christ;" reprove the shameful indifference and unfeeling negligence with which they may justly charge us; and excite us to emulate his zeal and love. And let us with him constantly make it our "hearts desire and prayer to God for Israel, that they may be saved." Is it possible for us to open our Bibles, and not meet in every page with motives and encouragements to this duty? They are "Israelites" for whom we plead; to them pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Theirs also were "the Fathers:" and of them, be it ever remembered with gratitude, "as concerning the flesh, Christ came, who is over all God blessed for ever." Let us then fervently engage in supplications to the God of all grace, that the Deliverer who is come out of Sion may "turn away ungodliness from Jacob:" so that "all Israel may be saved."

EDINBURGH SOCIETY'S MISSION TO TARTARY.

Letters have been received from the Missionaries of this society dated at Karass, the 23d of November, 1805, from one of which we extract the following interesting particulars.

"The state of the country around us is still very unsettled, on account of the differences betwixt the Russians and Kabardians, who have never yet come to an agreement. For this reason, it is not safe to go any distance from the village, as the Circassians, who are a fierce and cruel people, never scruple to kill and plunder any whom they happen to meet, connected with the Russians, if they are able to master them. There has been much sickness and mortality, both among the Tartars and Russians this season, as you may read in the countenances of many of the people. The ague and dysentery have been particularly severe among them, and though our family has been much healthier than any around us, yet we have not altogether escaped."

"I informed you in my last that we had unanimously resolved to comply with the request of three of our ransomed natives, who had expressed a strong desire to be admitted by baptism into our Christian fellowship. We were all of opinion that their improvement in religious knowledge, their good profession, and Christian behaviour, entitled them to this privilege. At the same time, we thought it expedient before baptizing them, to examine them publicly before the whole family."

"After the examination of our three candidates, with whom we were much satisfied, it was resolved that they should be baptized on Sabbath the 19th Nov. O. S. Accordingly, we all met for that purpose about six in the evening, when the three being placed before Mr. Brunton, we sung an hymn. Mr. B. then addressed them for some time in their own language. They were much affected with what he said; and having again expressed their desire to be received by baptism into the Christian church, and professed their determination rather to die than forsake the Lord Jesus, we all joined in prayer. Mr. B. then read the warrant for baptism, which Christ gave to his disciples, Matth. xxviii. 19. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c. After which, he baptized them by sprinkling; when we again joined in prayer, commending them to the care of *Him*, to whom they have devoted themselves, and pleading that what we had done on earth, might be ratified in heaven. We again sung an hymn; after which we all congratulated our newly baptized brethren. It was truly a solemn season. I cannot describe to you what I felt. Let our friends in Britain take comfort from these beginnings. Let them continue to pray for us, yea, to cry mightily to God, that Heathen and Mohammedan darkness may fly before the glorious light of the gospel, that so the deserts around us may rejoice, and blossom as the rose.

"We have set up our printing press, which is at work with a tract that Mr. B. has written against Mohammedanism. We are eager to commence the printing of the Scriptures in the Turkish language, and our only hindrance at present is the want of paper, which, I fear, we shall have to commission either from Petersburgh or Moscow. This will be attended with a

heavy expence, and Mr. B. I suppose, has written you before this, that our money is done, and our credit nearly exhausted. But we trust that the friends of religion will not suffer this important work to fall to the ground, for want of means to carry it on."

To these extracts we think it right to add the following observations of the directors of this society respecting the state of their funds.

"It is with extreme regret that the directors find themselves under the necessity of calling the particular attention of the friends of religion, to the *present state of the Society's funds.* At an extraordinary meeting held on the 4th current, in consequence of some dispatches received from their missionaries in Tartary, there was laid before them a state of their funds; from which it appeared, that the whole unappropriated funds belonging to the Society did not amount to more than £345, from which they have since remitted to Petersburgh, £260. to answer an immediate and pressing demand, which leaves a balance in their hand of no more than *eighty five pounds Sterling.* The directors had hoped, that, before this time, the missionaries at Karass, would have been able to do something considerable towards their own support: but circumstances which could not be foreseen, and particularly the unsettled state of the country, in consequence of a war betwixt the Russians and Cabardians, have rendered it impossible for them to raise almost any thing for their own maintenance; so that their large family, consisting of not fewer than thirty-nine persons depend for their subsistence, almost entirely on what can be sent them from this country.

"Besides the expense of supporting the family at Karass, the Society are educating three young men for Missionaries, one of whom has nearly finished his studies at the Divinity Hall, and is now attending the medical classes in the university of Edinburgh. —The bare statement of these facts will be sufficient, it is presumed, to secure the assistance of those who are interested in the success of the gospel."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE Continent continues in a state of very great agitation. On the cession of Dalmatia to France a Russian detachment took forcible possession of Rocca di Calabro, a place which commands the mouth of the Cattaro, and affords them an opportunity of obstructing the march of French troops from Venice into European Turkey. The surrender of this place by the Austrians has given occasion to sharp remonstrances on the part of Bonaparte, and the Austrians have been required to retake it, or to afford a passage to French troops through the Austrian territory for that purpose. Their hesitation to comply with these requisitions, has been followed by the re-occupation of Braunau by a French force, and by the march of Marmont's division into Dalmatia. It is not unlikely that this incident may lead to a renewal of the late conflict. The possession of Rocca di Calabro will at least be sharply disputed between the French and the Russians, who derive great advantages from the vicinity of a large force at Corfu.

The Neapolitan army in Calabria appears to have made a more determined resistance than could have been hoped for. The fortress of Gaeta, commanded by the Prince of Hesse, still holds out, and the war appears to have been hitherto prosecuted with various fortune. We almost regret that the Russian and British force should have quitted that country.

The great object which Bonaparte appears now to have in view is to exclude England from the North of Europe, and even to shut the Sound against her. With this view he has induced the king of Prussia to accept Hanover as his indemnification for the cession of Anspach and Bareuth, and to shut all the ports in his dominions, or within his control, against the English commerce. The communication between this country and Hamburgh, Bremen, Emden, &c. is therefore at an end. And an embargo having been ordered by his Majesty, we may now consider ourselves as actually at war with Prussia. Some demonstrations have also been made by a Prussian force, with a view to driving the Swedes from Pomerania. These however still maintain their position; and will probably be supported in maintaining it by a large Russian force. The treache-

rous conduct of the Prussian court towards this country, though experience might have taught us to expect treachery at her hands, has far exceeded in its enormity the ordinary measure of political profligacy. Her conduct appears to have been almost without a precedent in the worst of governments, in the worst of times. We were at peace and in alliance with Prussia. She had engaged to assist us in the war against France, and was to receive from us a subsidy. Yet at that very moment she agrees to cede part of her own territory to France, and to take Hanover as an equivalent.

When his Prussian Majesty's intention of shutting the German rivers against us was announced, almost all our shipping in that quarter effected their escape. A great many Prussian vessels have however been detained in our ports, and a great many more have since been brought in for adjudication. The annihilation of the Prussian commerce cannot fail to be a speedy consequence of the base and contemptible policy pursued by that court.

Bonaparte has given to his brother-in-law, Prince Murat, the sovereignty of the countries of Cleves and Berg, with the title of Joachim (the first we suppose) Duke of Cleves and Berg. The new Duke made his formal entry into Dusseldorff, on the 25th ult.

Considerable apprehensions are entertained of an attack being made by Spain on Portugal, at the instigation of France.

THE CAPE OF GOOD HOPE.

The whole of this colony is now in possession of his Majesty. General Jansens and his army capitulated without risking a second engagement.

GREAT BRITAIN.

SUNDAY DRILLING.

Our readers will recollect that when the present war first broke out, an act was passed in parliament for training the mass of the population to arms, provided a certain number of volunteers did not come forward and offer their services. The spirit of the nation was such as promptly to produce a voluntary force which considerably exceeded the specified proportion, and the operation of the act in question, as far as respected the general training, was therefore suspended. This act empowered the Privy Council, or the Lord Lieutenant of the county, to appoint Sunday as a day of exercise, even in ordinary times: at least it did not restrict the exercise of this power, to times of extraordinary emergeney. On the substitution of the volunteer system for the levy-en-masse, the spirit of the enactment respecting Sunday drilling was transfused into the orders issued by the executive government for training the volunteers. So solicitous indeed did his Majesty's ministers appear to establish this practice, that they directed a shilling a day for twenty days drill to be paid to the volunteers, *provided they had been drilled on the* SUNDAY *preceding the day for which they claimed pay.* This order, the object of which seems to have been to hold out a strong temptation to exercising on Sundays, was happily not adhered to in practice; and we do not believe that the usual allowances were withheld from any corps, merely because they had resisted this temptation to violate the sanctity of the Sabbath. In consequence, however, of the decided preference, which had been shewn, both by the legislature and the executive government, to Sunday as a day of exercise, the practice of drilling the volunteers on that day soon became general.

On the first intimation of an intention on the part of ministers to legalize this infraction of the Sabbath, we deemed it our duty to raise our voice against it. If the reader will turn to our volume for 1803, p. 445, he will find a summary of the arguments against its adoption, and a specification of the evil effects which, it was apprehended, would result from it, and which, as will presently appear, have since been unhappily realized. Many good men indeed were induced at first to tolerate the practice on the ground of an alleged necessity. The preparations of Bonaparte were begun on a scale of alarming magnitude, while our means of defence appeared to be comparatively feeble. But it soon became evident that there was no intention of limiting the practice of Sunday-drilling to times in which the plea of necessity might colourably be preferred. Long after the menace of invasion had ceased to excite any alarm, and the volunteers had attained a respectable state of discipline; even after the French armies had removed into the heart of Germany, and the glorious victory of Trafalgar had created a general sense of security throughout the kingdom, Sunday continued, nay it has

continued to the present moment, to be selected, in many places, as the only day for drilling and inspecting the volunteer corps.

Still, however, the friends of religion had the satisfaction of thinking that the evils arising from Sunday-drilling were partial in their extent: in a number of great parishes there were no volunteers at all; and many volunteer corps, particularly in the metropolis, and its vicinity, abstained entirely from the practice. They also indulged a hope that it might be of no long duration, the volunteer force being considered as of a temporary nature. But the question seems now to assume a much more serious aspect. Mr. Windham's plan for general training, as far as it has been hitherto developed in the house of commons, is evidently intended to be permanent, and it will extend to every parish in the kingdom. If therefore Sunday drilling should make a part of this new system, the mischiefs arising from it must prove much more formidable than any which have been hitherto experienced.

Mr. Windham, in explaining his intentions to the house, did not, it is true, make any distinct reference to this point: but Mr. Fox supplied the omission, and stated it to be the intention of government to exercise the compulsory levy proposed by the bill on Sundays, adding this argument as a recommendation of the measure, that, as the men would be paid for drilling, every Sunday employed in that exercise would yield them a clear gain of a shilling.

But even if there had not been this explicit avowal on the part of Mr. Fox, of a design to legalize and perpetuate the systematic violation of the Sabbath over the whole land, we should have equally deemed it our duty to call the attention of the public to this momentous question. When we consider the extent to which Sunday-drilling has prevailed, and the countenance it has received from the legislature and the government of the country, we can indulge no hope of its being abandoned, unless there should be an authoritative interdiction of the practice in future, except on *very* extraordinary emergencies. If a discretion is even tacitly left to a commanding officer, or to a Lord Lieutenant, on this point, we cannot doubt, after the experience of the last three years, that Sunday-drilling will become the prevailing practice. It must be obvious, therefore, that the omission of any reference to Sunday-drilling in the present bill will be an illusory concession. In that case the appointment of Sunday as a day of exercise will, as we admit, neither be directly enjoined, nor expressly permitted, by the law of the land. This however will prove but a very inadequate remedy of the evil: it will, in fact, be no remedy at all. It is evident that under existing circumstances, nothing short of a clause prohibiting (except in cases of very peculiar urgency, such as the *immediate* prospect of invasion) both Sunday-drills and Sunday inspections, is likely to be of any avail in preventing the continuance of the practice. We earnestly call, therefore, on the friends of religion and virtue of every name, to employ their utmost efforts in endeavouring to promote this desirable object.

When we had occasion first to consider the practice of Sunday-drilling, we expressed a clear and decided opinion, (Vol. for 1803, p. 445) that it was directly calculated to produce a great increase of profligacy, not only as it would lessen the general respect for the sacredness of the Sabbath, but as it would serve to collect together all the loose and profligate of both sexes. This anticipation, as we have already intimated, has been but too faithfully realized. The clergy who are entrusted with the care of parishes where this practice has prevailed, speak in strong and unequivocal terms of the evils that have flowed from it. A great mass of authentic evidence might have been produced in corroboration of this statement. A number of letters have been received from respectable clergymen in different parts of the kingdom full of the most melancholy details respecting the pernicious effects of Sunday-drills and Sunday-inspections. From these letters it clearly appears that an habitual neglect of public worship; a striking increase of levity and profaneness, of drunkenness and tumult on the Lord's day; and a growing contempt for religion, its ministers and institutions; are among the bitter fruits of this system. The very men who were disposed at first to tolerate the practice, now very generally deprecate its continuance *.

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* Our limits will not allow us to give long extracts from the various documents which are alluded to in the text; but we subjoin a few for the purpose of substantiating our representations.

"The evil of Sunday-drilling," observes a respectable clergyman, "I think incalculable. For not only have the volunteers themselves and their officers got into a habit of abstaining from attendance on Divine Service, but others also, from ex-

It may not be improper to state distinctly on this occasion, the grounds on which we have been induced to express an opinion so decidedly hostile to the practice of Sunday-drilling.

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ample, from indolence, or from a curiosity in going to look at them, absent themselves; many of whom certainly used to be more frequent attendants at Church. The practice commenced in July 1803, and conceiving in my own mind, there might be some necessity for extraordinary exertion, I did not at first oppose it. But soon, very soon indeed, I found the mischief of it. It was like the letting out of water; and we ought to have remembered the advice of the wise man, and have left off, not simply contention, but immorality, before it be meddled with. The crowds that came to see them, the levity that followed and has since continued, and the inroads made on the more decent and orderly manner of observing the Sabbath, struck me with shame and dread. I applied to the officers. I begged their interposition, and they promised it; but most unfortunately the executive government, if not the legislative, countenanced, or was thought to countenance, the practice. From that moment my interference with the officers was vain. The result only was offence on my part to them, and a change of the hour to the very hours of Divine Service both morning and afternoon. I appealed with earnestness to the commanding officer, who was kind enough to put a stop to the going out in the afternoon to exercise: but this was all I obtained: and this was much more than counterbalanced by the inspections themselves being now appointed on a Sunday. And thus have matters remained for two years and a half.

"Such, Sir, are the melancholy effects of Sunday-drilling. The serious and well disposed in my parish, which is extremely populous, lament it as much as I do. Evil is by these means introduced into private families. Preparations for drilling, the cleaning of arms, with a long &c. generally done on the Sunday morning; the absence of servants, or of a master of a family occasioning others also to be employed, and to stay away from public worship; and the consuming almost the whole of that time in secular affairs, which, or at least some part of which, had wont to be devoted to more serious employments, add greatly to the mischief."

"I really fear the bad effects of the system, and the dissipation of time and religious principles it has introduced, will last for many many years to come. I look upon it, Sir, as one of the greatest evils, and most unfortunate circumstances for the interests of religion, that ever happened to this part of the kingdom. I deprecate it as worse than all the atheistical opinions that were promulgated by the visionary philosophers of the close of the last century."

"Another evil resulting from Sunday-drilling is the encouragement it gives to frequenting public houses, and also to keeping open shops which might otherwise be shut."

The above statement is confirmed in every essential point by all the communications which we have seen on the subject of Sunday-drilling. We will briefly notice some of the expressions by which its injurious effects are characterized. "An increase of irreverence and disrespect for the Sabbath, of drunkenness, and of every description of vice," have, according to one clergyman, been its grievous result. Another observes that whenever "Sunday-drills have taken place the churches are thinned, the fields and alehouses crowded, and the town extremely loose and disorderly." "A diminution," remarks a third, "in the number attending public worship, and increased licentiousness and debauchery have, invariably, as far as I have been able to learn, accompanied this measure."—"The Sabbath-day," is stated by a fourth to have "lost very much of its decency, stillness, and solemnity," in consequence of Sunday-drilling, and to have "all the appearance and disorder of a fair."—"Sunday-drilling," says a fifth, "has been extremely hurtful to the cause of religion, and there is evidently an increase in immorality, and in the neglect of the duties of the Sabbath, wherever the system was adopted in the neighbourhood." The following evils are enumerated by a sixth as flowing from Sunday-drilling. 1. "A visible diminution of my congregation." 2. "Fondness for drinking, rudeness of manner, contempt for advice." 3. "A daring violation of the Sabbath, and a contempt even for common decency." 4. "Irregularity in the public houses." Similar testimonies might easily be multiplied; but we forbear. The letters which have furnished these extracts will be found at the close of a pamphlet which has recently made its appearance, entitled, "Observations on the Plan for training the People to the Use of Arms, with reference to the subject of Sunday-drilling, by Thomas

1. The experience of three years has demonstrated the mischievous tendency of Sunday-drilling. The evidence which has been already adduced, places this point beyond the reach of doubt, and renders it a most imperious duty to oppose by every lawful means the farther continuance of so great an evil. Every man who is possessed of any influence, whether immediate or remote, with any member of the legislature is bound, as we conceive, to employ it in procuring an interdiction of the practice.

2. The practice of Sunday-drilling is a direct breach of the divine command; an awful departure from the principles of our established religion. On this particular, though the most important of all, it seems unnecessary to enlarge. The proposition will scarcely be disputed. And the consequence of a wilful and deliberate contempt of the divine authority is sufficiently obvious.

3. The practice in question stands directly opposed to the spirit, and even to the letter of the laws which have for their object "the better observance of the Lord's day;" and must render abortive all the laudable attempts which have been made by the Society for the suppression of Vice, and by others, to enforce those laws.

4. The due observance of the Sabbath is one of the principal barriers against the inroads of irreligion and licentiousness*. If this be broken down, these evils will not fail to extend themselves. But it is farther to be considered, that the effects of the system which we are opposing, though they will to a certain degree be immediately visible, will not wholly unfold themselves at once, but be gradually progressive through a long course of years. We have therefore before us a most alarming prospect of the moral evils which will be felt not only in this, but in future generations, should the systematic violation of the Sabbath be sanctioned by law, or even permitted, in one of our most important national institutions.

Various other evils might be pointed out as likely to arise from this practice; such as the disgust and dissatisfaction which it must occasion in the minds of many; the discord which it will tend to produce at a moment when union is particularly to be desired, &c.:—but we must bring this long discussion to a close. Before we do so however, it may be proper just to notice the only argument by which we have heard any one attempt to justify the continuance of Sunday-drilling. The plea of necessity is now no longer resorted to: and if it were, it would be too absurd to merit any notice. While 26 days in the year are deemed sufficient for the purpose of training both the volunteers and the compulsory levy, it would be utterly ridiculous to plead *necessity* in extenuation of Sunday-drilling. The plea of œconomy has likewise been abandoned. The men are to be *paid* for drilling on Sundays. The only reason that has been given for continuing the practice is, that the men, by drilling on Sundays, will be a shilling richer than they otherwise would have been. Surely this is not a reason which can be tolerated for a moment. Men are to be induced by the motive of gain to violate the Sabbath; although the whole current of our legislative acts on this subject have hitherto been directed to counteract this motive. If such an argument as this shall induce parliament to sanction Sunday-drilling, may it not be fairly extended by individuals to every case of profitable employment? If the *gain* of a shilling a day will justify a man in attending drill on a Sunday; how much stronger will be the justification of every mechanic in the kingdom, to say nothing of farmers and tradesmen, and of every vender of spiritous li-

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Gisborne, A. M." printed for Cadell and Davies. We quote these in preference to others which we have seen, because, bearing the authentication of so respectable a name, they will carry with them greater weight than if they were produced on the authority of an anonymous journalist. Mr. Gisborne's pamphlet is every way worthy of the consideration not only of our readers, but of the public at large, and particularly of the members of the legislature. Mr. Cooper's pamphlet on Sunday-drilling, reviewed by us in 1803, has been published with a new preface. We can only add to the favourable account which we then gave of it, that its value and importance are in no small degree enhanced by the circumstances which have led to the present discussion.

* "Destroy the Sabbath," observes Mr. Gisborne in the tract already mentioned, "and you destroy religion. Destroy religion: and you destroy morals, property, ranks, parliaments, and thrones. In combating the tremendous power upraised by the revolutions of France, will you enter the track by which revolutionary France has advanced through anarchy to slavery? To abrogate the Sabbath, was one of the first steps in her progress. Imitate her conduct, and you approach her calamities."

quors, who shall employ that day in the ordinary occupations of his trade? The consequences to which such an argument leads are monstrous in the extreme; and we trust that they will be averted by the timely interference, by all legal means, of every individual, in parliament or out of parliament, who feels for the best interests of his country, and of posterity; for the outraged claims of decency and morality; and for the insulted honour of the divine law.

PARLIAMENTARY PROCEEDINGS.

We have already adverted to the new military system proposed by Mr. *Windham*. With respect to the regular army, he proposed as his first object to make the situation of a soldier estimable and desirable, by enlisting him only for a limited time, say seven years; at the end of which he might retire with the privileges now given to militia men. In case of his re-enlisting for a second term of seven years, his pay should be increased by sixpence a week, and if he retired, it should be with a pension. In case, however, of his serving for a third term of seven years, a shilling a week should be added to his pay, and at the expiration of the term he might go off with an allowance from Chelsea of at least ninepence or a shilling a day. He also proposed an increase of allowance to officers' widows. With respect to the existing army he meant to make no other change than to increase the pay and the Chelsea allowance, according to the length of their service. As to the militia, it was his intention to abolish the ballot, and to keep its number at 40,000 men, by means of a small bounty. The volunteer corps he proposed should be put on the allowance of August, 1803, instead of that of June. This we understand to be, that pay for twenty-six days drill only is henceforth to be allowed them. The pay for permanent duty and for drill serjeants, and the marching guineas, are also to be discontinued; all which will be a saving of near £900,000. He further proposed that in future, no regular officer, above the rank of a lieutenant, should hereafter be commanded by a volunteer officer, whatever his rank might be. As a substitute for the volunteers who might withdraw, and as in itself a more efficient means of defence, he proposed to train the mass of the population to arms, and particularly to firing rapidly and accurately; a sixth part in its turn for 26 days in a year. If this were done, the ranks of the regular army might always be recruited with ease, while we should have a large body of irregular troops to harass the enemy.

Such are the outlines of Mr. Windham's plan. We do not mean to enter particularly into the details of it; but we cannot help entertaining a serious doubt as to the policy of allowing the soldiers of the regular army a right to claim their discharge during the continuance of a war. It likewise appears to us, that the proposed measures of defence are inadequate to the present emergency. We should be calling forth the whole strength of the country, and putting it into a state of efficiency. Instead of that, the volunteers by being in some measure degraded, will probably be greatly reduced in number, while the substitution which is projected must for a considerable time be wholly unavailing.

Lord Henry Petty opened his budget in a very masterly manner on the 28th Feb. The unredeemed debt on the 1st of Feb. 1806, was £517,280,000, and the redeemed, £123,436,000. The unfunded debt amounted to 23 millions. The permanent taxes were 32 millions and a half. The charge for England this year was £43,630,000. and for Ireland, £5,297,000. The ways and means for England were,

Malt and personal Estates	2,750,000
Grants for captures	1,000,000
Lottery	380,000
Surplus consolidated fund	3,500,000
War taxes	18,000,000
Loan	18,000,000
	£43,630,000

As additional war taxes, he proposed that the property tax should be raised to 10 per cent. and that a million should be added to the customs and excise duties. This would make the war taxes 19 millions.

The loan was negotiated at £4. 19*s.* 9*d.* per cent. To pay the interest on it he proposed to make the tax of last year on wine permanent, which would yield

	£500,000
Pig iron	500,000
Equalization of tea duty	70,000
Appraisements	60,000
	£1,136,000

On the 21st instant a message was sent by his Majesty to both Houses of Parliament, announcing the rupture with Prussia. The style of the message is remarkable for an union of moderation and dignity. Both Houses concurred in a vote of thanks to his Majesty.

A bill has been brought into the House of Commons by the Attorney General, for abolishing the slave trade carried on by

British subjects, for the supply of the colonies of foreign nations, or of those conquered by his Majesty's arms during the present war, which, we trust, will pass into a law.

Lord Howick (Mr. Grey) has moved an increase of pay to the officers and seamen of the royal navy.

The bill for making provision for stipendiary curates, has been rejected by the House of Commons.

From some expressions which fell from Mr. Fox in the House, we are disposed to think that the interchange of dispatches between this country and France which has been so frequent of late, refers only to the exchange of prisoners.

NAVAL INTELLIGENCE.

In consequence of the embargo laid on all Prussian vessels, great numbers have been detained in port, and many more have been brought in by our cruizers.

The blockade of the rivers Ems, Weser, Elbe, and Trave has been officially notified; and vessels belonging to persons residing in these rivers are ordered to be detained.

Two French squadrons have appeared on the coast of Africa, by one of which the Favourite sloop of war, and several slave ships, have been captured.

On the 4th of February, an American ship fell in, in lat. 15. 22. S. long. 13. 25. W. with a French squadron of seven sail of the line and one frigate; one of them commanded by Jerome Bonaparte. The officers stated that they sailed from Brest on the 14th of December, consisting then of eighteen sail of the line. Five of them have since been accounted for by Admiral Duckworth. It is reported that four more had found their way to La Guira Bay, in the island of Cuba, and that Admiral Duckworth had sailed from Jamaica in quest of them.

OBITUARY.

On the 8th Inst. RICHARD PATCH was executed at the new Gaol, Horsemonger Lane, having been found guilty of the murder of Mr. Isaac Blight. The circumstances of unprecedented atrocity which attended the perpetration of this murder are too notorious to require from us any specification of them. We doubt not, however, that it will be a satisfaction to our readers to receive some more authentic account of the last hours of this unfortunate man, than has yet been submitted to the public. This we are enabled to do by means of the following communication, with which the Rev. Mr. *Mann*, the Clergyman who attended him, has obligingly favoured us.

To the Editor of the Christian Observer.

THE general interest which has been excited in the public mind by the execution of the unfortunate Patch; the very incorrect and erroneous accounts which I have seen in the newspapers, respecting the temper and conduct which he is said to have manifested in his last moments; the numerous and very pressing applications which have been made to me for information on these particulars; the satisfaction which a circumstantial and official statement of the whole transaction, as far as it came under my immediate observation, may afford many persons both in the metropolis and in various other parts of the kingdom, and, above all, the hope that some abler pen than mine will improve the subject, have induced me to alter a resolution which I had originally formed, and to offer for your insertion the following brief narrative of facts.

I had only two private interviews with him antecedent to his trial; for these I was indebted to the adjournment of the Court from Kingston to the County Gaol. It is very seldom that a criminal can be visited with any good effect, till his fate is determined. It is not to be expected that he will make any confessions. His mind, if not dissipated and hardened, which is too frequently the case, is so occupied in preparing means of defence, and so deceived by the hopes of escaping justice, that he is little disposed to listen to the admonitions of a spiritual friend. I believe this to have been the case with Patch. The circumstance which I have just mentioned afforded me, however, an opportunity, which I did not neglect, of conversing with him after the bill had been found against him, and before his trial; and it is but just to say that, whatever might have been the previous state of his mind, to me there never appeared in him any thing bordering on levity. He not only behaved with civility and propriety, but seemed thankful for my visit, and desirous that it should be repeated. I place the greater stress upon this, because in my public sermons and exhortations, at which he was always present, I had spoken so plainly and pointedly, that it was impossible for him not to perceive that I was addressing myself immediately and directly to him; a measure in the adoption of which I thought myself fully justified, and which some

experience had taught me to prefer to any other.

I observed as little ceremony in my private conversations with him as I had done in my public discourses. In order, however, that I might not defeat my own purpose, and to render my visit as acceptable as would consist with the fidelity and responsibility of my character and office, I first told him that I did not mean, directly, or indirectly, to extort from him any confession of his guilt; but that, regarding him in his present situation as a person apprehended by the justice of his country, and under the strongest circumstances of suspicion, it was my duty to inform him of the general opinion,—*that he was guilty—and that he would suffer.* I repeated this on my second visit; and on both occasions made it the ground of a serious exhortation to prepare for an event, which it was almost universally believed would happen, and "which," I added, "it is my own firm persuasion, will take place." He appeared very little affected by this declaration; at the same time I could plainly perceive that he had lost that confidence of his acquittal, which he was said to have previously possessed. With the loss of this confidence, I should have been happy to have seen a proper concern for the awful consequences, as connected with his own eternal happiness or misery.

It was subsequent to his trial, that the change in his mind became visible. And it is in this, more than any other particular, that I feel myself impelled to do justice even to a wretched criminal; by contradicting what I have seen propagated, and what I believe to have been the too general opinion:—that he was obstinate and sullen;—that he discovered no symptoms of penitence;—that, on the morning of his execution, he exclaimed, "Is there no mercy for an innocent man? &c."—No such disposition appeared in him; no such words were ever uttered by him. If, prior to his conviction, I had observed an indifference approaching to insensibility, now his heart seemed broken within him. While I was with him, he wept almost incessantly; listened with the most serious attention to every thing I said; lamented, in general terms, the sins and crimes of his former life; joined in prayer with apparent great devotion; and several times was on the point of fainting away through distress of mind.

To all this I have to oppose what must appear a very great inconsistency. By no entreaties could I prevail on him to confess the particular crime for which he was to suffer; by no arguments could I convince him that such confession, being the only restitution, or satisfaction, in his power to make, was a duty which he owed to the family whom he had injured, to the jury who had found him guilty, and to the surrounding world. He would reply, "I have confessed all my sins to God; he knew them all before I confessed them; but I have laid them all before him; I have concealed nothing. I forgive all my enemies, and all my prosecutors; and I hope that God, for Christ's sake will forgive me." This was the language he invariably used, when urged to that particular confession which would have been so satisfactory to me and to the public at large. I repeated my arguments, and multiplied others in abundance, after the performance of the last service in the chapel; but with the same effect. He was evidently overwhelmed with distress on my renewing the subject; and it grieved me much to be, as I conceived, under the painful necessity of disturbing and embittering his few remaining moments. He was then pinioned, and in his last hour. He pressed my hand between both his, calling me his dear and best friend, and expressing himself in the tenderest and most affectionate terms respecting my attentions to him. He thanked me both for my public services in the chapel, and for my private discourses and prayers with him; and blessed God that he had ever known me, and that he had been brought to that prison. "Since you have been with me this morning," said he, "I have been happier than I ever was in my whole life—I am willing to suffer—I am ready to go—The Lord have mercy on my soul, for Jesus Christ's sake."

How far, or whether at all, these appearances are to be considered as the signs of a real and gracious repentance, is beyond any judgment of mine to determine. I only state facts. I am accustomed to such scenes. I draw no conclusions from them *.

It is proper to mention that, in all my intercourse with him, I spoke to him as a person respecting whose guilt I did not entertain the smallest doubt; nor did he, in

* The penitent thief confessed his guilt and the justice of his condemnation. "We indeed" suffer "justly; for we receive the due reward of our deeds."—"And Joshua said unto Achan, my son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done; hide it not from me." EDITOR.

any form whatever, deny the fact; only he wished me to be silent on the subject; and once said, "Do not press me, I have said all that I can say." The generality of your readers will find the same difficulty which I have done, in reconciling this apparently contradictory language and conduct; with only this difference, that I am in the habit of witnessing, in other criminals, similar inconsistencies and contradictions, and that I cease to wonder at them. There must have been very strong reasons, strong I mean in his own mind and judgment, to have induced him thus to persevere in a resolution, which nothing could shake, of not criminating himself, by any confession; were we acquainted with them, though they could not have been such as would justify his conduct, they would lessen our surprise. Exclusive of this one inconsistency, which I allow to be very essential, I should have been disposed to say of Patch, that he was one of the most penitent criminals I ever attended.

I shall be glad if this short, but faithful, account shall draw from your correspondents some remarks, which may be both generally profitable to others, and particularly useful to myself, in the future discharge of a painful but important duty.

St. Savior's, W. MANN.
April 21, 1806.

ANSWERS TO CORRESPONDENTS.

IF AN ENQUIRER will peruse with care the pages of the Christian Observer, he will easily discover what are the different opinions which have been held on the doctrine of justification.

Φιλοπτωχος; S. T.; AN ANTISECULAR PHILOSOPHER; and F will be inserted.

C. W.; R. S. T.; D. B.; MINIMUS; JACOBUS; Κριτων; and H. T. are under consideration.

AMICUS; A GENTILE; EVANDER; and THEOPHILUS are received.

We agree with a CHURCHMAN that the Church of England can with no propriety be called *Arminian*: but surely it does not follow as a corollary from this, that she is Calvinistic.

We make no doubt that C. O. T. is correct in his statement. But we have no recollection whatever of the paper to which he alludes; nor should we now know where to lay our hands on it.

We shall be glad to receive the paper alluded to by R. H. S.

Mr. Justice Harding's Speech has never, as far as we can recollect, been sent to us.

We can assure PELERIN that no one can think worse of the principles and views of the Conductors of the Monthly Magazine than we do. But we have as yet met with nothing in that work which has appeared to us to merit a serious refutation.

To SENEX we recommend the Commentaries of Henry and Scott; and the Sermons of Beveridge, Walker of Edinburgh, Walker of Truro, Witherspoon, Milner, Gisborne, Cooper, and Scott, together with the Essays of the last mentioned gentleman.

DR. H. must have seen that our review is a select one, a circumstance which would of itself sufficiently account for the omission of any particular work. Besides this we had already expressed our opinion respecting the points in dispute. As for the pamphlet which he supposes may have operated to his prejudice, we assure him that it never made the slightest impression on our minds.

We regret that ANILES should have any cause to complain of our inattention. We certainly received his Epitaph.

☞ We have been desired to state that the Second Annual Meeting of *the British and Foreign Bible Society* will be held at the New London Tavern, in Cheapside, on Wednesday, the 7th of May next, at 11 o'clock.

POSTSCRIPT. The last accounts from the Continent strengthen the apprehensions that have been entertained of a renewal of the war. The French armies are accumulating in Germany, and in consequence of what has occurred in Dalmatia, it is declared that Braunau has been reoccupied, and that the Austrian prisoners on their march home have been stopped. The greatest exertions are making at the same time to recruit the Austrian armies. The Russians are said to be advancing.

THE

CHRISTIAN OBSERVER.

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Religious Communications.

To the Editor of the Christian Observer.

THE name of Bishop JEWELL must be familiar to your readers. Should the *Sketches of the Reformation* which have appeared in your work, continue to be favoured with insertion, they will probably become better acquainted with the religious opinions of that prelate. In the mean time it may not be unacceptable to them to receive some account of his life and character. That which I have inclosed is chiefly taken from a folio edition of the Bishop's works, printed in 1611, and dedicated to King James.

I am, yours, &c.

Q.

JOHN JEWELL, sometime Bishop of *Salisbury*, was the son of *John Jewell*, a gentleman of good family. His mother's name was *Bellamie*. These two lived happily together in the married state for fifty years, residing at Buden, in the parish of Berinber in the county of Devon, where the subject of the present account was born, on the 24th of May, 1522. I pass over the years of his childhood, during which, by the wise care of his parents, and the skill of his teachers, the groundwork was laid of that moral and intellectual eminence which distinguished his future life. His singular promptness and industry, together with his great modesty and ingenuousness, created a strong affection towards him in the mind of his tutor Mr. Bowin. Nor was *Jewell* unmindful of the obligations under which Mr. Bowin had laid him. When he became a bishop, he did not forget him: but endeavoured to testify his gratitude, by kindness and liberality to the surviving relatives of his master.

At the age of thirteen, Jewell having quitted Mr. Bowin, was sent to Oxford, and committed to the care of Mr. *Burrey*, of Merton College, a man of inferior learning, and tainted with popery: It happened, however, providentially, that Burrey could not himself undertake the tuition of young Jewell: and it was therefore transferred to Mr. Parkhurst, afterwards Bishop of Norwich, who made it his care not only to instruct his pupil in useful learning, but to "season his tender years with pure religion." To promote this last object, he frequently took occasion before him to discuss with Mr. Burrey the points which were then the subjects of controversy. He also employed him to assist in carefully collating Tindal's and Coverdale's translations of the Bible, and was so much struck with the acuteness displayed by young Jewell in the course of this work, that he broke out into these words, "Surely Paul's cross will one day ring with this boy."

Jewell had already distinguished himself by his attainments in poetry, and eloquence, when he was removed from Merton to Corpus Christi College. Here also he gave such indications of superior talents, that he was unanimously chosen, in preference to many masters and bachelors, his seniors, to read the Humanity lecture; and the manner in which he executed this office

served to draw many from other colleges to hear him.

The superiority of Jewell's acquirements may be traced in a great measure to his industry. He was indefatigable in study. Even his recreations were calculated to improve his mind, consisting either in instructive conversation with his pupils or with others, or in meditating on the things which he had treasured up in his memory. Nor was he less remarkable for the purity of his life, at an age when few are able to withstand the temptations which surround them, than for the extent of his learning. Mr. *Moren*, Dean of the College, though hostile to his religious principles, was constrained to bear ample testimony to this particular. "I should love thee, Jewell, if thou wert not a Zuinglian. In thy faith I hold thee a heretic; but surely in thy life thou art an angel. Thou art very good and honest, but a Lutheran."

Human nature has been the same in every age. The very name of Christian would once have formed a more than adequate counterbalance for the most useful and virtuous life: *Bonus vir C. Seius, sed malus tantum quod Christianus.* Nor has the spirit which actuated the ancient persecutors of the Church, ceased to operate amid the more general diffusion of Christian light, and the imposing splendour of Christian establishments. VITAL CHRISTIANITY has ever been, and will ever continue to be, the object of the *world's* hatred and scorn; and those whose life and conversation manifest its genuine influence, may lay their account with sharing in its common reproach. *Christian*, it is true, is no longer a term of obloquy. *Zuinglian* and *Lutheran* have ceased to degrade the character of those to whom it may be applied. But the men of the *world* have been at no loss for commodious substitutes. *Puritan*, (though now growing out of date), *Methodist*, *Calvinist*, are now become the epithets, whose cabalistic sound is to destroy the fairest fame, and to render of no avail the most exemplary sanctity, the purest benevolence, the most self-denying diligence, and the most distinguished usefulness. And thus must it ever be. The disciple cannot expect to be above his master, nor the servant above his Lord. As HE was (making due allowance for change of circumstances) so must they be in the *world*, if their conduct be such as becometh the Gospel; for then it will be such as must reprove the iniquity that prevails around them. But let them take comfort. They know the unerring faithfulness of him who hath said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you FALSELY FOR MY SAKE: rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

During the reign of Henry VIII. Jewell continued to advance in piety and learning, and about the end of it, he proceeded Master of Arts. On the accession of Edward the Sixth, Peter Martyr was appointed Professor of Divinity at Oxford, to the great joy of Jewell, who being eagerly bent on improvement, attended and copied out his sermons and lectures. He also assisted the Professor, with whom he became very intimate, in that tumultuous disputation which was held in the divinity school with Chedsey, Tresham, Morgan, &c. respecting the real presence. During these days of peace, Jewell continued to read lectures both publicly and privately; and was also in the habit of going on foot, at least once every fortnight, to preach at Sunningwell. He acquired great fame about this time by an English oration pronounced in praise of the founder of Corpus Christi College, and two sermons in Latin ad clerum. His eloquence was bold and manly, distinguished by the acuteness and strength of his argumentation, and, considering the age in which he

lived, by the purity of his style. His writings manifest great depth of learning; but he seems to have wisely avoided those rhetorical arts which were the great blemish of the learning of that day.

When Mary succeeded to the throne, Jewell was employed by the university to write a congratulatory letter to the queen. From the complimentary style of this letter it may be presumed that he entertained a hope that Mary would not materially change the established religion. Indeed she had made a promise to that effect, which induced Jewell to prolong his stay at Oxford, till at length the storm of persecution overtook him. He was apprehended, and required, on pain of torture, to subscribe a writing in which some articles of popery were affirmed. Jewell, having no counsellor to advise with, and being overcome with terror, was induced to comply with the demand. "Do you desire," he said, "to see my hand, and how well I can write?" On which he hastily took the pen and subscribed his name. This act, it must be allowed, is a deep stain in the character of Jewell. Let the example which it exhibits of human frailty preserve us from self-confidence. "Be not high minded but fear."—"Let him that thinketh he standeth take heed lest he fall." Such instances, like Peter's denial of his Lord, are mercifully preserved in the records of the Christian Church, as a warning to believers, lest thinking of themselves more highly than they ought to think, they should let go their hold of him whose grace is alone sufficient for their preservation, and whose strength is ever employed to support conscious weakness.

But Jewell's sorrow and contrition for this timid and criminal compliance were deep and abiding; and the confession of his guilt, and his repentance on account of it, were no less public than his unhappy denial of the faith. In a sermon which he preached at Frankfort, soon after his fall, he ingenuously declared his guilt before the congregation: "It was my abject and cowardly mind, and faint heart," he observes, "that made my weak hand to commit this wickedness." And so great was the anguish of soul which he seemed to feel in the recollection of his crime, and so earnest and affecting were his humble supplications for pardon, first to Almighty God whom he had offended, and afterwards to His Church which he had scandalized, that there was not one in all that congregation who was not moved with compassion towards him, and who did not receive him ever after, not only as a most dear brother, but as a messenger of God. "So far was he," observes his biographer, "from accounting sophistry any part of the science of salvation, or justifying any equivocating shifts, which are daily hatched in the school of antichrist."

Happily for Jewell, the dissimulation which his fears had led him to practise tended in no degree to secure him against the persecuting rage of the papists. The intimacy which had subsisted between him and Peter Martyr rendered him particularly obnoxious to the popish party; and he was on the point of being apprehended and delivered up to Bishop Bonner, had he not, that very night, effected his escape from Oxford. It was his intention to have gone to London; but missing his way, he providentially avoided the pursuit of those who had been sent in quest of him, and who but for this circumstance must have overtaken him. He took his departure on foot in a snowy winter's night. The extreme cold and the fatigue he underwent, however, at length so overcame him, that he could proceed no farther, and he lay on the ground in a wretched and perishing condition. In this state he was happily discovered and relieved by *Bernet*, Latimer's servant. He afterwards quitted England, and repaired to the Continent, which he reached without the means

even of procuring a lodging, and without knowing any one to whom he might apply for assistance. At Frankfort, however, he was so fortunate as to find friends who had quitted England for the same reasons with himself, and by whom he was kindly received. Among these were Horne, afterwards Bishop of Winchester, Sands, Bishop of London, Sir Francis Knowlys, afterwards Treasurer: and with them he continued, till he was invited by Peter Martyr to Strasburgh. Here he met with Poynet, Bishop of Winchester, Grindall, Archbishop of York, and others who had forsaken country, estate, honours, friends, and kindred, for the testimony of the Gospel of Jesus Christ. He lived in the house of Peter Martyr, and assisted him in preparing his Commentaries on the Book of Judges. Afterwards when the latter removed to Zurich, where he had been appointed professor of Hebrew and Divinity, he took Jewell with him.

Jewell, in common with the other English exiles, had hitherto derived considerable assistance from the benevolence of many pious persons in London, who remitted considerable sums for the supply of their wants. But this circumstance coming to the ears of *Stephen Gardiner*, he caused their benefactors to be imprisoned, and stripped of their wealth, and thus stopped the current of their bounty. In the distress to which this unexpected privation reduced the exiles, divine providence mercifully afforded them relief by opening the heart of *Christopher*, Prince of *Wittenberg*, to pity and assist them. The senators of Zurich also, at the instance of *Bullinger*, granted them a liberal and seasonable supply. Nor was this all: *Calvin*, *Zuinglius*, *Melancthon*, and all the brightest ornaments of the reformed Churches abroad, shewed them great kindness, daily sending them consolatory letters, and omitting no duty of love or humanity towards them, during the whole time of their banishment. As for Jewell, he spent the greatest part of that period under Peter Martyr's roof; and all the time he could spare from the studies in which he was engaged, he employed in endeavouring to allay, partly by letters, and partly by personal expostulations, those animosities which had unhappily arisen among his brethren, in consequence of a difference of opinion respecting ceremonies and matters of discipline. He earnestly exhorted them "that they should, as brethren, lay aside strife and emulation, especially for such small matters; as they would thereby offend the minds of all good men." And when he met with any who were disposed to complain of the hardships they endured in their banishment, it was his practice to inculcate patience. "We ought," he would say, "cheerfully to bear a part in Christ's cross, and to consider how much better it is with us than with our poor brethren that are enduring tortures in England. Let us then bear awhile: these things will not endure an age."

The time indeed was now near at hand which was to terminate their sufferings. The Church, after undergoing a short but fiery trial, was delivered from the power of its enemies, and restored to more than its former lustre. All who had been exiled on account of religion, on hearing of the death of Mary and the accession of Elizabeth, returned to their native land; and among them Jewell. But I must defer the remainder of this account till next month, having already occupied a sufficient space in your present number.

(To be continued.)

SKETCHES OF THE REFORMATION, NO. XII.

SENTIMENTS OF JOHN BRADFORD RESPECTING PREDESTINATION AND ELECTION.

IN a preceding number of these Sketches, I have given copious ex-

tracts from the writings of Bishop Latimer, the evident tendency of which was to shew, that that prelate entertained views, on the subject of predestination and election, inconsistent with the system of opinions usually denominated calvinistic. An anxious desire to exhibit, with fairness and impartiality, the private sentiments of our reformers on these much contested points, and the hope that the peace of the church may be promoted by such an exposure, induce me now to lay before the readers of the Christian Observer a statement of the sentiments which were held, respecting the same points, by Latimer's fellow-martyr JOHN BRADFORD. Of this eminent servant of God, some account is given in the last number, to which I must refer the reader; only repeating, that *Bradford* had been the chaplain, and continued to the end of life the confidential friend and correspondent, of Bishop *Ridley*.

Bradford was the author of several works, viz. 1. Seventy-two letters, written to various people, while the author was in prison, printed in Coverdale's collection. 2. Ten letters printed in Fox's Acts and Monuments. 3. Complaint of Verity, printed 1559, 8vo. 4. Three Examinations before the Commissioners, and his private Talk with the Priests, with the Original of his Life, 1561, 8vo. 5. Two notable Sermons, 1574 and 1631. 6. Treatise of Repentance, 1622. 7. Godly Meditations, 1614. 8. Holy Meditations upon the Lord's Prayer, the Belief, and Ten Commandments, with many holy and comfortable Prayers, by John Bradford, Martyr, 1614, 24to. In this last-mentioned work are three distinct treatises on the subject of predestination. Of one of these, entitled, "A short and pithy Defence of the Doctrine of the holy Election and Predestination of God, gathered out of the first chapter of Saint Paul's Epistle to the Ephesians," I propose to give a copious abstract; using always the author's own words. A fairer view will thus be obtained of the opinions of this reformer, than a few detached extracts could afford.

Bradford thus expresses himself,

"There is neither virtue nor vice to be considered according to any outward action, nor according to the will and wisdom of man, but according to the will of God. Whatsover is conformable thereto, the same is virtue, and the action that springeth thereof is laudable and good, howsoever it appear otherwise in the eyes of men. Whatsoever is not conformable to the will of God, that same is vice, and the action springing thereof is to be disallowed, and taken for evil, and that so much the more and greater evil, by how much it is not consonant and agreeing to God's will, although it seem far otherwise to man's wisdom. Now the will of God is not so known as in his word. Therefore, according to it, must vice and virtue, good and evil, be judged, and not according to the judgment and reason of any man, or of all the whole world, if all the angels in heaven should take their part. But the word of God doth plainly set forth unto us that God hath of his own mercy and good will, and to the praise of his grace and glory in Christ, elected some and not all, whom he hath predestinated unto everlasting life in the same Christ, and in his time calleth them, justifieth them, and glorifieth them, so that they shall never perish and err to damnation finally. Therefore to affirm, teach, and preach this doctrine hath in it no hurt, no vice, no evil; much less hath it any enormities (as some do affirm) to the eyes and spirit of them which are led and will be guided by the word of God."—"That this doctrine is true, and according to God's plain and manifest word, by the help of his Holy Spirit, I trust so evidently to declare, that no man of God shall be able by the word of God ever to impugn it, much less to confute it."

Our author then quotes the Epistle

to the Ephesians, chap. i. 3—14., after which he thus proceeds. "From these words of Paul we may well perceive every thing affirmed in my proposition. First, that the cause of God's election is of his good will."—"Secondly, that election was before the beginning of the world."—"Thirdly, that election is in Christ."—"Fourthly, that election is of some of Adam's posterity, and not of all. This we may plainly see if we consider that he maketh the true demonstration of it, believing, hoping, and having the earnest of the Spirit."—"Again, in attributing to the elect forgiveness of sins, holiness, blameless living, being in Christ, &c."—"All men have not faith, saith Paul elsewhere; none believeth, saith Luke, but such as were ordained to eternal life. None believe but such as be born of God."—"So that it is plain that all men are not elect, because all men believe not: for he that believeth in the Lord shall be as mount Zion, that is, he never shall be removed: for if he be removed, that is, finally perish, surely he never truly believed."—"Our Saviour plainly saith all be not chosen but few." In the words before written (Eph. i. 3—14) the Apostle declares, "Fifthly, that God hath *predestinated* these, thus elected unto everlasting life in Christ."—"Sixthly, that the end of election is to the praise of God's glory and grace."—"Seventhly, that predestination is not without vocation in God's time and justification:"—"whereby we may see that predestination or election is not universal of all, for all be not justified."—"Eighthly, and last of all, that election is so certain that the elect and predestinate to eternal life shall never finally perish or err to damnation."—"They are predestinate to the praise of his grace."—"Which were not grace, if there were any respect at all of works on our behalf, for then were grace no more grace. If there should be any condemnation of the elect and predestinate to eternal life, it must needs be because of their sins: but where were then the praise of God's grace which is the end of God's election? Shall we not by this means make God's election without an end, and so without a head, and so no election at all, as some would have, further than they elect themselves?"

"Again he sheweth the certainty of salvation to them that be elected, in saying that they may be accepted in the beloved: once accepted and beloved in Christ, and ever beloved; for whom he loveth, he loveth to the end. And God's gifts are such that he cannot repent him of them: and therefore saith Christ, I know whom I have chosen, attributing to election the cause of final perseverance. By which thing Judas was seen not to be elected to eternal life, although he was elected to the office of an apostle."

"He also sheweth the certainty of the salvation of the elect by calling them *heirs*;" and "by saying that they are elect and predestinate to the praise of God's glory, which we should more care for than the salvation of *all* the world, and which is set forth as well in them that perish and are reprobates, as in the elect."—"Let them tremble and fear that may not away with the glory of the Lord in election and reprobation. Let not their eyes be evil because God is good, and doth good to whom it pleaseth him. Wrong he doth to no man, nor can do, for then he were not righteous, and so no God. He cannot condemn the just, for then were he untrue, because his word is contrary. He cannot condemn the penitent and believer; for that were against his promise. Let us therefore labour and study, cry and pray for repentance and faith, and then cannot we be damned, because we are the blessed of the Father before all worlds. Therefore we believe, and therefore we repent."

Let us then search out "how rich God's goodness is, and will be to his children. This we can never do: but the more we go about it; and

the more we taste his goodness, the more we shall love him, and loathe all things that displease him. This, I say, let us do, and not be too busy in searching the majesty and glory of God, or in nourishing in anywise the doubting of our salvation, whereto we are ready enough, and the devil goeth about nothing else so much as that."—"But as he prevailed not against Christ, no more shall he against any of his members, for they have the shield of faith which quencheth his fiery darts: they praise God night and day: how then should they perish?"—"Nothing shall separate them from the love wherewith God loveth them in Christ Jesus, who saith that it is impossible for them to err finally to damnation, for he is their light to illumine their darkness."—"He saith that he will keep them so that they shall never perish. After they believe, they are entered already into everlasting life. Christ hath set them there already. He hath committed them into his Father's hands by prayer, which we know is sure; and therefore neither death, nor hell, nor devils, nor all power, nor sins, nor mischief, shall ever pull our heads out of his hands, whose members we are: and therefore, receiving of his spirit as we do, we cannot but bring forth the fruits thereof, though now and then the flesh fail us. But the Lord, even our Lord be praised, which is more strong in us than he which is in the world: he always putteth under his hand that we lie not still, nor shall do as the reprobate, whose piety is as the morning dew, soon come and soon gone, and therefore they cannot continue to the end:—cannot—no, they will not if they could; because they hate God and his glory, and therefore all them that seek it or set it forth: whereas the elect love all men, and seek to do all men good in God, suspending their judgments of others, that they may stand or fall to the Lord, and not to them."

I have produced the above passages not as specimens either of convincing argument, or of useful disquisition, but simply as evidence of the real sentiments of an eminent Father and Martyr of the English Church. The question to be considered is not, whether such reasoning be supported by Scripture, and be beneficial in its tendency: on that point there will be much difference of opinion: but whether it does not tend to prove incontestably, that the system of doctrine usually termed calvinistic was embraced by some at least of our reformers, and tolerated by the rest. The use which I wish to make of this circumstance is not to recommend to your readers the adoption of those opinions which Bradford espoused; but to found on it an argument for charity and peace. Let any one compare the language which Latimer has employed, (See Christian Observer, p. 1—6.) in discussing the doctrines of election and final perseverance, with that which I have now extracted from the writings of Bradford, and he will at once perceive that these two reformers differed widely in their speculations on these mysterious points. But do we not admit both to be Christians in the best sense of that term? Or are we disposed to anathematize either of them as ignorant of the Gospel, as a heretic, a schismatic, "an unsound member of the Church," "a dissenter in the Church," or as "guilty of a crime closely bordering on perjury?" For my own part I should have rejoiced had these holy men been silent on such topics, and confined themselves to the exposition of those plain, fundamental, influencial principles, which both of them embraced with equal cordiality; and of those practical results which are the genuine growth of such principles, and which the lives of both so happily exemplified. I should no less rejoice were this course pursued by pious divines of the present day. But as this is a consummation more to be wished than expected, it becomes a duty incumbent on those

who desire the peace of the Church, to lessen, as much as possible, the hurtful effects of religious controversy, by detecting the misrepresentations, and endeavouring to moderate the heat and acrimony, of the parties engaged in it. The extracts which have been produced from the writings of Bishop Latimer will serve to shew, that a man may object to the adoption of the calvinistic system, without being justly chargeable with a deficiency of evangelical light: and those from Bradford,—that a man may adopt that system in its full extent, and yet be an eminently holy man, a sound, useful, and conscientious minister of the Church of England. And the example of both may teach us, that a difference of opinion on such subjects ought not to affect the interests of Christian charity, unity, and concord, either in our own bosoms, or in the Church. Q.

PRACTICAL REFLECTIONS ON MATT. V. 4.

BLESSED, says the world, are the joyful and the gay. Blessed are the rich, the prosperous, and the healthy. Blessed are they who cast away care, who laugh and drink and sing; who are vexed by no earthly calamities on the one hand, and by no qualms of conscience on the other; who dread no devil, who fear no hell, who feel no awful forebodings of a judgment to come, but having passed merrily through life, slip easily out of it without much horror in their minds, and without even a dying groan. Such are the world's happy men. Such is their blessedness. How many songs have been written in praise of the life which has been described, and have been sung with a chorus of joy by many a large company. *But blessed, says our Saviour, are they that mourn, for they shall be comforted.* Our Saviour warns us against the common joy of the world, for it is a joy which shall terminate in sorrow; whereas there is a sorrow which shall as assuredly end in joy. "Blessed," says Christ, "are they that mourn." This may be interpreted first as referring to the afflictions which many pious men endure, while the gay and the thoughtless seem to be free from them. "They come into no trouble," said the Psalmist, "like other folk; neither are they plagued like other men; their eyes stand out with fatness. They have more than heart could wish." While he says of himself, "For all the day long have I been plagued and chastened every morning." Many parts of Scripture speak of the afflictions of the righteous: as for instance, "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth:" and again, "Many are the troubles of the righteous, but the Lord delivereth him out of them all." The truth is, that affliction and trouble are the means by which God very frequently brings the sinner to himself; while worldly happiness and prosperity are often the portion of those, who possess the most hardened hearts. How many Christians can bear witness to the justice of the above observation of Christ. They were once as gay and unconcerned as their most thoughtless friends are now. They joined in the midnight feast and revelry, and they praised the god of laughter and the god of wine. But while proceeding in this course they were overtaken by some calamity of life, by sickness, poverty, or some bitter disappointments, and the affliction which seemed at first to give the death blow to their hopes, subdued in them the love of this world, and became the beginning of a new life of faith, and hope, and joy, and satisfaction in God. They exchanged therefore a turbulent and heedless joy, which would have soon ended in sorrow, for a sorrow which has led to permanent and real joy.

But secondly, the mourning spoken of by our Saviour may be understood as referring to that sorrow on account of sin which the Christian

has felt, especially on his first repentance, and which he continues to feel in the daily exercise of the same grace. The sorrow of which we before spoke, *often* ends in joy, this *always* does, for this is that "godly sorrow" mentioned by St. Paul, "which worketh repentance unto salvation not to be repented of." Repentance is the foundation of all true comfort in religion. And repentance is accompanied with many a distressing thought, perhaps by many a tear, certainly by many a sorrowful remembrance of past negligences and sins: but such sorrow is soon turned into joy, and therefore "blessed are they who thus mourn, for they shall be comforted." Let us not then complain of religion as gloomy, though we should see some pious persons severely afflicted, and also much cast down. They are cast down perhaps only for a time: they may be suffering under a deep sense of their unworthiness, and as yet may have become but imperfectly acquainted with the grace of their Redeemer. A Mary weeping at the feet of Jesus, and even a Lazarus lying at the gate full of sores, are happier than a Dives clothed with purple and fine linen, and faring sumptuously every day. "One in his life time receives his good things, and the other his evil things; but soon the one shall be comforted and the other tormented." "Blessed" then (as our Saviour is represented to say in another Gospel) "are ye that hunger now for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. But woe unto you who are rich, for ye have received your consolation. Woe unto you who laugh now, for ye shall mourn and weep." The laughter of the ungodly is as the crackling of thorns which is soon over; but the affliction of the righteous, though for the present it be not joyous but grievous, afterwards bringeth forth the peaceable fruits of righteousness.

S. P.

For the Christian Observer.

SOME THOUGHTS ON THE DUTIES BINDING ON THE CHRISTIAN IN HIS INTERCOURSE WITH OTHERS.

In all our intercourse with our neighbours, we are directed to one plain simple rule; "You shall do to others as you would they should do unto you." We are referred also to a simple but most powerful principle, "You shall love your neighbour as yourselves." Now the true Christian will endeavour always to speak and act under the influence of that principle, and according to that rule. He will seek therefore the good of his neighbour; and numerous opportunities will probably occur when he may be the instrument of much good to him. He will at least be careful that he do not injure him by his intercourse.

Having laid down these general principles, I shall now proceed to point out a few particulars, in which a Christian will be studious of his neighbour's good to edification.

He will endeavour, by his example at least, to discountenance the practice of *traducing others*. When an absent person is named in a way which tends to discredit his character or reputation, he will immediately set a watch over his lips. He will place himself in the situation of the accused person, and will consider how he himself would wish to be treated were he the subject of accusation. He will regard himself therefore as the guardian of the absent individual. While he discharges the debt which he owes to justice, in expressing his abhorrence of what is really wrong, he will take care, on the other hand, to speak very tenderly of the offender. He will not condemn without sure grounds. He will not hastily or readily join in the condemnation. He will be very slow in believing all that is reported. He will recollect how much exaggeration there is in the world. And he will consider what might be said by the accused person in his own de-

fence. Where he cannot entirely acquit, he will yet judge tenderly, and with a due sense of the infirmity of human nature; and will rather be silent, or turn the conversation to some other subject, than be loud in the cry against his neighbour.

There is a common and sinful practice in the world of *holding up absent persons to ridicule*, in which the Christian will be careful not to join. It is not here intended to forbid good-humoured and innocent reflections on absent friends. There is a way of mentioning their peculiarities without diminishing the regard which ought to be felt for them. But how frequently are a man's foibles placed in so prominent a light, as to obscure his more valuable qualities, and to make him appear so ridiculous, that his influence is diminished, and his character lowered. Here, therefore, it will be necessary to weigh well our words, as the injury we may do in this way is incalculable. It is possible that, with some of the hearers at least, the unfavourable impression which is thus produced, may never be effaced: and if the person who is made the object of ridicule has the reputation of being a religious character, religion itself may be degraded in their esteem by being thus unhappily associated.

It will be allowed, I conceive, to be the duty of a Christian to study to promote his neighbour's real good. But how often is a principle adopted, which is destructive of this end? How often is it made the object *to please him* even at the expence of injuring him? Few things are more seriously hurtful, and yet few things are more common in the world, than *to flatter* those with whom we converse. This may indeed please them: but how will it please them? By gratifying that vanity which is at once their sin and snare. A Christian then will be very cautious in employing complimentary expressions. If he sees another under the influence of vanity, laying wait for a tribute of flattery, he will not conciliate his favour by flattering him. He will please God rather than man. He will consider the future good of the person rather than his present gratification. It is dreadful to reflect how much evil has been done by the prostituting of our speech in the way which is here censured. The most flagitious persons have not only been received into company, but have even been flattered as if they had been guilty of no crime: and though every tongue can be loud in censuring them when absent, no disapprobation is manifested towards them when present. Thus the notions of virtue and vice are confounded; and vice grows bold and hardened, not meeting the shame and contempt which it deserves.

The Christian ought also to be careful, lest by an unguarded method of expressing himself in conversation, he should *countenance and confirm his neighbour in his sins.*

Is a person for instance guilty of excess in *drinking?* A considerate Christian will carefully avoid every expression, which may be construed by him into an apology for his vices. He will not therefore commend, at least without due discrimination, the character of another, who may be addicted to the same pernicious habit; nor will he declaim against being too rigid and precise: for however just his remarks might be when made to a hermit in his cell, or however true the words may be, taken in themselves; they may prove very injurious when applied, as they will be, by the person to whom they are addressed. The same rule holds good with respect to every other vice of our neighbour. It is our duty to consider what is his failing, and to guard against strengthening it. This will not indeed be the way to please him; but *to please* must not be the first and principal object in our intercourse with others, though it may and ought to be a secondary one: *to do real good to our neigh-*

bour should ever be the Christian's first and principal object.

An ambitious prince like Alexander, will undoubtedly at the last day be answerable for a dreadful degree of guilt; but let it not be supposed that he alone will bear the whole charge of it. His courtiers will bear a part. Their discourses cherished in him the love of ambition, and the thirst of glory. They fed the flame which consumed him. In like manner it is to be feared, that every man in a superior station has a circle round him which flatters his vices; and pushes him forward in the career of sin, instead of checking him in it. And none do this so effectually as those whose character, profession, or age, render them respectable. A word from them, not of explicit approval of vice, for that would revolt their principles and feelings—but of extenuation of human frailty in general, or of ill timed commendation even of candour; any thing, in short, which may be brought distantly to bear in palliation of their failings, will have more weight with them than the loudest applauses of the profligate. Such characters, therefore, ought particularly to weigh their words, lest they should be hereafter found to have encouraged sin.

It is not intended to lay down any precise rule with respect to the duty of *reproof*, or to say in what way it may most effectually, and therefore most prudently, be administered. When injudiciously administered, it defeats its own purpose: but still the Christian must remember the command to reprove his brother, and in no wise to suffer sin upon him. He will consider that "he that rebuketh a man shall afterwards find more favour than he that flattereth with his tongue."

There is another evil against which a religious man will carefully guard in his conversation with the men of the world, viz. the *so concealing his true sentiments* as to appear to think in no respect differently from themselves. It is not enough that he does not directly approve of their maxims and ways of thinking. If he studiously is silent when these are advanced; if he indirectly countenance their modes of living and acting, by appearing to fall in with all they say, and by his shewing no disapprobation of their views and sentiments, he will not act the part of a faithful servant of his God.

Every man who goes into company with others, has duties towards them to discharge: to these the Christian will never be inattentive. To his *superiors*, it is his duty, in conversation, to shew respect, "to give honour to whom honour is due:" he will therefore take care to utter nothing arrogant, or unfit for his station. In company with his *inferiors*, it will be his care to manifest a spirit of meekness, and kindness, and that true condescension which does not appear sensible of superiority. In company with *equals*, his conversation ought to convey the ideas of mildness, goodwill, and peace, and to aim, as a branch of Christian love, to communicate pleasure, and to do good to all with whom he associates. It seems superfluous to urge here the duty of avoiding to give in any way unnecessary pain to those with whom we converse. The duty of love and kindness is so binding upon a Christian, that one can scarcely conceive that person to be entitled to the name who can knowingly inflict a needless wound on the feelings of others.

In matters *of trade and commerce*, a real Christian will find abundant cause to guard his conversation. "Between buying and selling there generally wanteth not sin."—"It is naught, it is naught, saith the buyer, but when he is gone his way then he boasteth." In all transactions therefore of commerce, a true Christian will be much on his guard against speaking what is not strictly true for the sake of his own advantage. He will not, in buying, take advantage of the ignorance or necessity of the seller, to depreciate his

goods; and, in selling, will rather abide by loss himself than deceive his neighbour by an untruth. It may be said perhaps, that if all this strictness were practised, trade could not be carried on. Undoubtedly it could not, as it too generally *is* carried on. One of the sacrifices which a Christian is called to make for the sake of religion, is to give up many opportunities of gain; and it is in such cases that a conscientious regard to the law of God will discover itself. The man who truly fears God will preserve his integrity inviolable, cost him what it will. But even in this life he will seldom eventually be a loser by such conduct. For so much value is necessarily affixed, in commercial transactions, to the principles of the parties; and so much confidence must necessarily be reposed in them; that it will not often be found, that the truly upright will ultimately sustain any even worldly disadvantage, from a rigid adherence to the rules of integrity.

From what has been said, the reader may perceive of how practical a nature is true religion. We seldom open our mouths, but we find occasion for the exercise of religious principle. Those, therefore, greatly err who would confine religion to the Church or the closet. There indeed principles are acquired; but the world is the theatre in which those principles are to be carried into exercise. By meditation and prayer the heart is cleansed; but it is in the ordinary intercourse of society that the Christian's light is so to shine before his fellow creatures, that they may see his good works, and glorify his Father which is in heaven.

In fine, the conversation of Christians should be so regulated that it may "minister grace to the hearers." Let us then guard our words. "Putting away lying, speak every one truth with his neighbour."—"Let all bitterness and clamour, and evil speaking, be put away from us with all malice."—"Lay aside all malice and guile, and hypocrisies, and envies, and all evil speaking."—"Speak not evil one of another."—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." J. D.

LETTERS TO A YOUNG CLERGYMAN.

NO. II.

ON MINISTERIAL SUCCESS.

DEAR SIR,

IN my last I endeavoured to shew the importance of proposing to yourself a suitable aim in your ministerial labours. I am anxious that this aim should not be set too low; and I am desirous that you should expect a considerable degree of good to be the result of your faithful exertions. Indeed your exertions will be very much influenced by the expectations you form of the good which they are calculated to produce. If you are persuaded that preaching may become the means of entirely reforming some hearers, considerably improving others, and perhaps of meliorating in some degree the state of all; you will enter upon your ministerial labours with a zeal and correctness, and pursue them with an ardor and steadiness, very different from the cold and feeble attempts of such as expect to produce no effect. Let me therefore direct your attention to *the advantages for doing good* which a minister possesses. Are men rational beings who are influenced in their conduct by motives and arguments? A minister has the important privilege given to him of addressing them every seventh day, and setting before them in the most forcible manner the motives by which they ought to be influenced. This alone is an incalculable advantage. What a mighty engine has the power of haranguing in public assemblies been found in every state to be! Again, have private instruction and kind admonitions in secret a great efficacy on the mind? A minister from his very

office has a ready access to his flock in private; and a faithful admonition from him will be received only as the just discharge of his official duty. Are the seasons of adversity and affliction peculiarly favourable for the introduction of lessons of wisdom and truth? The house of mourning is readily opened to the pastoral call. The minister visits officially the chamber of the sick, and consoles the bereaved and desolate. Are the minds of the young peculiarly susceptible of impressions? It is part of the minister's duty to collect the young of his flock, and to instil into their tender minds the principles of truth and virtue. Is any influence derived from speaking in an authoritative character, and upon subjects which lie peculiarly within one's proper province? This influence a minister possesses, who is set apart for the study of religion, and authorized by the state to be a guardian of morals, and a public instructor in religion. As far, therefore, as external advantages, and the convenience of favourable opportunities extend, it cannot be denied that a minister is amply furnished with the power of being useful. It is hard to conceive how greater facilities of doing good could be communicated, than are already enjoyed by every established minister of a parish.

But these external advantages form a very small part of a minister's powers of usefulness. The *subjects* themselves, upon which he addresses his hearers, are of the highest importance, and possess an intrinsic energy capable of producing much effect, even under many disadvantages of delivery. Whatever can alarm fear, or excite hope: whatever can produce peace, or sooth the troubled mind, he is conversant with. There is a natural correspondence between the state and feelings of his audience, and his topics. They are diseased, and he administers a remedy. They are afflicted, and he comforts them with glad tidings. They are perishing, and he proclaims to them a Saviour. They are frail and dying creatures, and he reveals to them life and immortality. He addresses them in the name of God, and delivers a message from God, which is experienced to be the power of God unto salvation by every one that believeth.

Add further, that an efficacy is attached to the *subject* of his preaching peculiar to itself. It possesses not merely the proper effect of moral suasion, or the natural force of sound reasoning, but a secret influence from which an extraordinary effect may justly be expected. The Holy Spirit will bless the faithful preaching of the WORD OF GOD; and the powerful presence of the great head of the Church will accompany the pious endeavours of his ministers. "Lo I am with you always even unto the end of the world."

Whoever justly appreciates the value of these advantages, may reasonably expect great benefits to accrue from ministerial labours. And in some instances the event has fully justified the expectation. By the exertions of a zealous and judicious minister, notorious sinners have been converted, many exemplary characters formed, and a whole parish has been visibly improved.

I would not however encourage extravagant expectations, or lead you to hope for a greater degree of success than may reasonably be looked for, by every faithful and zealous minister. With all his advantages the pious minister has to encounter very great difficulties, which I would neither conceal nor undervalue. The corruption of human nature and its pernicious consequences,—a stupid and brutal insensibility, a disregard of reason, an indifference to spiritual good, a sordid attachment to worldly things, an insatiable appetite for the pleasures of sense, a decided preference of present enjoyment to future good, however superior:—these, and various other corrupt propensities re-

sist, often with too successful obstinacy, the warmest and wisest exhortations of the preacher.

All therefore which a minister can do is carefully to look to himself, that the blame be not justly imputable to him; and then he must leave the event to God. Now the principal points in which a minister may be blameable are the following:

1. He may not properly employ the external advantages afforded to him. Preaching is the grand instrument by which his success is to be obtained. But preaching implies understanding and attention on the part of the hearers; and of course subjects ought to be selected by the preacher, adapted to excite their attention, and to exercise their understanding. But if the subjects chosen by the minister are too deep and abstruse for the congregation, or too trite and uninteresting; if they are delivered in a cold and drawling manner, or treated superficially and carelessly; if the attention is not at all excited, or if it is fatigued by dulness, perplexed by obscurity, or diverted by eccentricity and oddness; let not the blame be imputed to the people alone, if they do not profit by the preaching: in fact the message of the Gospel cannot be said to have been fairly delivered to them. It is a happy circumstance, that all the impediments to gaining the attention stated above may be easily removed, if a preacher will be humble enough to learn, and wise enough to correct his imperfection. Let every preacher then lay it down as a maxim, that if he does not completely gain the attention of his audience, there must be something amiss in his manner or matter which it is his first duty to amend.

2. But a still more serious defect in a preacher may be a false or imperfect system of doctrine. The minds of men are illuminated and changed by the FULL *exhibition of the truth as it is in Jesus*. The Gospel of Christ is the display of the glory of God, the revelation of the light and purity of heaven; and by the manifestation of this Gospel, the Holy Spirit purifies and exalts the sinful nature of man. But if a minister of Jesus Christ delivers only the cold and imperfect morality of Socrates or Seneca; if he exhibits only the light of natural religion, or enforces nothing more than what was generally known to the pious who lived under the Jewish Dispensation; can we expect that the Holy Spirit should crown his ministrations with success? Would not this be to derogate from the honour of Jesus Christ of whom the Spirit was sent to testify? Is not such preaching a slight put upon the Son of God, who is the light of the world, is constituted the Saviour of sinners, and is made of God unto us wisdom and righteousness, sanctification and redemption? It is not enough, therefore, that what we preach is true, it must be an exhibition of the *whole* truth. No partial representation, not even if it include the most important doctrines of the Gospel, is fitted to build up the Church, and to "make the man of God perfect, thoroughly furnished unto all good works."

3. But a defect equally serious may perhaps be found in the spiritual state of the minister himself. If he is not a partaker of the grace of God, there is little prospect of his communicating it successfully to others. This unhappy defect will manifest itself in every branch of his ministrations. His daily conversation will be worldly, vain, and unprofitable; the subjects which he will choose for his sermons will be uninteresting, abstract, and merely speculative; his manner of delivering them cold and unimpressive, or forced and unnatural, like that of a person acting a part. He will preserve no consistency of graces, or harmony of character. All his labours will be deficient, spiritless, desultory. He will easily fall into errors, and manifest a

proud, contentious, or ungoverned spirit. Though he should be possessed of an excellent understanding, and have acquired a clear knowledge of the truth, there will be something wanting in his views and statements, which will render his discourses lifeless, and diminish their usefulness. There may be nothing particularly censurable in them, and much to commend in point of talent, and just remark, but the congregation will be little impressed, and feel a want of something which they may not be able easily to explain, and which has been expressively denominated by the French an *unction*. And, indeed, if the spirit of God is the grand agent in sanctifying mankind, I do not say that he will absolutely refuse to use as his instrument an unholy man; for God often uses the wicked to fulfil his purposes; but surely it cannot be expected, that he will remarkably bless his labours, or sanction his conduct, by the seal of success.

The true Christian preacher is one who feels in his heart all that he utters to others; who is deeply interested in his work, because he loves his God and his fellow creatures, and feels the importance of the truths which he delivers. There is a simplicity and force in *nature*, which *art* cannot imitate. His words therefore coming warm from his heart, naturally address themselves to the hearts of his hearers. He converses with God in secret, and kindles, at the altar of God, a fire which glows in his thoughts and words, and communicates life and ardor to his flock. He speaks with confidence, because he speaks from experience, while he declares the bitterness of sin, explains the mode of being delivered from its guilt and power, and expatiates on the blessedness of the service of God. His feelings are in unison with those of all amongst his flock who are devoutly endeavouring to serve God. And thus, though perhaps deficient in the graces of elocution, though not distinguished for talents or intellect, yet acting in the integrity of his heart, his defects will be greatly supplied, and his imperfections covered, and he will be honoured by God and man as a faithful and useful minister of Jesus Christ.

When I consider how much a congregation will be what their pastor is; ignorant and careless if he is so; enlightened and reformed if he is zealous and holy; I cannot too earnestly wish that you, my friend, may be found upright and faithful, and not have to answer for the guilt of a neglected and corrupt parish.

I am, &c.

S. E.

To the Editor of the Christian Observer.

In a late number of the Christian Observer there is a letter signed "A Christian Parent," the writer of which requests to be instructed by you, or by some of your able correspondents, respecting the best means of impressing the minds of children with religious truth. I should have been much gratified had this request been complied with; for I also am much interested in the solution of the difficulty proposed by your correspondent. As it has not, permit me to recommend to his perusal, and to that of all Christian parents, Doddridge's Four Sermons on the Religious Education of Children; the third of which contains, as I think, a very full and excellent answer to the Christian Parent's anxious enquiry. It treats upon the best method of conveying religious instruction, and enlarges on the duty of giving this instruction plainly, seriously, tenderly, and patiently. Should my recommendation of this work appear to you to be just, let me request you to signify your sense of it by inserting these lines. If not, you will of course exclude my letter from your miscellany.

I am, yours, &c.

A CHRISTIAN MOTHER.

MISCELLANEOUS.

ON FLATTERY.

(Continued from p. 220)

THE *second* position which this essay was intended to maintain is this, that men are often much pleased, and therefore may be much injured, by flattery, even when they know it to be such.

It will be expedient particularly to explain this position. Nothing, it will be allowed, is more common, and, in many cases, nothing can be more correct, than to suppose that a flatterer is dangerous, only because he is not known to be a flatterer; that when his motives are unmasked, his power is gone; that the language of adulation can be ensnaring only while it is mistaken for the language of sincerity. But it seems likely that adulation has often subtilty enough to ensnare, even after it is detected, and that men may be not only gratified, but in a sense *deceived*, by what they, at the very moment, know to be merely *mouth-honour*.

It will be necessary to keep in view, that we assert the flattery to operate *even at the very time* when it is known to be such. In a looser sense, it very frequently happens, that we are seduced by flattery, of which we are aware. The art of the sycophant may be so consummate as to steal away from us our prejudices against him, and, in spite of our suspicions, to persuade us that he is no sycophant. But here, we cannot properly be said to be seduced by what we know to be flattery. We *knew* it, but have forgot it; we believed it, but have now suffered ourselves to be convinced of the contrary.

There are other cases also, in which we may be inaccurately said to be pleased with obvious flattery; but which I do not here consider, because the pleasure in those cases does not arise from the flattery, that is, from the gratification of vanity, but from collateral causes. An elderly bachelor, who sits all day wrapped in flannels, and counts an annual income of £10,000 Leeward-Island currency, is watched with the most assiduous care by a legacy-hunting cousin. He perhaps perfectly understands the language of all this behaviour, and is aware that the flattery is in fact paid to his hogsheads of sugar and puncheons of rum; but he finds this interested attendant a very convenient tool, and delights in him as he delights in his cloth shoes and gouty chair. He accepts the pretended love for the sake of the real obedience.

Farther, it is conceivable that a vain man may be pleased with a compliment which he knows to be insincere, as he is pleased with building castles in the air, in which he imagines himself to be a king or a Newton. He is aware, in both cases, of the delusion; but finds it so pleasing to associate the idea of *self* with the idea of any sort of superiority, that he chuses knowingly to indulge the dream. I cannot pretend that I believe this to be a common case, and therefore have merely stated it as "conceivable."

Many other cases may be feigned, in which we shall be pleased with evident flattery, not as flattery, but for some collateral reason; but these have no reference to the position here maintained, that *our vanity may be really gratified by compliments, which we at the same time know to be no deeper than the lip.* I do not mean to deny, that the natural tendency of detected flattery is to disgust us; but simply to affirm, that this disgust may sometimes be conquered by a feeling of pleasure and complacency. Perhaps this cannot directly be proved, but the observer

of common life will probably not find it very difficult to discover examples of the principle; not to say, that we may possibly trace it in ourselves.

Suppose, for instance, a humble farmer to wait upon his landlord, and to be admitted to the breakfast-parlour. He soon enters upon a round of coarse compliments to his host, and particularly to 'his honour's bairns' who surround the table. 'His honour' easily sees through the thin disguise; he knows that his honest friend wishes for a renewal of his lease on easy terms; but yet he wears a smile of complacency.

Characters, noted for *smooth speeches*, always make their way through society better than those who, under the appearance of bluntness, are known to conceal the most warm philanthropy.

An eastern tyrant is always surrounded with the most slavish obedience, and the most extravagant adulation, and he is always pleased with both. A good reason can be given why he should be pleased with the obedience, as it is a source of solid comfort to him; but the adulation is not attended with the same benefit, and therefore must be pleasing in itself. Yet a man of understanding cannot fail to be convinced of its insincerity.

The sycophants of Dionysius, the tyrant of Syracuse, actually licked up his spittle, declaring it to be sweeter than nectar or ambrosia. After every allowance for the intentional extravagance of this hyperbole, it seems likely that these men really professed to find extraordinary pleasure in this surprising piece of obsequiousness; and Dionysius could hardly believe them to be sincere; yet Dionysius was undoubtedly pleased.

If these illustrations shall be admitted to make it probable, that men may be flattered by what they know to be flattery, it is a curious question, whence does their delusion in this case arise? And if any natural account can be given of it, the fact itself may be the more readily believed. There are two reasons which may perhaps be assigned for this phenomenon, although I am not sure, that they altogether explain it; but I will state them as they occurred to me.

1. A man, who perceives himself to be flattered, naturally presumes that the flatterer would not altogether praise him for imaginary excellencies; and he therefore instantly gives himself credit for deserving to be complimented, though not perhaps with so high a compliment as he has received. In this there is evidently some reason, as most compliments, however extravagant, are founded on truth. No degree of vanity, for instance, could induce a dwarf to receive, without indignation, a compliment upon his "gigantic size." As a flatterer, therefore, generally contents himself with exaggerating some excellence really possessed by the object of his bounty, men claim the right of appropriating to themselves a part of the commendation bestowed upon them even by the most notorious proficients in the art of adulation; and the more profuse the adulation, the more do they take the liberty of appropriating.

Still, though it is likely that we actually possess a degree of that excellence, on the possession of which we are congratulated, still we deceive ourselves in estimating that degree. If we are assailed by evident flattery, we know that we must reduce something of the eulogy, before it will fit us; but the quantity of the reduction is left to our own conjecture, and self-love will very seldom reduce enough. At any rate, even if we reduce to the proper point, we attach too great a value to what remains; we dwell upon it, cherish the idea of it, and become self important; and this, let us recollect, is as truly vanity, as it is vanity to plume ourselves on qualities which do not pertain to us.

It may be remarked here, that it is not always necessary for a flatterer

to consider what good qualities we really possess; he may be satisfied with knowing what we *think* we possess. "If he be a cunning flatterer (says Lord Bacon), he will follow the arch-flatterer, which is a man's self; and wherein a man thinketh best of himself, therein the flatterer will uphold him most." Unhappily, Lord Bacon understood this art but too well; and to shew how excellently he could put in practice his own rule, we have only to read his monstrous and ridiculous compliments to poor Queen Elizabeth on her personal beauty, of which she had about as little as she gave herself credit for possessing much. I transcribe the passage literally*, only giving the extracts from Virgil out of a translation.

"For the beauty and many graces of her presence, what colours are fine enough for such a portraiture? Let no light poet be used for such a description, but the chastest and the royalest:

"Of her gait;

'*And her majestic port confess'd the god.*'

"Of her voice;

'*In more than human sounds she spoke inspir'd.*'

"Of her eye;

'*And breathes immortal spirit in her eyes.*'

"Of her colour;

'*So looks the beauteous ivory stain'd with red.*'

"Of her neck;

'——*Her neck she show'd*
'*That with celestial charms divinely glow'd.*'

"Of her breast;

'*Close, in a knot, her flowing robes she drew.*'

"Of her hair;

'*Her waving locks immortal odours shed,*
'*And breath'd ambrosial scents around her head.*'"

What a strange tribute from one of the profoundest and most eloquent philosophers that ever wielded a pen, to one of the greatest and most ill-favoured sovereigns that ever sat upon a throne!

I would, on the whole, then submit, that the gratification which is sometimes felt at hearing what is perceived to be flattery, arises partly from the cause I have mentioned. But this cannot be always the cause; it will not account, for instance, for the alacrity with which Dionysius imbibed that odious piece of adulation that has been before mentioned. Dionysius could not possibly believe any part of this adulation to be founded in fact; for how could even the most absolute and most intoxicated tyrant ever approximate to the supposition, that his royal glands had really the power of secreting nectar?

2. The second cause seems to me to be, that men are flattered with what they know to be flattery, because they are pleased with finding that they are *thought worth flattery*. Unless the flatterer is plainly actuated by a *malus animus*, unless he is flattering them with an evident view to expose them to the derision of others, or to entice them into some danger, they presume that he is really doing them homage in one sense, though not exactly in the sense in which he professes to do it. Who would waste compliments on those upon whose favour he did not set some value? This supposition, it is plain, turns the *particular* flattery into what we have before called *constructive* flattery; the particular compliment is in itself worthless, but it is considered as an index of *general* respect on the part of the flatterer. It operates, therefore, exactly as we have before shewn constructive flattery to operate.

It has already been once or twice remarked that obsequiousness, even when perceived to arise from interested motives, may yet be pleasing, because it is a convenient tool. But we may now observe, that, though this is true, yet the pleasure will very rarely stop at this point. There is

* Discourse on Queen Elizabeth.

something very captivating in the idea of being worshipped, even though the incense be not that of the heart; the object of it will be apt to say with the tyrant, "They are welcome to hate me, if they will only be afraid of me," and will exult in conscious superiority.

With respect to court-flattery, indeed, some distinctions are to be made. The evident and open *extravagance* of the titles usually conferred on the Turkish and other eastern monarchs, cannot fairly perhaps be brought as an instance of such flattery as pleases, though understood to be flattery. Such titles as *King of the Universe*, *Shadow of God*, and others equally absurd and equally blasphemous, being *habitual* appellations, are generally, I should suppose, construed to mean nothing more than *absolute power*. They are annexed to the name of the Sovereign, as the jewels are annexed to his diadem, and a canopy to his throne. They can hardly therefore be supposed to indicate an intention of deceiving on the part of those who use them, and who mean them to be translated according to their standard sense. But in a more extended view, it must be owned, that all the state and ceremony which surround a tyrant may be called flattery; and all who contribute, by either speech or actions, to support them, may be regarded in the light of parties to deliberate deception: and in this case, if we suppose the general intention to be perceived by a sagacious despot, the case will undoubtedly come under the rule which I am here endeavouring to maintain.

Yet after all, there is, in despotic courts, an infinite quantity of *particular* adulation; which delights a weak monarch, because he believes it; and delights a sensible one, because he sees it to be extorted, and swells with the idea of conquest. Juvenal introduces a fisherman making a present of a huge turbot to Domitian, and assuring the Emperor that the fish was destined for him by heaven, and (as he says) that "it was, of itself, determined to be caught." *Ipse capi voluit.* "What could be more palpable (proceeds the poet) than this compliment? *Yet the Emperor's crest rose;* for nothing, however flattering, can be said of absolute power, which absolute power will not believe." This is certainly a fine sentiment; but it is exemplified only in the case of weak monarchs. Had the fisherman been addressing Julius Cæsar, probably *his* crest also would have risen; but it would not have been because he believed the assertion. In truth, it cannot but be observed that all those *habitual* titles of impious adulation which we have mentioned were once new; and that when new, they came under the denomination of particular flattery; and though probably perceived to be such, were yet encouraged.

It will, however, be a mistake to imagine that this subject belongs only to courts and kings. It belongs to ourselves; because it shews the amazing skill of the human heart in the science of self-deception. Whether I am correct, let the reader judge; but I cannot help thinking, that there is hardly one of us who has not, on some occasion or other, exemplified in his own person one or both of the two principles which have been described as making obvious flattery grateful to the palate. There is much, far too much, flattery in common life; and almost every man must have, at some time or other, perceived himself to be the object of it. He has, perhaps, in these cases, been disgusted; but has not disgust silently given way to a feeling of satisfaction? Possibly he congratulated himself on the temper with which he bore so great an insult; while, in reality, he was pleased, because he thought it only an apparent insult: thus doubly deceiving himself, when he imagined himself to be most undeceived, and finding *in the lowest deep a lower deep*

of delusion. But whether this be the true account or not, and whether the whole of this essay be correct or completely incorrect, authority that cannot be disputed has pronounced, the heart of man to be *deceitful above all things;* and, if we really defer to this authority, what remains but that we apply to Him who is both the *searcher* and *purifier* of hearts, to "cleanse the thoughts of ours, by the inspiration of his Holy Spirit?" α

To the Editor of the Christian Observer.

SIR,

ALTHOUGH the general title prefixed to the following papers may be censured as arbitrary and indeterminate, and inapplicable to many of the subjects brought under discussion, I have been compelled, in this instance, to sacrifice distinctness to brevity. *The World As It Is*, is selected from a correspondence preserved with some interest in my domestic archives; and in transcribing the enclosed extracts, their original form has been retained, omitting however several passages of a private or local character.

Should the principles advanced and illustrated in Arthur's Letters accord with those of the Christian Observer, I plead for their admission into your miscellaneous department, and, am, SIR,

Yours, &c.

AN ANTI-SECULAR PHILOSOPHER.

THE WORLD AS IT IS.

NO I.

————Decipit
Frons prima multos; rara mens intelligit
Quod interiore condidit cura angulo.

——As I climbed the steeps of life, *The World*,—for such I have since learned the pageant really was,—began to open upon me. Viewed from the heights of youth and inexperience, it resembled, (to borrow an elegant and apposite comparison,) a distant landscape sun-gilt. The whole scene appeared to glow with increasing beauty, and splendor, and joy. But the person appointed to superintend my education, endeavoured to persuade me, that the wide expanse below was obscured by vapour and exhalation. I heard, however, his lectures with incredulous contempt, and attributed my preceptor's unaccountable insensibility to defective vision. Had he told me, that the prospect was indeed illuminated by the full blaze of the solar effulgence, but that an impalpable cloud might dissolve at once the magic vision; had he apprized me, that the innumerable objects discernible from the eminence I then occupied acquired an unreal interest from their distance and consequent indistinctness: had he forwarned me, that when I should descend into the plain, and examine those objects nearly, the greater part would surprise and disappoint me, or even create disgust by their homeliness and offensive qualities, he had gained a more attentive ear. But he commenced at the wrong point: he contradicted the evidence of my senses: he never laboured to exercise and inform my understanding; never taught his pupil to anticipate futurity, nor elevated his mental sight above the horizon that bounded the subjacent prospect to regions far above, beyond the situation of that source of material light which the glory of its Creator "darkens with excessive brightness." * * * * * * The interval between my leaving the university and entering upon my present profession was passed at the country residence of a gentleman, whose intelligence and mildness of manners persuaded me to forget that he was one of those whom the generality of his neighbours pitied and almost neglected, as perverted by the wild notions of what they denominated a too severe religion. Mr. M. was indeed my maternal uncle; and the veneration I bore to the memory of my mother taught me to regard him with an appropriate degree of affection. Yet I evidently saw, that he commiserated my practical con-

tempt of the principles inculcated by his sister during the ductile periods of childhood and early youth, and I occasionally thought, that I discovered in him a wish to supply the place of an instructor now no more, but that he anticipated on my part a rude and ungrateful repulse. However, his conversation and habits I admired, in spite of his inflexible attachment to the religion of my parents, and his not unfrequent hints of the delusive character of that *world* which I now found to be so fascinating. Some time elapsed before these hints were expanded into regular discussion.

I shall not detail the trivial circumstance which one rainy morning extorted from me the abrupt enquiry, 'And pray, Sir, what *is* this *world* that you speak of? You know that I am very fond of *definition*.' My uncle was evidently startled at the question; which, as he rightly guessed, resulted more from an irreligious petulance, than from any desire to arrive at truth. He paused for some minutes, and betrayed an embarrassment which richly gratified his companion, for now, thought I, I shall easily prove that Mr. M— is a man of sense in anything but his religion. At length he interrupted the silence by observing, but with unwonted deliberation, 'Although *the world* as a moral term, be not absolutely undefinable, it is yet difficult, and perhaps impracticable, to compress its import into the ordinary space of interpretation. Any limited definition of an expression designed to convey an idea so vast and complicated must necessarily be indistinct and unsatisfactory.'—'Your reply, Sir, leaves me just where I was. You tell me, as I anticipated, the extreme difficulty of definition. I take the liberty of repeating the enquiry. What *is* this world that you speak of?' Mr. M—, instead of hearing this repetition, proceeded with his speech, by continuing thus,—'Besides; were its explanation condensable, the meaning of a phrase used with such various ambiguity, and connected with the passions and interests of mankind, is determined by the character and immediate view of the person employing it.' Another pause ensued. 'It would be absurd to suppose, for instance, that a Carthusian, and a man of pleasure would annex the same interpretation to a term which intends what the one has eternally forsaken, or professed to forsake; and the other esteems as the abettor and guardian of his profligacy.' I began to be impatient, and once more moved the original question, for I determined to nail down my antagonist to the point. 'By the *world* then,' said he, 'I mean—but stop, let us consult Dr. Johnson.'

I skipped across the library to reach down the second volume of the Dictionary; and with the eager dexterity of mischief soon found the term under discussion. Mr. M. ran his finger down the page, 'I must apprize you,' he observed, 'that I understand the expression in its moral sense.'—'Agreed, Sir: you intimated this before.'—My companion proceeded: 'The dictionary affords only such general information of the subject in hand as confirms what I advanced respecting the indistinctness of definition in cases like the present: for, though the author very correctly interprets the *world* to mean sometimes *the manners of men*, sometimes *a secular life*, and so on; yet, without any disparagement, Arthur, to your abilities, I am certain that from such interpretations as these, you can collect no shapely idea of the world. You might as well expect to be able to calculate eclipses by knowing that astronomy is a science teaching the knowledge of the heavenly bodies.' I was too ingenuous to deny the truth of my uncle's assertion, and confessed that the greatest master of the English language found, and left me, in ignorance.—'Were you familiar with the philosophy of revelation,'—my conscience awoke as he uttered that word *Revelation*,

—'you need not search for the genuine import of an expression frequently used by the sacred writers, in the pages of a critic. But however,' continued my friend with an encouraging frankness, 'if you really wish to pursue the enquiry, my assistance is much at your service.' I thanked him; and as a glance at the window forbade a ride, I found there was no honourable way of escape. 'Suppose, Sir, you first tell me what the world is *not*.' —'*The world* then does not intend the planet we inhabit, with its contents and produce; because, as I need not inform you, passive matter has no moral capacity. Inanimate nature is, in itself, neither good nor evil.'

'It is sometimes the cause of good or evil.' I wished, you observe, to harass the enemy's march.

'No; it is sometimes the instrument. Man may render it the organ either of benevolence or mischief; as for example, he may employ the same metal to relieve the indigent and to fee the assassin.—Neither does the world signify all mankind, because among them are those (here I must avail myself of scriptural phraseology,) who are pilgrims and strangers upon earth.' 'All this,' I replied, 'I must allow; not however without observing, that where the subject touches upon divinity, I am quite at sea.' At these words Mr. M. paused; and I could read in his manner the opinion he entertained of the person he was addressing. 'My dear Arthur; I believe then that here our discussion must terminate; for the subject is so essentially connected with divinity, that if you interdict *its* interference I shall scarcely know how to proceed; for after all, the only standard on this point is the Bible. But still, if I adduce the authority of the Scriptures to confirm the opinion I hold of *the world*, the views they may afford to substantiate that estimate are couched in language as vague and unsatisfactory to one of us, as that already employed. I do not recollect, that the Scriptures anywhere furnish a formal definition of the world: they rather unfold its principles, lay bare its character, and describe its actual and permanent state. When St. John, for example, speaks of the world in contradistinction to the genuine converts to Christianity, he says that it LIETH IN WICKEDNESS.'

'True, Sir; I have heard the passage; but the question is, whether mankind at *this* period are obnoxious to the character here implied. St. John wrote in the first century, since which æra many civilized nations have embraced the Christian faith; and our own quarter of the globe is thence denominated Christendom.'—'*Denominated*: certainly; but I insist that the world is essentially the same it ever was since the loss of Paradise. And if, as some geologists imagine, the surface of the earth was considerably altered by the deluge, or has since been partially affected by the operation of volcanic fires and other phenomena, its *inhabitants* are the posterity of an apostate ancestor. The second Adam did indeed appear, and founded the Church now bearing his name, and dispersed over a large portion of the world. But what then? your insinuation would go to prove, that because the European continent is by courtesy called Christendom, that therefore it is Christian; and the next consequence is, that France the land of rapine and blood, the scourge and terror of its neighbours, does yet march to pillage and massacre under the banner of the cross. All this is a contradiction so self-evident, that I am convinced your opinion of the spiritual state of Christendom must be henceforth qualified.' There could be no reply to this; so I was compelled to fall back to my former ground with, 'but still, Sir, I want a definition of the world.'—'If,' said my uncle, 'you *will* urge me to make another fruitless effort, I interpret *the world* to mean, those of mankind whose system of conduct is the

growth of selfish principles, and hostile to their *eternal interests*. And now, Arthur, what are *you* the wiser?' He added—'and a miserable world *it is!*'

'Miserable!' I exclaimed, 'it has never been so to *me*.'—'Yes; it has a natural tendency to produce present and final wretchedness; and your inability to discover this tendency, is a proof of its address in hiding its genuine character. I may say to you, with a little alteration, what the perfidious Gloucester said to the young Prince *:

"The inexperience of your years
Hath not yet div'd into the world's deceit;
No more can you distinguish of a man,
Than of his outward shew, which, heaven knows,
Seldom or never jumpeth with the heart."

Believe me, Arthur, the world is an assassin, who in carnival time steals behind his victim in the dark, and with a fatal dexterity buries a stiletto in your bosom before you suspect his approach. If you have not found the world miserable, this is, because you have seen only its gaieties, heard only its flatteries, and been busied only with its graver pleasures. A young man entering into life is dazzled with external glitter and glare; not knowing that it is the world's interest and aim to decoy him into its servitude; to effect which it will never mingle alarm with allurement. It slakes his thirst with wine of a delicious flavour and offered in a golden goblet: but there is an infusion of poison, and neither the costly vase nor the taste of its contents can convert the mixture into a salutary beverage. Could I unveil the mournful realities which the world conceals from its inexperienced votaries; expose the disappointment and remorse which *they* feel whom it has duped and deserted; lead you to their couches when their eyes are closing upon vanities they once idolized;—could you witness their agonizing conflicts with death, themselves *unsupported by any solid expectation of future repose; your judgment might at least be somewhat convinced, that the hope of a worldling* must terminate in eternal despair. Unless we regard the present life as a state of preparatory existence to a state now invisible, or dimly discovered because of the weakness of our eyesight, we are building upon a quicksand.'

My friend's discourse made me thoughtful; but my anxiety to disprove what I wished to disprove because of its disheartening tendency, impelled me to reply, 'Things may be as you state them; but is *my* hope the hope of a worldling?'—'Arthur; I did not mean to be personal,—but if a conviction of your interest in the subject induces this enquiry, I have only to ask, what is the specific object of your life, the source of your gratifications and disquietudes? *Some* object you *must* have, though probably what that object is, you have never distinctly enquired.' I was much more embarrassed by this pointed enquiry than Mr. M— was, when I bolted upon him for a definition of the world. But he did not imitate his nephew by triumphing in my confusion. He paused for an answer, and then continued, 'There *can* be but two objects of human pursuit, this world or the next. Which is yours?'—'Why, my dear Sir, your enquiry involves an accusation: it implies, (for I perfectly know your opinion of my religion,) that my general conduct results from no sound principle. Now what is the evil attached to a person entering upon a reputable profession?'—'You are not answering my question; I asked, what is the specific object of your life?' A silence again ensued; but I determined, if possible, not to beg for quarter. I rallied my disordered forces; I declared that it was my intention to be regular in my profession, and temperate in my recreations with a view to happiness.'

* Richard III. Act 3.

But my companion wanted to know what description of happiness I meant. 'Why, Sir,' I replied, 'there is no entering into detail: happiness is a comprehensive expression; comprizing every source of satisfaction; all that a man can wish.'—'Happiness,' said my friend, 'is a term so very equivocal, that I must not venture to define it; its signification, like that of *another term*, depends upon the character and views of its employer. If it mean approach to a desired object with consciousness of progress, we are as much in the dark as ever; for then the question is, what *is* that desired point?—But what is to be the *source* of your happiness?' 'The just expectation of prosperity.'—'And what its consummation?'—'Prosperity itself.'—'That is, secular success.' With some hesitation, but with pure truth, I pronounced, 'Yes.'—'Then,' added my companion, 'the object of your life is *the world:* for *that* you are to labour;—your hopes are to arise from the prospect of its favours; your anxieties from the dread of its frowns.'

I scarcely understood my friend's drift. The conversation was utterly lost upon me. It was a new thing to be set about enquiring what was the final object of my course of conduct. I had read the classics, amused myself with the sciences, had never stood idle for want of employment. I had divided my time between sober business, and rational pleasures; but stretched not my thoughts forward into future days, never anticipated the close of life, nor looked into eternity. I certainly had *no* precise object in view. An indistinct desire of reputation and opulence had occasionally darted into my mind; but its continuance was interrupted by the books or company of the hour. I trod the beaten tracks of the world without enquiring whither they led, and where they terminated. I lived as many others, an infidel in practice; in theory, one who allowed (if indeed the subject were ever canvassed,) that the evidences of Christianity were too forcible to be formally resisted. I was no libertine, no idler. My propensities were of another cast. During my residence at college I associated neither with profligates nor loungers; and was never surprised into a riot. Yet all this while I lived WITHOUT GOD IN THE WORLD. No spiritual idea traced on my heart the rudest outline of principle. My religion was a quiescent opinion; not a principle incorporated in the soul, and operative in thought and action. Embarked on the ocean of life, I was borne down by the confluent tides of selfishness and secularity; and, driven on rocks and quicksands, had made shipwreck and perished, had not He interposed whom the winds and the sea obey!

Do not, Sir, accuse me of violating the sanctuary of the grave, by declaring in this place my conviction, that the mode employed by my parents, when my mind first began to unfold itself, to arm me for combating an enemy familiar with conquest, was in its own nature strangely ineffective. Should this conviction tend, in your estimation, to stain the memory of persons still canonized by filial affection and reverence, no opinion can destroy the justice of that conviction, however it may determine the propriety of its present enunciation. You will understand me when I ask, could I reap instruction from remote allusion, from obscure illustration? At that immature age the subject of such reference made no definite impression.—But I deviate from my plan. It is the design of this correspondence to give you some idea of the method used by Mr. M— to convince his visitor of the true nature of that world into which he had just entered * * * * *.

(To be continued.)

To the Editor of the Christian Observer.

I AM willing to flatter myself that many of your readers have long been anxiously enquiring what is become of their old friend the Country Gentleman (I begin not to relish the appellation of Country Squire quite so well as I have done); and that their apprehensions that I am dead and buried have not been unaccompanied with lively regret. I am happy to inform them and yourself, that I am alive and hearty. My silence has not been without reason, for I had nothing to communicate. In spite, Sir, of my most diligent and persevering exertions, I found it impossible to make any thing of the prosecution for that sermon about Nimrod. Some of my witnesses had been asleep during its delivery; and were unwilling to testify what they had heard in that situation. Others had been thinking of something else, and had heard nothing at all. Others said they remembered the whole very well. But when my Attorney came to examine them, their account was either so confused, that no sense could be collected from it; or, when it was intelligible, it was contradictory. My Counsel too, strange as it may seem, demurred when I had told him my story; and at last said plumply, that he did not think the words were actionable. My patience, which had been severely tried by preceding disappointments, was exhausted by this declaration. I drove the lawyer out of the house as a confederate of the Rector's; and I assure you that I have since thought myself fortunate in not having had any hunting-whip at hand. I solemnly aver, and for the sake of my character am extremely solicitous to satisfy you as well as all your friends, that it was solely in consequence of finding the attainment of my object impracticable that I was at last persuaded to save my money, and desist. My temper I certainly did not save. I inveighed on all occasions against the Rector in terms which, much as they fell below my conception of his deserts, were as strong, I believe, as my mother tongue could supply. And I rode every Sunday to a church three miles distant; by which means I secured myself from hearing him preach at me again, and gained a pleasant gallop into the bargain. The clergyman of this church was recommended to me as a good companion, and as the first man in the neighbourhood to flush a woodcock. He often asked me to dine with him: and having plenty of time to entertain his guests (for he had no afternoon prayers), would keep me till late in cheerful conversation. Sometimes he interested me by details of a long fox-chase: sometimes by narratives of the success of a quail-pipe of his own invention: sometimes by explanations of his mode of stuffing lapwings for lures, or pickling minnows for baits. He was very humorous also in his accounts of the awkwardness of the Volunteers at their exercise; and of ridiculous mishaps which befell them. Not that he was an enemy to volunteering. He was a true church and king man: and so far from discountenancing the corps, that he intended to have taken the command of it himself, had not a half-pay Lieutenant, recently domesticated in the parish, insisted on his own prior pretensions. The drill always took place on the Sunday morning: and began at the same time with divine service. This time he thought much better than any other: for he laid it down as a position which must be admitted by all considerate men, that if the corps did not exercise in church time, it must exercise either before or after. "Now," said he, "if it should exercise before, the men will be fatigued, and cannot come to church afterwards. And if they were to come, they would be so hot and so sleepy, and would have their heads so full of trumpeting, and wheeling, and priming, and firing, that they would pay no sort of attention to

me—And if they were to drill in the afternoon; what with cleaning their arms and brushing up their accoutrements and preparing themselves by a hearty dinner, they could not have any leisure beforehand for public worship. So it is much better for them to think of one thing instead of two: and to second the wishes of the legislature by making the most of Sunday. Besides," added he, "Papists beyond sea make no difficulty about such things, nor about playing at cards on Sundays: and why are we to be more superstitious than they?" Indeed he could not bear persons who intimated an opinion that it might have been as well to select a week-day for drilling. He told me with great delight and triumph how he had silenced a Scotch apothecary of the place, who had shewn himself of that way of thinking, and had boasted of the compliment paid in Parliament to his nation when Sunday drilling was ordered, by producing to him a passage in a Scotch historian, one Doctor Smollet, wherein that worthy divine, as no doubt he was, writes as if he had purposely tried to make his modern countrymen ashamed of their scruples. As you may like to have the passage ready upon occasion, I will just observe (the clergyman having provided me with a copy of it) that it is where the reverend Doctor is giving an account of the year 1757, and trimming a parcel of Dissenters and Churchmen who were afraid that Parliament might order the Militia to drill on Sundays, and therefore petitioned against it. "Though nothing," he goes on, "could be more ridiculously fanatic and impertinent than a declaration of such a scruple against a practice so laudable and necessary, in a country where that day of the week is generally spent in merry-making, riot, and debauchery: the House paid so much regard to the squeamish consciences of those puritanical petitioners, that Monday was pitched upon for the day of exercise to the Militia; though on such working-days they might be much more profitably employed both for themselves and their country. And that no religious pretence should be left for opposing the progress and execution of the bill; proper clauses were inserted for the relief of Quakers." (8vo. ed. of 1800. vol. iv. p. 46.) Between ourselves, Mr. Editor, I have since thought that if the Scotch Apothecary had had his wits about him, he might have done something towards standing his ground by denying that the day was spent in his country in the manner described; and by asking his opponent whether Sunday drilling was the best way of curing such evils here.

It is true that I should return from this Parson to my own Rector. Whenever I met him, which I never did willingly, he really looked so kindly, though I had left his church and was threatening him with a law suit; that I could scarcely help feeling at the moment some little regard for him. Then he was so attentive to the poor, especially if they were sick, and so liberal among them; that, although I was convinced that all was hollow at the bottom, I could hardly bring myself to think quite so ill of his proceedings as I was satisfied that I ought. The parish too became beyond dispute more orderly through his means. Less damage was done to my plantations: and the depredations on my game seemed less extensive. There was one circumstance however, which strongly attracted my notice. A beautiful little river runs through my estate, and the Rector was frequently observed taking a solitary walk along its banks: sometimes standing still, as if he was thinking about something; sometimes looking at the water; sometimes bringing out a snug pocket book and fumbling in it and then putting it back again. People fancied that he was pondering about his sermons: but for my own part I shrewdly suspected that

he was watching his opportunities to wire a pike or tickle a trout. One day after dinner I was walking down to this river, as I was accustomed often to do, with a general eye to the protection of its inhabitants for my own angle-rod and casting net. All at once I saw a dark coloured coat lying at a little distance from me on the bank; and heard a rustling among the long grass and weeds on the margin of the stream. I stole nearer; and there I discovered the Rector, in his waistcoat, lying flat on his breast, close to the water, on the root of an alder, where I had been that very morning for half an hour watching a chub of three pounds, and twisting myself into all sorts of postures among the branches for the sake of becoming thoroughly acquainted with its hold. There, Sir, lay the Rector, with his shirt-sleeve tucked up to his shoulder, and groping with his naked arm under the bushes. My first impulse, and I am astonished that I did not follow it, was to rush forward and tumble him headlong in. But a thought struck me, that I would deliberately enjoy his confusion on detection. So I crept nearer still. And just when I was got up to him, he was withdrawing his arm from the bottom; and at the same instant I perceived below the surface that yellow gleam, which, if you were a fisherman, you would often have seen glancing from the side of a trout in high season, when bringing out of the water. I could scarcely contain myself: when all in a moment, springing nimbly up, he turned round, perceived me, stepped up to me, and putting into my hand my gold watch, assured me that he thought himself fortunate in having chanced to see it in the water and to recover it. The confusion, Mr. Editor, was now all on my side. I thanked him in much embarrassment: he put on his coat: and we walked homewards silently together. At last, after three or four short sentences, separated from each other by long intervals, had been exchanged, he began of himself upon the subject of his sermon, and told me that he had been much concerned to understand that I had taken his preaching amiss. I asked him abruptly, whether he thought any person liked being preached at? He replied, certainly not: but desired solemnly to assure me that he had never preached at myself nor at any one else. As I knew that he was aware that I could make nothing of a prosecution and had therefore laid aside all thoughts of it; and being also mollified by his manner, and by finding that he had entertained no designs against the great chub; I gave some degree of credit to this declaration respecting myself. And as to his preaching at other people, I never had seriously suspected him of it. He went on to say that, in preaching a set of afternoon sermons on the early characters described in the Bible, he had taken Nimrod among the rest, as shewing the effects of violence and tyranny; but certainly without the most remote idea that any resemblance would be supposed between that character and mine. And he appealed to my own recollection whether he had not preached for several Sundays before, sermons on the characters prior to Nimrod, beginning with Adam: and added that, though I had left the church, I should learn, if I would enquire of others, that he had gone on regularly with his plan, and was now got down to Rehoboam. I had nothing to say against this statement, but told him that, if he intended to do good, he should make such sermons as no person could think were meant against him. He answered modestly, that whatever good might be thought likely to be the consequence, to proceed on such a plan would be, he believed, impossible. "For how, Sir," said he, "could I preach at all? Were I to discourse on pride, some of my hearers, whom I need not name to you, might think the sermon was meant against them. Were drunkenness noticed,

the case would be the same with others. A third set might equally suppose themselves designed, were I speaking of profaneness." He enlarged also on other instances of a doctrinal nature. I really thought all this sounded reasonable: and I asked him what method he conceived that he must pursue. "I think, Sir," he replied, "that the only method which I can pursue consistently with my duty as a minister of Christ, and with any hope of being made useful to my parishioners, is that which I now endeavour to follow. My aim is to press upon my people the only appointed method of salvation for fallen man through the atonement and grace of our incarnate Redeemer: to describe all sin in its nature, in its heinousness, and in its consequences, faithfully, as it is described in the word of God: and to guide the understandings and consciences of all persons present to apply what they have heard, every one for himself to his own case. I preach against sins, not against persons. I would in every case most anxiously avoid preaching in such a manner as to cause an individual to be singled out by others as a person aimed at. But I hope that I should cherish as great anxiety in every case so to preach as to cause, if it may please God, that individual to feel as coming home to himself every part of the sermon which is suited to his state. I wish not to make him known to others. But unless I am enabled to make him known to himself, my preaching and his hearing are thrown away." This conversation brought us to my door: and I rejoiced at his acceptance of my invitation to come in. Our discourse during the remainder of the evening contributed, I trust, to make me better acquainted with myself. We now see each other frequently: and the parting is on my side always with regret. And it was not without satisfaction that I yesterday overheard a very worthless man, with whose sneers and slanders respecting the Rector I am ashamed to say that I have heretofore been pleased, declare that he believed the Squire would be, after all, a methodist.

S. T.

REVIEW OF NEW PUBLICATIONS.

The Principles of Moral Science, by ROBERT FORSYTH, Esq. Advocate. Vol. 1. Edinburgh, Bell and Bradfute; London, Longman, 1805. 8vo. pp. 520.

Critique on Forsyth's Principles of Moral Science in the Edinburgh Review, No. 14, p. 413.

HAVING, in a late number, entered into some very abstruse speculations on the origin of moral evil, we are almost fearful of surfeiting our readers with metaphysics; nor should we now molest them with any strictures on Mr. Forsyth's book, did we suppose it necessary to discuss all the metaphysical questions which the perusal of this book may be apt to suggest. But, excepting as far as relates to the author's idea of *the ultimate object of human actions,* we intend to consider his opinions morally rather than metaphysically; to examine them, with a reference, not to the philosophy of the human mind, but to the Holy Scriptures.

Entirely as we disapprove of Mr. Forsyth's philosophy, we must allow him to possess vigour and originality of thought. His vigour however, if not *consilii expers,* is at

least exceedingly mismanaged; and, in estimating the intellectual character of his writings, we should ascribe them to a mind of unlimited self-confidence, considerable rapidity, tolerable acuteness, and no accuracy. If it be true, according to this author's favourite dogma, that virtue consists in improving our own intellect, and that of others, then he is certainly a man of virtue, though not superlatively virtuous. That he has exercised his own mental powers, his work itself testifies; and we will venture to predict that he will also improve the wisdom of his readers: but it will be much in the same manner in which he himself declares that *poisonous plants* improve the wisdom of mankind,—by "teaching them caution;" and his work will henceforth class with *lions*, whom Mr. Forsyth defines to be "valuable instruments of providence for promoting intellectual improvement!" The Arabic language is said to contain some hundreds of different appellatives for a lion; but we do not believe this noble animal has ever before been designated as *a promoter of intellectual improvement.*

But we wish there were nothing in this publication, calculated to excite more painful feelings than those that express themselves by a smile. Before however we point out the reprehensible parts of the system which it maintains, it may be observed that the precipitancy with which this author dogmatises, and the daring serenity with which he hammers very positive conclusions out of the most imperfect *data*, are conspicuous in some instances not immediately connected with the peculiarities of his philosophy. Speaking of suicide, for example, he says; "it is a singular circumstance, that no ancient writer, among the Greeks, the Romans, or the Jews, has expressed any disapprobation of it." Possibly this might be singular, if it were true; but is it not still more singular that Mr. Forsyth should not have heard, or should have forgotten, a fact which we have hitherto supposed to be familiarly known to a very large proportion of the fifteen millions, that constitute the population of this united kingdom?—we mean, that several of the most distinguished of the ancient philosophers (Socrates, Plato, Pythagoras, Aristotle, Cicero) disapproved of suicide, and that some of them have left this fact attested under their own hands. Any of the numerous common-place-books which are at once the offspring and the destroyers of modern literature will inform him of this fact, and also, we believe, that some of the ancient legislators punished suicide, as our laws punish it, with posthumous disgrace. If the same assertion cannot be made of the Jewish Scriptures (which, we should observe, very seldom descend into the details of casuistry), and if the crime in question is, for whatever reasons, no where prohibited in the Mosaic law, still we submit that its unlawfulness is deducible from the Old Testament on principles somewhat similar to those which Dr. Paley so ably, and we think so fairly, applies in collecting the same inference from the New.

The very second sentence in Mr. Forsyth's book contains another of his careless positions. "The science of morals (he very arbitrarily affirms) differs from every other science in this, that it is not occupied in the investigation of what is, or of what actually exists in the world; but in the discovery of what ought to be, or of what ought to exist." Surely a minute's reflection would have suggested to a man of Mr. Forsyth's acuteness, that this distinction is purely imaginary. The science of morals, like all other sciences, is, strictly speaking, conversant only about what *is*, that is, about *facts*; but again, all other sciences, like the science of morals, in their application to practice, lead to directions about what *ought* to be, or rather what ought to be *done*, that is, they lead to *rules*.

Moral science, therefore, may be contrasted with practical morals, or ethics, precisely as astronomical or physical science, may be contrasted with practical astronomy, or practical mechanics. It is curious that Mr. Forsyth had made this discovery, when he wrote his chapter entitled *A speculative and active life compared*, where he, in effect, completely contradicts his unlucky doctrine about the distinction between the science of morals and other sciences.

These specimens may prove that, in censuring our author as a precipitate reasoner, we are not ourselves precipitate. And now, without farther loss of time, let us proceed to give a compendious account of his philosophy.

The ultimate object of human pursuit, ought, this author thinks, to be the improvement, first, of our own intellectual faculties, and, next, of those of mankind in general. Intellectual excellence consists in a capacity to judge clearly, and a capacity to act vigorously; or in *wisdom* and *self-command*. Wisdom discerns proper objects of pursuit, and proper means of pursuing them; self-command or fortitude pursues these objects with steadiness. To promote the progressive advancement of ourselves and others towards the perfection of intellectual excellence, is *virtue*.

The desire of happiness has been generally regarded as the *primum mobile* of human actions: Mr. Forsyth thinks, improperly. Our ultimate object ought not, he says, to be happiness, but intellectual improvement; because we cannot materially increase our happiness, while intellectual advancement is without limit; and because such seems to have been the design of providence in forming the world, which is full of natural evils, hostile to perfect happiness, but admirably adapted to sharpen our faculties. As we should improve our own intellect, so ought we to improve, if possible, those of others; because in improving their faculties, we facilitate the improvement of our own, by providing ourselves both with a field of exertion and with fellow-labourers; and because *mind* is the most excellent thing in the universe, and therefore the diffusion of mind must be the most excellent object of action.

Most other systems of moral philosophy, the author of the present system asserts, err in two ways. "So far as they represent happiness as the proper object of human pursuit, they send us upon a vain chase to catch a rainbow."—"So far as they represent propriety or reasonableness of conduct as the great rule of moral action, they are defective, inasmuch as they afford no precise measure by which this propriety or reasonableness can be judged of." Some philosophers have regarded *benevolence*, and others have set up *sympathy*, as the great moral law of conduct; but "neither benevolence nor sympathy, nor any other involuntary feeling, can ever be justly regarded as a rule of conduct;" since such feelings require, in a thousand instances, to be trained and set right by reason, and nothing can be an ultimate rule, which itself requires to be ruled.

But though, in speculation, happiness has been generally considered as the most valuable object of human pursuit, yet in practice, we find that men seldom approve, either in themselves or in others, actions performed on this principle; and on the contrary, that they greatly admire a heroic contempt of pain, and a vigorous prosecution of enterprises attended with hazard and toil, and issuing in misery. Thus the feeling of mankind, Mr. Forsyth contends, is, after all, in his favour.

The Deity neither wills the happiness of mankind nor their misery. His sole object is to promote, by every method, their intellectual improvement. Pain and pleasure are instruments in his hands for this purpose, and instruments which he

seems to employ indifferently. Sin or moral evil, however justly reprobated on earth, has no demerit (we tremble in transcribing such impiety) with respect to our Maker. He views, with equal complacency, the bad and the good, pestilence and plenty, the just man and the murderer, as engines for advancing the wisdom of the human species. The world, in short, is nothing but a great whetstone for minds.

Such is this philosopher's hypothesis with respect to the proper object of human pursuit! a hypothesis replete, not only with paradox, but with contradictions; at war with truth, and at war with itself; but yet developed with plausibility, and maintained with an imposing boldness. The very first thing that must strike a reader of Mr. Forsyth, is, that in constructing his hypothesis, he has overlooked a distinction, of which in one or two places he seems partly aware,—the distinction between the ultimate object of human pursuit, and the leading rule of human conduct; between the ground of moral obligation, and the master-principle of morality. Ask a rational man on what principle his whole conduct proceeds; perhaps he will tell you, that his principle is to obey God. Enquire farther, *why* he chooses to obey God, and he will possibly reply, because he is convinced that this is the only road to ultimate happiness. Interrogate him once more, why he desires happiness, and probably he may say, that he *cannot tell*, but that he is formed to desire it by the inexplicable constitution of his nature. In this man's opinion, it is evident that obedience to God ought to be the *great rule* of conduct, and that the prize of happiness is the *ultimate object* of pursuit: and from the illustration it is equally plain, that *the ultimate object of human pursuit* is that object which is sought no man can possibly tell *why*; and that if a reason could be assigned for pursuing it, it could not possibly be the *ultimate* object.

In strictness therefore, it is absurd to ask, "what *ought* to be the ultimate object of human pursuit?" since the question supposes that some reason can be assigned, *why* it ought to be so. The *ultimate* object is that which nature *compels* us to pursue, without deigning to assign her reasons for prescribing it, or to consult us whether it ought or ought not to be prescribed. Mr. Forsyth affirms that the gratification of an involuntary feeling can never be "an ultimate object of human pursuit and a supreme rule of action." It certainly ought not to be a supreme rule of action, but it *must* be an ultimate object of pursuit. The ground of moral obligation is necessarily an involuntary feeling; a feeling, that is, universal, indestructible, and inexplicable.

This is not a mere verbal controversy. A number of philosophers, as Mr. Forsyth remarks, have taken the universal desire of happiness as the basis of their philosophy, some contending that the attainment of happiness should be the immediate object of every action, but all assuming that it must be the ultimate object of human conduct. Mr. Forsyth argues against them all indiscriminately, on the ground that happiness is, after all, unattainable; forgetting, that the whole question respects a *fact*; that these philosophers do not all say, "man *ought* to pursue happiness," but, "man *will* pursue happiness;" that the *ultimate* principle of action can no more be attacked by arguments, than it can be supported by them; and that if the desire of happiness be really of this nature, it is as vain to warn men against obeying it, because it cannot be gratified, as to expostulate with a squirrel fascinated by a rattlesnake, or to warn a man falling from a mast-head against the danger of fracturing his own when he reaches the quarter-deck.

On the other hand, this philosopher assigns two or three reasons *why* intellectual perfection should be

our great object of pursuit. Now since reasons can be assigned for this, it is plain that the desire of intellectual perfection cannot be the *ultimate* principle of action, or the ground of moral obligation. What then *is* the ground of moral obligation? This question our author no where directly answers; thus displacing the desire of happiness, without substituting any thing in its room.

The reasons, however, which Mr. Forsyth urges in favour of the pursuit of intellectual excellence, must be supposed to involve, in some way or other, the *ultimate* principle of action; the last appeal must be to *some involuntary feeling* common to all mankind, for there is no reasoning without data. Let us then examine the reasons in question.

1. It is contended that our utmost efforts can only procure for us a very limited degree of happiness; while the progress in intellectual improvement needs not to terminate but with life; and reason points out to us the propriety of bestowing our labour only where it will be productive. If nature imperatively enjoins us to pursue felicity, we have already observed, that it is idle to argue against it; but without particularly recurring to this observation, we may ask, whether it be a sufficient inducement to the pursuit of any object, to know that it can be attained? Mr. Forsyth allows that, although the search after happiness is fruitless, yet we may very easily succeed in making ourselves miserable; and if that which may be found, ought therefore to be sought, we may expect some future philosopher to maintain that *pain is the chief good*, and to have his philosophy to himself.

Besides, it is incorrect to assert that the indefinite improvement of intellect is in every man's power, merely because every man has a capacity for improving indefinitely. A considerable portion of our species have not the power, though they have the capacity. The field-labourer, whose whole exertions only procure him eight or nine shillings per week, must trust to chance for acquiring "the intrepidity, the perseverance, the skill, the foresight, and all the best energies of the human mind," excepting in that limited degree, in which these qualities are forced on him by the very nature of his humble profession.

2. The very form of the *world*, the vicissitudes of seasons and of events, the varieties of soil, climate, surface, and produce, the hostility of tempests, and seas and deserts, all combine, in this writer's opinion, to prove, that it was intended by its Creator, not as a scene of happiness, but as a grand nursery for our intellectual energies; and "we cannot (he remarks) go far wrong if we pursue what Supreme Wisdom is pursuing." *We* happen to think that *finite* wisdom may go *very* far wrong, in pursuing what *Supreme* Wisdom pursues; but contenting ourselves with simply suggesting this distinction, we shall make our stand on another ground.

Let it be granted (and Mr. Forsyth, who explodes the idea of future rewards and punishments, would find it hard to extort this concession from some men) that we ought to do that which God intends us to do. But are we left to collect the Divine intentions from a survey of the world? Have we not in our hands a book, proved to be a divine revelation by all the laws of evidence which the constitution of our nature leads us to obey? Is it not likely that the intentions of the Deity with respect to man can be collected at least as clearly, as fully, and as safely, from his word, as from his works? or is it not, to give it the mildest appellation, *supreme trifling*, to waste our time and toil in 'searching' the little sphere of our observation to 'find out God,' when He has himself thrown open to us the doors of the sanctuary, which is enriched with sensible emanations from the 'excellent glory?'—to be erecting

our perishable fabrics of osiers upon earth, when the 'new Jerusalem' itself has 'come down from God out of heaven?'

We have strangely misread the Sacred Scriptures, if they point out intellectual excellence as the chief good of man; but as we shall afterwards enlarge farther on that subject, we need only say at present, that a system of philosophy which has nothing for its basis but a very imperfect view of natural religion, must be itself imperfect indeed.

3. "Of all the objects which the universe contains, mind (says Mr. Forsyth) is the most excellent. To endeavour to produce highly improved minds, is therefore, the most excellent employment of human industry." What is meant by the *excellence* of mind, we can as little understand, as Mr. Forsyth can understand the systems of those philosophers who have made *propriety*, *truth*, or *fitness* the foundation of virtue; and for the same reason, that *excellence* is a relative term. Perhaps the author intends here to imply what he elsewhere expresses, that mankind, after all, instinctively disapprove of such conduct, either in themselves or in others, as proceeds merely from a selfish desire of personal happiness, and that they instinctively admire that greatness of soul which disdains ease and comfort, and courts difficulty and danger. If so, there seem to be two or three distinctions, which he has overlooked.

He seems, in the first place, to have overlooked the distinction between a conscious, formal, and deliberate pursuit of happiness, and that instinctive pursuit of happiness or (which is the same thing) *agreeableness*, that is implied in every act of volition. We do not always consciously act with a view to increase our own future ease and enjoyment; but all voluntary action necessarily supposes that we seek what is agreeable to us, and this is inevitably implied in all the words *choice*, *preference*, *will*, and their numerous synonimes or shades. A good man does a virtuous action without the smallest regard to consequences, that is, from a sense of duty alone; but it cannot be doubted that, in obeying this sense of duty, he does what is *agreeable* to him. Nor does this account by any means resolve moral approbation into a *mere* feeling; for judgment and reasoning may be pre-supposed. Those philosophers who have entertained the largest and grandest conceptions of the intrinsic beauty of virtue (such, for example, was the excellent and sensible Dr. Reid,) have yet held that the perception of moral beauty conveys pleasure to a well-tuned mind, as that of visual beauty conveys pleasure to a tasteful eye.

Nearly allied to the distinction already noted, is another which our author seems also to have overlooked,—between selfishness and the pursuit of happiness. By a selfish man, we generally understand a man who can be happy at the expence of others, or at least who can enjoy solitary happiness, and is solicitous only for himself; but it is quite a mistake, therefore to infer, that a benevolent man is one who ministers to the happiness of others at the expence of his own. This may be said in popular language; but, in reality, the benevolent man is one who *finds* his own happiness in that of others, and who *cannot* be happy otherwise. Still more; our whole approbation of his conduct proceeds on the idea, that he *is* thus making himself happy, and if we could be persuaded that he sought the happiness of mankind from any other reason than because he found the search agreeable to himself, our approbation would die away. In the same manner, *the patriot* is a man who finds toil, danger, and death, less painful to him, than the uneasy consciousness of deserting his duty to his country; and *the martyr* is one, to whom torture itself is not so tormenting, as the idea of abandoning the cause of truth and of God.

Whenever, therefore, we say of such characters that they "sacrifice their own happiness" to some other consideration, we must be understood to signify, that they sacrifice such pleasures as are commonly the most esteemed to other pleasures of a nobler and more elevated species. It sometimes, however, happens, even in common language, that we characterise their virtue more justly. Of a benevolent man, we say, "It is his greatest pleasure to do good;" and an eminent poet, with equal correctness and force, applies a similar phraseology to the martyr:

"Did Shadrach's zeal my glowing breast inspire,
"To weary torture, and *rejoice* in fire."

That we have an intuitive admiration of natural fortitude, courage, sagacity, and similar qualities bespeaking strength of mind, we should not perhaps be very reluctant to admit; nor shall we stop very curiously to enquire whether this admiration be a *mode* of that more general delight always conveyed to our minds by the idea of *power*, or to compute how much of the exchangeable value of these qualities in the great market of human life, is resolvable into the element of *rarity*. But from our experiencing this admiration, (which, by the way, is on this principle, an *involuntary feeling*,) it no more follows that we ought to practise what we admire, than it follows, that, because we admire a rope-dancer, we ought to move from place to place in a succession of capers and somersets. But that such great qualities as we have described, considered in themselves, can ever be the objects of *moral* approbation, that is, of any faculty, original or acquired, which can be called a *moral sense*, we beg leave utterly to deny; nor shall any reasoning ever convince us, that a rational agent feels the same sort of regret when he has made a bull, or committed a blunder, or started at a flash of lightning, as when he has broken a promise, or perpetrated a theft. We may add, that our author apparently deserts his own principles, when he recommends *self-approbation* as a proper object of human pursuit; for what is self-approbation but one of the noblest and most rational of pleasures? Indeed Mr. Forsyth not unfrequently (and it was inevitable) thus forgets himself, and shews signs of his not being perfectly weaned from what he considers as the universal "*prejudice*" in favour of happiness.

One great and unanswerable objection to Mr. Forsyth's system (for we shall now consider this system, distinctly from his arguments in its favour,) is, that it tends to confound all moral distinctions. The author, indeed, disclaims this consequence, and, we are willing to believe, disclaims it honestly, but with what justice, it may be worth considering. He explicitly asserts that moral evil is, on the whole, necessary to the improvement of the intellect of the human species, and that, in this view, bad men "are useful to society at large." With no less explicitness does he pronounce virtue to consist entirely and solely in the promotion of intellect, whence it follows that the promotion of intellect, as it is the only characteristic mark, must be the only test of virtue. Now to say that moral evil, in the mass, improves human intellect more than it would otherwise be improved, is only to say that *crimes* in general (for these make up moral evil) improve human intellect more than it would otherwise be improved. But to effect this improvement, happens to be the very characteristic property and sole test of *virtue:* and where then is the line between *virtue* and *crimes?* It is no answer, to allege that, though virtue and crimes both promote the progress of intellect, yet a virtuous conduct always affords the best chance of the two, and should therefore be adopted. It is manifest that, if all men acted on this principle, all the wholesome benefits which the world derives from moral evil, would be lost. What

we commonly call *virtue* is more effective in promoting intellectual improvement than what is commonly called *vice;* but yet, according to Mr. Forsyth, both together do more than virtue could accomplish alone; nor is there, on his system, a grain too much of iniquity in the world.

Will it be said that it is *intention* alone which constitutes virtue, and that, as crimes increase the mass of intellect only unintentionally, the bad man cannot be accounted virtuous? It may be an ample reply, that the question does not respect the intentions with which crimes *have* been committed. Perhaps no wicked deed has ever been perpetrated from the sage motive of advancing the interests of mind (unless indeed the armed expedition of the French *sçavans* to Egypt may be thought an instance of this nature); but we have to enquire, whether crimes *ought* not to be pretty frequently committed by those who have the progress of intellect much at heart? If atrocities be necessary engines for the improvement of mind, with what face can the improvers of mind neglect to employ them? The question becomes the more emphatic, when it is recollected that, according to the genuine spirit of this philosophy, "even general rules ought, as far as possible, to be laid aside; and we ought to endeavour to act, not from the rule, but from the reason of the rule." (p. 309.) Keeping in mind this truth, the hero of Mr. Forsyth's school will, in every individual case, consider how he may best promote the interests of mind, whether by truth or falsehood, sobriety or intemperance, almsgiving or robbery; and from principle, not from passion, will take his measures accordingly. He may perhaps find, on some occasions, that a murder will go farther than a lecture; that the intellects of his pupils thrive wonderfully under a dry beating and breaking of bones; and that the rapidity of their progress is incredibly accelerated by casting, at intervals, one or more of them into a well. Sometimes his virtue may spread a bolder wing: he may perceive that the setting a village on fire in three places on a windy night, will make the survivors excellent philosophers; and that wisdom will be more extensively diffused by poisoning a river, than by publishing an octavo volume on *the principles of moral science.*

Should all this be censured as exaggeration, let it at least be remembered, that the tendency to promote intellectual improvement is by no means a perfect test of virtue; and to illustrate this, let us examine what in fact would be that sort of character which the book before us is intended to create. It is obvious that we can notice only its more prominent peculiarities.

One of the greatest objects of *the virtuous man* of this philosophy will, it seems, be gradually to divest himself of all the relative affections, as such, and to attain the art of valuing men, purely in proportion to their intellectual excellence. He must therefore, we suppose, love Confucius in China better than his aged mother who lives with him, unless he thinks her wiser than Confucius, which, it is to be presumed, very few aged mothers are. p. 228.

He is to fight a duel, whenever it seems to him that the refusal of a challenge would destroy his influence in society, and consequently frustrate his plans for the improvement of mind. p. 241.

He is to kill himself *only* when his death seems necessary to the welfare or moral improvement of mankind; and he would, it appears, quote the conduct of Samson in justification of his own; (with what propriety let the reader judge, after he has referred to some good commentator on the history of Samson). p. 266.

He will make continual approaches to a state of complete emancipation from the influence of hope, fear, joy, and grief,—to a state, in which he can hear of the deaths of those

whom he loves, without the slightest emotion. p. 302.

His idea of the Deity is, that he is a Being who neither loves his creatures nor hates them, but whose sole object is the diffusion of mind throughout the universe, and who uses pain and pleasure, vice and virtue, indiscriminately, to promote this end. Man can have neither merit nor demerit in the eyes of God. pp. 379, 411.

He does not believe in a future state of rewards and punishments; but thinks that those who have made a great progress in intellectual improvement will live for ever, and that the rest of mankind will be annihilated. pp. 404, 502.

He highly disapproves of all stated devotions to the Deity, but yet complies with the forms of public worship, because they are useful in the present infancy of the moral world. pp. 427, 429.

His religion consists, chiefly if not solely, in these two particulars, *resignation* to the Divine will, and *imitation*, so far as it is practicable, of the Divine character. The latter idea is thus dilated:

"He then who attempts to imitate the Author of nature will be led to regard life and death, poverty or riches, pain or pleasure as of no importance, either to himself or others, excepting so far as they are connected with moral excellence or degradation. He will consider an enlightened or vigorous character as the only good which he can acquire for himself or bestow upon mankind; and will employ himself, as nature is employed, in rendering them wise and stedfast in the performance of what reason requires." p. 444.

One cannot but smile at a part of this; but the feeling of the ridiculous must be soon lost in emotions of regret and displeasure. What an infinite difference between this philosophy and the Christian religion! Mr. Forsyth, indeed, occasionally speaks of Christianity, with forbearance, if not with respect; either because he has "intellectual energy" enough to explain it down into something of an apparent consistency with his own system; or rather, perhaps, out of indulgence for the prejudices of the moral world, which is, it seems, "yet in its infancy," and which, if such be the signs of infancy, will, we trust, never become mature.

The main feature of this new philosophy is, that it confounds the intellectual with the moral qualities. These may not always be easily distinguished; but without entering into metaphysical niceties, we shall content ourselves with asserting that every man who is not either dead to moral feeling, or actually possessed with paradox, *feels* and *knows* the general distinction to exist. The Scriptures assuredly recognize it. Solomon perhaps uses the word *wisdom* in a lax sense; but he is very explicit in stating what he conceived to be the *true* wisdom. "*The fear of the Lord* is the beginning of wisdom." Prov. ix. 10. The same sentiment occurs frequently in his works, and also in other parts of the Old Testament.

According to Mr. Forsyth, "it is the business of man in this world to become an excellent being, possessing *high powers of energy and intelligence. This is his chief good*; and ought to be the great and ultimate object of his pursuit." But what says he who was the first of mankind in intellectual power, and who had "seen all the works that are done under the sun?" "Let us hear the conclusion of the whole matter: *Fear God and keep his commandments: for* THIS *is the whole duty of man.*" Eccl. xii. 13.

The New Testament is, as might be expected, still more explicit; and the distinction in particular between the wisdom of religion, and that sort of wisdom which the present author seems to think the chief good, appears to us not only to be necessarily implied throughout all the Christian Scriptures, but to be directly inculcated in numerous passages. Of these, we quote a few.

"At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because

thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Mat. xi. 25.

"That your faith should not stand in the wisdom of men but in the power of God. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world that come to nought." 1 Cor. ii. 5, 6.

"The children of this world are in their generation wiser than the children of light." Luke xvi. 8.

According to Mr. Forsyth, the benevolent affections can never be regarded as a constituent part "of the perfection of an intellectual being," because nothing is really so but intellectual energy.

"Though I have the gift of prophecy (says an apostle) and understand all mysteries and all *knowledge;* and though I have all faith, so that I could remove mountains; and have not *charity,* I am nothing." 1 Cor. xiii. 3.

"*Knowledge* puffeth up, but *charity* edifieth." 1 Cor. viii. 1.

Mr. Forsyth thinks that all natural affection, considered as such, is a weakness; and that *in the last days,* when men become wiser, they will discard the folly of loving parents merely because they are parents, and will love nothing but intellectual excellence, wherever it appears. The most learned of the apostles enumerates it among the most heinous vices of the heathen world that they were "*disobedient to parents,*" and "*without natural affection.*" (Rom. i. 30, 31.) He also makes a prediction in part similar to that of this writer, declaring that "in the last days" men shall be "*disobedient to parents*" and "*without natural affection*"; but as these circumstnnces are mentioned as features of "perilous times," so St. Paul does not seem to rate very highly the intellectual acquisitions of those whom he is describing; "ever learning, and never able to come to the knowledge of the truth," (2 Tim. iii. 2, 3, 7.)

It would be utterly superfluous to contrast the sentiments of Mr. Forsyth on the subject of religion with those of the New Testament. How totally must Christianity be disbelieved, or how strangely perverted, by a philosopher who teaches us, that there is no such thing as moral demerit in the eyes of the Supreme Being; that the Deity is not infinitely benevolent*; that prayer is absurd; that there is no "judgment to come;" and that it may be questioned whether there be any created existence superior to the human race! Mr. Forsyth professes a respect for the tolerant spirit of our religion; and we believe him. Assuredly, if he had lived under the Emperor Marcus Antoninus, whom he once or twice quotes with approbation, and had then evinced as much hostility against paganism, as he now discovers against some of the fundamental principles of Christianity, he would have been afforded the means of greatly "improving his intellect," in a combat with lions in the amphitheatre.

To our readers we shall leave the consideration of the great dogma of this author, a dogma maintained by a multitude of necessitarians, that *there is no moral evil in the sight of God.* This only we may suggest, that, in itself, this proposition is an idle play upon words, excepting as it is construed into a denial of future judgment. If there be no judgment to come, then, we hesitate not to say, Christianity is from first to last a contemptible fable. But mark the inconsistency of error;—this gentleman who will not hear of *judicial rewards* in a future state, yet

* We intended to have considered at some length the argument against the *benevolence* of the Deity which Mr. Forsyth derives from the *permission of evil:* but we have been induced to relinquish that intention lest we should extend the present article to an immoderate size. We shall be able, however, to gratify the readers of our next number with a paper on this subject by an ingenious correspondent, which will completely supersede the necessity of any observations of our own.

maintains that those persons alone, who have improved their intellectual faculties in this world, will survive their mortal existence; that immortality "*is appointed as the portion of those who are worthy of it,*" and "the *prize* that awaits the lovers of wisdom." Is not this something like *a judicial reward?*

It is somewhat curious that Mr. Forsyth coincides with Dr. Williams and Mr. Smith, (whose sermons we criticised so largely in a late number,) in his metaphysical views of the *necessary defectibility* of every created being. "Imperfection (he says) *must* in some degree belong to its nature." This doctrine we endeavoured to sift very thoroughly in our strictures on the two preachers just mentioned, and to those strictures we must refer the reader.

We may complete the sketch of our author's sentiments with respect to revealed religion, by transcribing his remarks on the initial chapters of the book of Job.

"It is to be observed, that at the beginning of the book, a story in prose, of a very mythological and suspicious aspect, is introduced, which is altogether inconsistent with the general purpose of the poem. The poem endeavours to prove, that the sufferings of a just man like Job are altogether inexplicable, in consequence of our ignorance of the designs of Providence; but that this ignorance ought to prevent our accusing the Author of the world of injustice; whereas the two prose chapters explain the cause of Job's sufferings very clearly, by representing them as having arisen from a dispute between God and the Devil, in which God defied the Devil to tempt Job to sin. The Devil accepted the challenge, on condition of being allowed to torment Job as much as he pleased. The Devil was unsuccessful; for although Job doubted the justice and the wisdom of divine Providence (which he had some reason for doing, if this story was true,) yet he still retained his piety and resignation. From the inconsistency between this introductory piece of history and the sublime sentiments contained in the rest of the work, we may well doubt the authenticity, of a part at least, of the two first chapters of the Book of Job, and suspect that the Christian clergy have acted very rashly in receiving them into the canon of the Sacred Scriptures." (p. 37.)

The sarcastic tone here adopted by Mr. Forsyth, whose general style seems to shew that he is (as was said of Epicurus) *homo non aptissimus ad jocandum*, proves how some men can muster wit at will, when Scripture is to be ridiculed. But although the levity of this passage may offend our readers, (and we trust it will,) yet we have cited it at length, because it involves a strange inaccuracy of reasoning, not uncommon among sceptical metaphysicians. These persons are apt to sneer at the extreme folly of those who have excogitated the *fiction* (so they are pleased to call it) of the existence of *an evil spirit*, and who vainly imagine that by this invention they have solved the problem of the existence of evil. Perhaps the sneer would be just, were this opinion a matter of *invention*, or even were it adopted as in any degree furnishing a *metaphysical* key to the great problem in question; but, without settling this point, we submit whether the objectors act much more wisely themselves, when they *invert* this folly, in presuming that the metaphysical difficulties of the subject are sensibly increased by the admission, or diminished by the exclusion, of an evil agent. Certain pains and miseries are inflicted on Job by the permission of Providence; and since the effect with respect to Job is, by the supposition, *given*, why is it more unjust in Providence to produce this effect, that is, to inflict certain pains and miseries on a good man, through the permitted agency of an intermediate Being, than through that of matter or of other men? Are not the ways of the Most High equally mysterious, whether he lets loose upon the just and upon his household, the "great wind from the wilderness," the "fire of God from heaven," the plundering fury of Arab hordes, and a disease sharp beyond expression; or whether he lets loose upon him a *destroying angel*, who shall inspire

that hurricane, acuminate that lightning, arm those plunderers, and exasperate that disease? Job assuredly did not *feel* the difference between the two cases; "the Lord gave, and *the Lord hath taken away*; blessed be the name of the Lord."

For ourselves, we feel compelled to believe the awful truth, that there exists an evil spirit. There is nothing in nature to disprove it; there is every thing in Scripture to prove it. As it cannot be shewn that the fact is, in itself, incredible, so neither can it be denied that, if it were true, the sacred Scriptures could not have attested or assumed its truth, in stronger expressions than they already apply to it; and, if these two considerations combined do not prove it to be true, then there is an end to all reasoning on the subject. This truth, however, is revealed to us, not for *metaphysical* but for *moral* purposes. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places. *Wherefore take unto you the whole armour of God* that you may be able to withstand in the evil day, and, having done all, to stand." Eph. vi. 12, 13.

Mr. Forsyth occasionally writes with considerable force and vivacity. As a specimen of his better manner, we give the following passage, of which we may say, in the language of the Edinburgh Review, that it "is a very convincing exposition of the danger of following casual and transitory enjoyments, instead of those that are secure and durable."

"We have no single object of pursuit, but alter our schemes, as avarice, ambition, pleasure, or conscience, chance to be uppermost. We perform religious ceremonies from habit, or a superstitious reverence for we know not what. We indulge our passions, because it pleases us for the instant to do so, or because others do the same. We pursue the objects of these passions with anxiety, and are thrown into grief and despair by disappointment with regard to them. We do kind actions, because we are of a soft temper, or are met with in a good humour; and we act harshly when the contrary is the case. We pursue riches, because the world admires them; and we think ourselves and our families ruined by the loss of them, because fools have said that we are so. Thus we stagger on at random, without principle, through life. At the end of it, we know not whether we have been wise or foolish, and begin to wonder what is to become of us hereafter. The terrors of superstition lay hold of us. Some lay these asleep by levity, and others by vain prayers and repentance: till at last, between hope and despair, we find ourselves compelled to close our eyes, and to take a leap into the dark." (p. 299, 300.)

One thing only remains,—to deduce from these striking observations the proper moral; and it is obvious;

"*Make then, while yet ye may, your God your friend.*"

From the view which has been given of the work before us, it will be obvious to all well-informed persons, that the religion of the author is very nearly that of Hume, while his philosophy is exclusively his own; and that neither the one nor the other accords with the revelation of Christ. To this latter consideration, we have, in the preceding strictures, more particularly directed our attention, because, so far as we are aware, it is that which has least excited the animadversions of our brother-journalists. The Edinburgh Reviewers, if we may presume to reckon them among that number, (and we distinctly understand ourselves to be but *fraterculi gigantum,*) have very properly censured the coarse and unbecoming irreverence with which Mr. Forsyth rushes into the consideration of the most sacred subjects; but they have, at least as improperly, pronounced his notions of the divine attributes to be "suitable." Most of the ingenious paradoxes on which his philosophical system depends, they have, as might have been expected, torn limb from limb; but, as might also have been expected, they have treated his religious dog-

mas with a complaisance, which the author will probably construe into silent approbation, and which, at least, is the negative courtesy of indifference. This is to chase a wing of the enemy's army out of the field, while we leave our camp exposed to his main battle. Truly may it be asserted of religion, as of the liberties of Europe in the present tragical times, that the neutrality of those who ought to have been her friends, has proved her deadliest foe.

This last remark is, to our apprehension, so deeply important, that we shall make no scruple of urging it more at large upon our readers; not only because the truth which it suggests has been overlooked by the Edinburgh Reviewers in the instance before us; but because it is, we fear, very commonly overlooked. We hear, on one side, loud complaints of the growth of scepticism and infidelity; and on the other, vehement assertions of the right of free discussion, and strong protests against any attempt to cramp the exercise of this right. Now we wish to observe, that, as matters at present stand, these complaints may both very well be urged by the same party; and that those who lament the prevalence of scepticism have the most reason to accuse their adversaries of endeavours to fetter discussion. The most capital articles of the national religion are now attacked, as in the work of Mr. Forsyth, without, as far as we can see, any great reserve or timidity; but, if the pernicious consequences of such publications are pointed out and exposed with honest severity, discussion on this side of the question is no longer to be free, and the champions of truth are to be overpowered by loud cries and hisses. It is true, that abuse is not argument; and may it never be employed, as such; but then we beg leave to intimate, that neither is argument abuse. It is exactly *because* discussion is free, that we would have the evil effects of error freely and strongly pointed out. It is one thing to point them out; it is another, to declaim against them without pointing them out; but surely he that points them out, is false to his own cause, if, while he descants on their magnitude, he betrays no emotion, renounces the alliance of impassioned language, and assumes the appearance of a cool intellectual tactician *who descends to battle from a rhetorical grove.* Cicero would infer that the apathy of such a reasoner confuted his own arguments—"*Hoc ipsum etiam posuisse pro argumento, quòd ille, cum pestem capitis sui, cum indicia mortis se comperisse manifestò et manú tenere diceret, tam solute egisset, tam leniter, tam oscitanter.*" Christianity, therefore, we would always wish to see defended,—by argument indeed, and by nothing else,—but yet defended as men ought to defend a treasury, in which they have stored up their hopes, both for "the life which now *is*, and for that which *is* to come." The motto should be, *manum manú, vim vi.* To hear unmoved the objections of scepticism, and to leave them unrebuked, is not to sustain the privilege of free discussion, but to surrender it, or at least to suffer it to lapse by desuetude.

The practical application of these remarks must uniformly be left to individual prudence, which is, in all cases, to distinguish between christian zeal and unchristian acrimony. But of past cases we may speak; and we have no hesitation in saying, that the Edinburgh Reviewers, in our judgment, have been greatly too tolerant of the scepticism, or, if it must be so, the *apparent* scepticism, of Mr. Forsyth. So patient have they shown themselves of some of his most questionable dogmas, as to bring their own religious principles very greatly into suspicion. This censure may indeed be extended to many other philosophical writings of modern times. In fact, there appear

to us to be two or three erroneous principles, by which all the writers alluded to are more or less influenced, in their proceedings with respect to the established religion; and these we shall submit to the reader.

One principle, which has been openly avowed by some authors, and which, we suspect, has a pretty extended influence, is this; that *a very firm and positive believer in any particular religion cannot be charitable to other religions;* that systems of doctrines, therefore, should not be held with too tight a hand; that scepticism is always kind and sociable, while *dogmas* of faith are fierce and malignant. It has not been unusual to make a distinction between *indifference about truth* and *compassion for error;* but, according to the rule we are considering, this distinction is absurd, and the "quality of mercy" is to be purchased by the sacrifice, not of passion, but of principle. It is not a little curious that this rule directly reverses the great practical tenet of Christianity, by making charity the fruit, not of *faith,* but of *want of faith.* The mischievous consequences, however, of confounding indifference and toleration, are too obvious to require specification, as well as too numerous to be specified within the compass of the present article.

A lively consciousness of our own fallibility undeniably goes a considerable way in forming us to sentiments of charity and toleration; but the dispute is, by what process is this effect accomplished? According to the maintainers of the principle we have been considering, this effect can only be produced, when the consciousness of fallibility is not merely general, but is directed to the particular point of controversy that may engage our attention, it being supposed impossible to treat with indulgence the opinion of an adversary, excepting when we doubt the solidity of our own. This account of the matter seems to miss of the truth by about a hair's breadth; but it misses by a difference sufficiently great to produce the most fatal consequences in practice; as an arch of an inch long, in some astronomical instruments, may measure the distance between heaven and earth. It is not necessary, we conceive, for a controvertist to say, "I am as likely to be in the wrong as my opponent," for the purpose of exciting the benevolent feeling: it is enough if he says, "Probably I should have fallen into the same error, if I had been exposed to the same temptation." That this consideration is strong enough to excite the warmest charity, will be evident, on applying it to cases, in which scepticism is impossible. A man of conscious affluence and integrity surveys with deep sympathy a wretch reduced by his own misconduct to beggary and ruin, but without imagining, for a moment, that he himself may already be involved in the same guilt and misery, that a troop of creditors and bailiffs is besieging his house, and Newgate opening her gates to receive him. A ship sinking is anxiously watched by hundreds of pitying spectators on shore; but which of them thinks of saying, "I feel for these wretches, because, perhaps, I myself am, at this moment, in the act of drowning?" Even the sympathetic theory does not suppose men capable of such absurdity. It is, in these cases, only the conviction of our *general* liability to the same errors and misfortunes which we are witnessing, that alarms us into humility, and saddens us into benevolence. A farther illustration might be borrowed from the mutual civility which subsists between persons who differ on matters of science or points of learning, who yet may hold their respective opinions with unshaken firmness; although it cannot be questioned that such persons are more subject to be betrayed into passionate argument, than those who have hardly any opinions at all.

In delivering these sentiments, we are only *repeating after* a very

profound master of philosophy. "We hear these new teachers (says Burke, on the Revolution,) continually boasting of their spirit of toleration. That those persons should tolerate all opinions, who think none to be of estimation, is a matter of small merit. Equal neglect is not impartial kindness. The species of benevolence, which arises from contempt, is no true charity. There are in England abundance of men who tolerate in the true spirit of toleration. They think the dogmas of religion, though in different degrees, are all of moment; and that amongst them there is, as amongst all things of value, a just ground of preference. They favour therefore and they tolerate."

The well-known although rarely-avowed principle, that *religion is chiefly valuable in a political light*, has, we suspect, in the present day, no very contracted influence. For we must observe that it is not necessary to suppose that the advocates of this principle attain to it by reasoning and speculation. The mere habit of attending to politics rather than to religion, and therefore of meeting religion, whenever she is met at all, in a political garb, gives our minds (if the expression may be allowed) a *set* in that direction. We cannot *dissociate* her, in our ideas, from her state-dress and civil badges. Accustomed to visit Christianity on that ground which she holds of the state, we insensibly forget that there is a separate and mighty territory, of which she is the paramount mistress. To the secret workings of the principle in question we are apt to ascribe it, that the promulgation of sceptical opinions is much more frequently blamed than the opinions themselves. For although we do not deny that the *publication* of them, being a *public* offence, should be first noticed, it seems clear that an honest professor of the national religion would naturally follow up the censure of the offenders with a censure of the offence. *These things ought ye to have done, and not to leave the others undone.*

To this principle also, in part, we would attribute (what, in part, may unquestionably be traced to other causes,) the tendency of critics to reprobate the manner rather than the matter, of sceptical writings. As long as the vulgar weapons of coarse and open raillery are spared, the religion of the vulgar is not thought to be attacked, and therefore all is well. The *exoteric* faith of philosophers must be that of the state; while their hostility to it must express itself in a dialect which philosophers can comprehend without seeming to do so, like the senators hypocritically addressed by Tiberius, *quibus unus metus erat, si intelligere viderentur.* Were these notions *fully* entertained by the learned, it is manifest that, among literary censors, blunt and scurrilous infidelity would be deemed the only cognizable infidelity; and that critics, instead of attempting to frown into silence the open assailant of Christianity, would accost him with the request of the Jewish deputation to the Assyrian general, "Speak, I pray thee, unto thy servants in the Syrian language, for we understand it: and speak not unto us in the Jews' language, in the ears of the people that are upon the wall." This is not, indeed, as yet altogether the case, nor is religion, we hope, yet considered as a mere minister of state; but partially, the *nomenclature* of criticism already seems to discover that this sort of idea is silently operative. The reader will accordingly observe that, while the Edinburgh Reviewers condemn, and with great justice, the 'coarseness' and 'indecency' of Mr. Forsyth's attack on some articles of the popular faith, they pass, without any censure, some of the most exceptionable of the doctrines which he would substitute in their place, and even pronounce him to have "suitable notions of the divine attributes."

The *third* principle, upon which

we shall take the liberty of commenting, (for we imagine it to be extremely current) may perhaps be collected from the following words of the Edinburgh Review.

"There is a good deal of dogmatism and harshness in this part, and many things that are likely to give offence to those who are not aware, that even Christian philosophers are in the practice of discarding revelation entirely from their minds, when speculating on the principles of mere natural theology." No. xiv. p. 430.

We were, at first, somewhat at a loss to divine the exact tendency of this sentence. All mankind must be aware that *mere* natural theology, *ex vi termini*, excludes every idea of revelation; and we see not who on earth can take offence at the philosophers that speculate on its principles and evidences, for confining themselves to their subject. If, however, by "discarding revelation" we are to understand an attempt, either to make natural theology the *whole* of religion, or to deduce from it a system of morals inconsistent with Christianity,—then, we are not even yet aware that *Christian* philosophers ever indulge in such attempts. This is indeed done by men assuming the name of Christianity, Christians that may be called such *a non lucendo*, from their taking the most effectual method of undermining revelation; but here again, we may say that this practice is at length too common to excite surprise in any man —"si antea fuit ignotum, nuper est cognitum;"—although we cannot discover how its notoriety can render it less offensive. After all, if the proposition we have quoted from the Edinburgh Reviewers be *englished*, we take its meaning to be this; that philosophers, who are not writing books on divinity, need not concern themselves about the doctrines of revelation, nor enquire how far their own conclusions coincide with those doctrines; that Christianity is very becoming in a sermon, and as much out of place in a metaphysical discourse.

This idea is very common, and surely no less pernicious. To imagine that revelation is not to be an object of regard, excepting in writings of which it is professedly the subject, seems not more pardonable than to suppose that laws are no where to be obeyed excepting in courts of justice. The Christian religion, in the meanest and most contracted view which can be taken of it, by those who do not absolutely degrade it into a state-farce, must be regarded as a *rule of life*. But it is a rule of life, prescribed to *man* —to a being who lives in *thinking* no less than in *acting*, whose conduct is but his mind becoming *material*, and who, to be ruled with effect, must be ruled *mentally*. It is impossible, therefore, for Christianity to be, in any other sense, or in any greater degree, a rule of life, than as it is a rule of thought; and if so, it is the highest inconsistency for a Christian to erect an entire system of morality, independent of his religion. Wherever else he forgets it, he cannot lose sight of it, when considering himself in the moral relations which he bears to God and man; as an object attached to a planet may be quiescent with respect to the petty objects about it, but with respect to the universe is in constant and intense motion. The reference indeed to his religious creed may not be always, or even generally, direct and formal; but there will always be an *iisdem positis*—a reservation of all the rights of that Being, whose property he conceives himself to be, and whom he views as *All in All* *. Can this be said of Mr. Forsyth? *We* certainly cannot say it. We are not unaware, indeed, that some of his most exceptionable doctrines have been avowed by persons sincerely professing something which *they* thought proper to call Christianity; but for the honour of these persons it must be confessed, what cannot be predicated of Mr. For-

* See this subject treated by Mr. Foster (whom we lately reviewed) in his fourth essay.

syth, that the little which they retained of this religion, they professed strongly; that they took some pains to contradict themselves, and to merge the reproach of anti-christian principles in that of inconsistency.

"We are seldom (says Dr. Johnson) tiresome to ourselves;" a remark which, we fear, we are exemplifying in the present article. How far the length of our strictures is justified by the occasion of them, the reader will form his own opinion; but we shall beg permission previously to remind him, in defence of ourselves, that bad—even philosophically bad—as Mr. Forsyth's system is, the author is by no means a man *cui sit publica vena;* that he has contrived to invest his principles with an air of stateliness and command which is calculated to procure them respect; but, above all, that the Edinburgh Reviewers have virtually recommended his book to general attention, by criticising it at great length, while they have omitted to pass any censure on the religious opinions which it contains *.

Memoir of the Expediency of an Ecclesiastical Establishment for British India, both as the Means of perpetuating the Christian Religion among our own Countrymen, and as a Foundation for the ultimate Civilization of the Natives. By the Rev. CLAUDIUS BUCHANAN, M. A. one of the Chaplains at the Presidency of Fort William in Bengal, Vice Provost of the College of Fort William, and Professor of Classics in the same; and Member of the Asiatic Society. London. Cadell and Davies. 1805. 4to. pp. 126. Price 15s.

THE civilization of the subjects of the British empire in India, and the diffusion of the light of the Christian religion throughout the Eastern world, are points so intimately connected with the reputation and the dearest interests of this country, that we cannot too strongly commend the zeal with which Mr. now Dr. Buchanan has endeavoured to attract the public attention to those momentous objects during the two last years. We stated in a former number that *the best means of accomplishing them,* was proposed by him, as the subject of a prize dissertation, to our universities in England and Scotland, under the encouraging offer of a liberal recompence to the author of the most approved composition. The public will now have the satisfaction to peruse Dr. Buchanan's own sentiments on this important topic, on which he has had the advantage of information only to be acquired by a residence in Hindustan.

The expediency of an ecclesiastical establishment in India, is urged by Dr. Buchanan, both as the means of perpetuating the Christian religion among our countrymen, and as a foundation for the ultimate civilization of the natives.

"Let us first (says Dr. Buchanan) establish our own religion amongst ourselves; and our Asiatic subjects will soon benefit by it. When once our national church shall have been confirmed in India, the members of that church will be the best qualified to advise the state as to the means by which, from time to time, the civilization of the natives may be promoted." p. 20.

To prove the propriety or necessity of such an establishment, the

* While we were closing this article, the *fifteenth* number of the Edinburgh Review reached our hands. We owe it to justice to mention, that in this number, the principle of *founding charity on equal indifference to all religions,* (on which we have commented above), is expressly disavowed, although in a tone of levity. (See the critique on the drama of *Nathan the wise.*) This is, so far, praise worthy; but we cannot extend our commendation to some of the accompanying articles. In the critique on Miss Edgeworth's *Leonora,* the principle of accommodating ourselves to the prejudices of those whom we would wish to influence and instruct, a principle, within certain narrow limits, and under conscientious keeping, unquestionably legitimate, is pushed to the most unwarrantable and perilous lengths.

memoir exhibits the very inadequate state of the present clerical establishment in India, for the great purposes of the instruction and religious communion of our countrymen there resident. It also describes the condition of the natives subject to the British controul,—the pride, immorality, and bigotry, of the Mahommedans, and the vices, enormities, and barbarities of Hindu superstition and idolatry,—as not less offensive to pure religion, than to humanity.

It is impossible for us to read Dr. Buchanan's account of the present state of the English church in India, and of the evils resulting from the want of a sufficient ecclesiastical establishment there, without expressing our anxious wishes that the deficiency may be speedily and effectually supplied. Although we by no means concur with him in the full extent of his reasonings and inferences, his arguments (after any deduction which we might deem ourselves authorized to admit,) are in our opinion conclusive as to the policy, obligation, humanity, and necessity, of a more suitable provision, in our oriental dominions, for the due performance of the ordinances of the established religion. But, while we say this, we certainly do not feel ourselves competent to decide upon the propriety of the extensive establishment proposed by him: for notwithstanding the augmentation of revenue which he states to have taken place in consequence of the recent extension of the Company's territory, we are persuaded that, in the present state of their finances, objections of a very formidable kind may be raised, on the ground of expence, to the adoption of the whole of his suggestions. The determination of this point, however, rests with those to whom the care of the finances of the East India company is entrusted, and we have only to express our hope, that they will be disposed to give a liberal consideration to the subject; and if under all the existing financial difficulties of the Company, the proposed establishment should really be found to be too expensive, that no objection will be taken, on this or any other ground, to such an augmentation of the means of religious instruction as is practicable.' To provide chaplains for every situation in India where there are European residents would, we apprehend, be impossible; but they might be appointed, as we conceive, both to the army stations, and to the principal towns where the assemblage of Europeans is considerable, without an exorbitant increase of expenditure. We have indeed the satisfaction to learn that this measure has been long in contemplation, and that the execution of it to a certain extent is actually begun.

The East India Company cannot but feel, how much their interests depend on the integrity, with which their affairs are administered in India; and they need not be told, that the most solid security they can have that they will be well administered, arises from the obligations of the Christian religion. In addition to this consideration, it may be remarked that they are under an indispensable obligation of affording to their servants the means of religious instruction as far as may be practicable.

In the first part of this memoir Dr. B. considers an ecclesiastical establishment in India, with respect to its effects upon Europeans only. In the second part he supposes such an establishment to have been given to India, and proceeds to consider the result with respect to the civilization of the natives.

"No immediate effect (Dr. Buchanan observes) is to be expected from it in the way of revolution; but it may be demonstrated by a deduction from facts, that the most beneficial consequences will follow in the way of ordinary effect from an adequate cause." p. 21.

In expanding this observation,

Dr. Buchanan discusses first the practicability, and then the policy, of civilizing the natives. "It has been alleged by some that no direct means ought to be used for the moral improvement of the natives; and it is not considered liberal or politic to disturb their superstitions." p. 22. But in answer to this he remarks, that their superstitions are actually disturbed by the influence of British principles; that their prejudices are daily weakened in every European settlement; that the intelligent among them are ashamed to confess the absurd principles of their own casts; and that their ignorance and apathy are so extreme, that no means of instruction will give them serious offence if unaccompanied by positive violence. He adds; "they themselves tell us plainly why we do not mind their religion: not because we fear to disturb their tranquillity but because we have no religion of our own." If Dr. B. had not quoted this as the expression of the natives, we confess that we should have supposed it rather the reflection of an European; and we hope for the honour of our countrymen in India that it admits of some qualifications and exceptions.

Dr. Buchanan further observes, that the Hindus are a divided people; that they have no common interest; that they have no such thing as a Hierarchy of Braminical faith in Hindustan, fixed by certain tenets, and guided by an infallible head; that the natives of Hindustan are less tenacious of opinion than custom; and that to disseminate new principles among them is not difficult.

The description of the natives of Hindustan, exhibited in the chapter from which the preceding observations are extracted, places them, in many important respects, in a point of view different from that in which they have heretofore been considered. They have in general been described as under the influence of a rooted and invincible attachment to their superstitions, prejudices, and customs; and the danger of any attempt to change or overturn them, even by the most conciliatory measures, has been constantly and strenuously maintained. Though wanting the advantage of local information, we were prepared to admit the general truth of Dr. Buchanan's representation, from an attention to various circumstances which have fallen under our observation.

The diminution of that attachment of the Hindus to the prescriptions of their own faith, which has hitherto been regarded as so unsurmountable, is in no instance more demonstrated, than in the disclosure of the doctrines of their sacred books. That there was a period, and that not very remote, when the Bramins would have deemed such a disclosure impious, must be admitted on the authority of accumulated evidence. But more than twenty years are now elapsed since the Bhagoat Geeta, a work supposed to contain all the mysteries of the Braminical religion, was translated by Mr. Wilkins; and from the period when that work was undertaken, the language, books, and doctrines, of the Hindus, have been accessible to any who chose to explore them. This point is fully substantiated by the proceedings of the Asiatic Society in Bengal.

The transfer of the supreme authority in Bengal from the Mahommedans to the English, and the consequent introduction of new rules and regulations, formed upon European principles and practice, into every department of the administration, must have had an indirect but powerful influence on Indian prejudices; and the natural and necessary consequence has been an abatement in the attachment of the Hindus to their ancient customs. The most considerable political innovations were introduced by Lord Cornwallis in 1793; and we may consider that period, not only as an era of the most material improve-

ments in the civil administration of India, (improvements which have since been extended on the same principles,) but of important moral alterations.

Whilst we endeavour to strengthen the observations of Dr. Buchanan by our own reflections, we are also desirous to exculpate this country, so far as this can fairly be effected, from the charge which is strongly implied in his memoir, of a culpable inattention to the moral improvement of our native subjects in India. That the introduction of the Christian religion among them may now be attempted without danger, and with a fair prospect of success, provided the attempt be made with due discretion, and in the true spirit of Christianity, we readily admit. But we cannot but hesitate to adopt an opinion, (in opposition to the deductions suggested by concurrent information, as to the characters and institutions of the natives of Hindustan for many years subsequent to the establishment of the British authority over them) that the dissemination of Christianity amongst them could have been undertaken at an earlier period with much probability of success. The political regulations of Lord Cornwallis seem to have been necessary (humanly speaking) to prepare the minds of the Hindus for the reception of Christian light.

In support of these sentiments we could refer to an authority most competent to appreciate the weight of them: we shall however content ourselves with a reference to the opinions of Sir W. Jones, on the *sad obstacles* to the extension of our *pure faith* in Hindustan, as they appear in his works. Vol. i. p. 279. The reader will carry it in his recollection that these remarks apply only to the Hindus in the Gangetic provinces of Hindustan.

The arguments of Dr. Buchanan in support of the policy of the measure which he proposes, appear to us irresistible; and we think that he has satisfactorily obviated the objections to it. We could with pleasure extract largely from this part of the memoir; and we regret the necessity of resisting our inclination. We shall content ourselves, therefore, with transcribing the following observation, taking the liberty of altering one word. Speaking of the natives of India, Dr. Buchanan observes, "at present there is no natural bond of union between us and them. There is *nothing common* in laws, language, or religion, in *customs**, colour, or country. And what is worthy of notice, we can approach them in no other way than by the means of our religion."

We do not quote this observation as new, but because it is important enough to bear repetition. The population of the natives of India subject to the British controul, has been estimated at fifty millions; and whatever claim the British Government may have upon their fidelity, from the superior equity and moderation with which the laws are administered, their attachment must be deemed precarious, without the introduction of some powerful bond of union, to counteract the force of moral and physical distinctions.

We are far from admitting the assertion of Dr. Buchanan (p. 30), that our Indian dominion (consolidated by our power) is now impregnable. It is not, however, our intention to enter into political considerations, farther than they bear upon the point which we mean to enforce. Experience proves, that there is no political evil more probable or more fatal, than that which arises from a confidence of security; and which, by discarding apprehension, is blind to the necessity of precaution. Against this we wish to guard. However confi-

* We have substituted the word *customs* for *interest*: for surely it cannot be said with any justice, that there is no common interest between the government of Bengal and its subjects.

dently we may rely upon the passively submissive dispositions of the Indians, and on the proved fidelity of the native troops, we must not overlook the operation of principles which may affect the stability of our empire in the east, and may overturn it with a rapidity greater than that by which it has been established. It is true that the power of the Mahommedan princes has been subverted; that the influence and authority which the natives possessed under the former Mahommedan Government no longer exist; and that amongst the different potentates established in Hindustan, there may not at this time be one who possesses sufficient ability, authority, and means, to arrange and lead a combination against us. But India has seen a Timur, an Aurungzebe and a Nadir-Shah; and until our subjects there shall be assimilated with us, by a community of religious faith, we shall never consider our dominion as secure against the effects of external attack or internal commotion. It will be long before the Mahommedans lose the recollection of that supremacy which they were compelled to resign to us, and their bigotry is interwoven with their creed. And although the bulk of the Hindus may be governed more by custom than opinion in their attachment to their own superstitions, and may not have entirely forgotten the tyranny of Mahommedan intolerance; they are nevertheless identified in so many respects that the possibility of an union between them, against European intruders, may be easily conceived.

We do not wish to be more explicit on this subject. If our reasoning should be admitted, it is not a sufficient answer to it to say that the danger which we have pointed out is remote. If the danger be allowed to exist in any degree, the policy which would overlook it, must be short sighted indeed,—and therefore to neglect the present opportunity of obviating that danger, by the introduction of Christianity among the Hindus, would evince a disregard of the most solemn obligations. In this view of the subject we cordially agree with Dr. Buchanan; and we shall conclude this part of our review with an extract from his memoir, in reply to an objection, founded on the supposed impolicy of civilizing our Indian subjects.

"The progressive civilization of India will never injure the interests of the East India Company. But shall a Christian people, acknowledging a providence in the rise and fall of Empire, regulate the policy of future times, and neglect a present duty; a solemn and imperious duty: exacted by their religion, by their public principles, and by the opinion of the Christian nations around them! Or can it be gratifying to the English nation to reflect, that they receive the riches of the East on the terms of chartering immoral superstition!" p. 40.

The importance of the subjects under consideration has induced us so much to extend our remarks, that we are reluctantly compelled to pass briefly over the third part of this memoir, *on the progress already made in civilizing the nations of India*, with an earnest recommendation of its contents to our readers. We think it necessary however to observe, that the preceding arguments, in favour of the practicability of the proposed attempt, will derive much confirmation from the facts stated by Dr. Buchanan under this head. He proves that "the religion of Christ has been professed in India from time immemorial;" and that "thousands of Bramins have been converted to the Christian faith;" and he asserts, that "at this time there are upwards of 150,000 natives in one district alone, on the coast of Malabar, who profess that religion, and who live under a regular canonical discipline, occupying one hundred and nineteen Churches." p. 56. It is important to remark, that the Christian religion was first introduced into India, when the

Hindus held the dominion of it. At a later period, we see the successful labours of two protestant missionaries, Bartholomew Ziegenbalgius and John Ernest Grundlerus, encouraged and approved by a king of this country, George the First, and by the primate of England, Archbishop Wake; and in our own times, the truly apostolical exertions of the pious Swartz, who "laboured for fifty years in evangelizing the Hindus:—" and "so sensible were they of the blessing, that his death was considered as a public calamity. An innumerable multitude attended the funeral. The Hindu Rajah (of Tanjore) '*shed a flood of tears over the body, and covered it with a gold cloth.*' His memory is still blessed among the people. The king of Tanjore has lately written to the Bishops of the English Church, requesting that a monument of marble may be sent to him, '*in order*' (he adds) '*that it may be erected in the church which is in my capital, to perpetuate the memory of the late Reverend Mr. Swartz, and to manifest the esteem I have for the character of that great and good man, and the gratitude I owe to him, my father and my friend*'." p. 68.

In a future number of our work, we propose to gratify our readers with a perusal of the letters from his Majesty George the First, and Archbishop Wake, to the missionaries of their day, and with some other interesting extracts from the work before us.

The appendix to the memoir contains a variety of important, novel, and interesting information on the superstitions of the Hindus, and on other matters connected with the subject in hand; and we particularly recommend the perusal of this part of the volume to those, who are disposed to consider the Hindus as a mild, humane, inoffensive race. Let it be mentioned to the credit of the British government in India, that some of the sanguinary practices of the natives have been prohibited by its authority. p. 118.

We were happy to learn that Dr. Buchanan had it in contemplation to visit Cochin, previously to his return from India, for the express purpose of investigating the ancient Jewish records possessed by a colony of Jews settled there, and who retain the tradition that they arrived in India soon after the Babylonish Captivity. p. 117.

This memoir is with great propriety inscribed to his grace the late Archbishop of Canterbury, having been transmitted hither before the death of that most Reverend prelate was known in Bengal.

We have now summarily traced the general outlines of Dr. B.'s memoir, and we have expressed our concurrence in his proposition for an increased ecclesiastical establishment in India, with a view to the preservation and promotion of the Christian religion among our countrymen there; in the practicability of civilizing the Hindus by instructing them in the truths of Christianity; and in the undeniable policy of the attempt. We shall now conclude with some observations on the means which he proposes for effecting the moral improvement of the natives.

Dr. Buchanan seems to consider the civilization of the natives of India, as the *necessary* result of an ecclesiastical establishment. We could wish that he had been more explicit in detailing the intermediate steps between the *cause* and its supposed *consequences;* and that he had stated the deductions from facts, to which he appeals as demonstrative of the certainty of the result.

We can readily believe that the want of a visible church and divine service, is calculated to excite unfavourable impressions in the natives with respect to the state of religion amongst our countrymen in India; nor will such an impression be less felt, although the Europeans settled there (as we trust is the case with many) should, in the absence of all opportunity of congregational

worship, regularly perform their devotions in private. If on the other hand, the means of religious worship should be generally afforded to our countrymen, in situations where the number of British residents is considerable, and a general disposition to avail themselves of those means should prevail; the respect of the natives of India for the Christian religion, thus rendered visible through its institutions, will be proportionably increased, and their minds may thus be prepared for the favourable reception of more direct measures for their instruction.

To us it appears, however, that the influence of an episcopal establishment, in advancing the civilization of the Hindus, will materially depend upon the characters of the heads of that establishment, and of the members who compose it. Supposing them to be animated with the apostolic zeal, and sound piety of a Swartz, or a Brainerd, the most sanguine expectations may be entertained of the success of their labours among the natives of India. On the other hand, if it be allowable to surmise the possibility of their lukewarmness or indifference to the conversion of the natives; if they should not even feel an anxiety for the accomplishment of it; our expectations would be greatly disappointed, and the same disposition which renders them inactive might induce them to view with jealousy and aversion the zealous exertions of missionaries of a different communion. It is a remarkable circumstance, that in the history of those who have devoted themselves to the propagation of the Gospel, amongst nations where it was unknown, the names of divines of the Church of England rarely, if ever, occur. We trust, however, if the proposed ecclesiastical establishment should be given to India, that the members of that church will not be deficient in zeal or activity for the civilization of the natives; that they will not only advise the best methods for effecting this purpose, but that some amongst them will emulate the labours of those missionaries, who have already exerted themselves for some years past in communicating the doctrines of Christianity to the natives of Bengal.

In the remark of Dr. Buchanan, "that the morals of this people, though they should remain subject to the British government for a thousand years, will never be improved by any other means than by the principles of the Christian religion," we fully concur. We also agree with him, that no immediate effect is to be expected from an ecclesiastical establishment in the way of moral revolution. We are at the same time convinced, that the civilization of the Hindus will never be effected, unless direct and appropriate means shall be used to promote it; and that without such means, (in the choice of which great judgment will be required,) a hierarchy may long subsist in Bengal with little benefit to the natives of that country.

One great advantage of the proposed establishment will arise out of the episcopal power of ordination, whether used for the provision of a sufficient ministry among the resident Europeans, or for the purpose of providing instructors of the natives; amongst whom, in the course of time, some perhaps may be found duly qualified for the ministerial office and for the instruction of their countrymen.

Upon the whole, we cannot but consider an ecclesiastical establishment in India, as favourable to the civilization of its inhabitants; although we do not adopt the whole extent of Dr. Buchanan's conclusions as to its beneficial result.

While we feel a deep sense of the importance of the subjects discussed in this memoir, we by no means concur with Dr. B. in all his observations; and we are disposed

to think that many of his deductions are not warranted by facts. Thus, for instance, when he asserts, "that by the late cessions and conquests provinces have been added to our sovereignty, whose annual revenues would pay the whole ecclesiastical establishment of England many times over," p. 12; it would be erroneous to conclude that there is a large unappropriated surplus, or indeed any surplus, of revenue beyond the necessary expenditure of the Company. At p. 13, he observes, "Amidst all our conquests in the East; amidst the glory of our arms or policy; amidst our brilliant display of just and generous qualities, the Englishman is still in their (the natives) eyes '*the Cafir*;' that is, the infidel"—Now such an expression as this might be used by the Mussulmans who apply, and ever will apply, the term to all who are not of their creed, and among the rest to the Hindus; but it is never adopted by the Hindus, who form much the largest proportion of the population of India. Again when he asserts of our countrymen that "when they leave England, they leave their religion for ever," p. 11; he himself must allow on reflection, that the generality of the remark would admit of numerous exceptions. According to his own statement there is now in British India an establishment of *eighteen* chaplains.

Did our limits admit of it we could multiply similar instances of incautious assertion, which in our opinion detract considerably from the merit of this production, and with those who are conversant with India must greatly lessen its effect. But besides expressing our dissent from some of Dr. Buchanan's inferences, we are forced to observe, that the whole work has less the air of a sober, dispassionate, investigation of a grand and comprehensive question than it has of an *ex parte* pleading. Another objection arises in our minds from what we are tempted to call the petulance of many of the remarks; as well as from the style of unbecoming dictation which pervades the memoir. There is also a sweeping and undistinguishing severity in some of the strictures which it contains, that appears to us scarcely to admit of a satisfactory vindication.

Upon the imperfections of this work, however, we certainly have very little disposition to make a single remark beyond the fair claims of impartial criticism. Convinced that Dr. Buchanan, in writing it, has been animated by the purest motives, and by an ardent zeal for the interests of religion; concurring with him also most cordially in the object which he has in view, the propagation of Christianity in British India, we should have rejoiced had our duty, in reviewing his work, imposed on us no other task than that of commendation. Still, however, we have the pleasure to be able to say that it is a work of singular value, and that on a variety of accounts, it has the very strongest claims to the public attention.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for the press:—*A History of the Trade and Manufactures of Birmingham*; with Biographical Sketches of the most eminent Manufacturers and Inhabitants; enriched with aquatint engravings; in one large vol. 8vo. by J. MORFETT, Esq. Barrister at Law:—An edition of the *Works of*

Hogarth, *with his Life; and his Descriptions moralized*; in 2 vols. 4to. by Mr. T. Cook: the life to be reprinted from Nichols's *Anecdotes of* Hogarth, corrected and enlarged by the author.

In the Press:—*Letters addressed to the Daughter of a Nobleman*, on Topics the most interesting and important; by Miss Hamilton:—*Principles and Law of Tithing*, adapted to the instruction of all persons interested in tythes; by Francis Plowden, Esq.:—An edition of Dr. Johnson's *Poets*; to be completed in 8 or 10 vols. large 8vo:—A new and enlarged edition, adapted to the present state of the Continent, of Bigland's *Letters on Modern Europe:—Recollections of Paris*; by Mr. Pinkerton:—Johnes's *Translation of* Froissart; vols. 7, 8, 9, in 8vo:—A work on the *Cow pock*, and on its varieties and anomalies, with engravings: by Dr. Willan:—A new edition of Mickle's *Works*, including several *Original Pieces*; with a *new Life of the Author*:—A work on the *antique Modes of Building*, comprising a complete Treatise on the Practice of the Ancients in Works of hewn Stone and Brick; in folio, with 20 plates; by Mr. F. Sandys:—*Travels through Russia, the Territories of the Don Cossacks, Kuban Tartary, the Crimea, &c.*; in one vol. 4to. with numerous engravings; published by the Rev. Dr. E. D. Clarke:—*A Tour to Sheeraz*, by the Route of Hazroon and Feerozabad; with Remarks on the Manners, &c. of the Persians; by F. S. Waring, Esq. of the Bengal Civil Establishment:—*The History of the House of Austria*, from the Foundation of the Monarchy, by Rhodolph of Hapsburg, to the death of Leopold II; in 2 vols. 4to.; by the Rev. Wm. Coxe:—*An Introduction to the Geography of the New Testament*, designed for the use of Young Persons and Schools; by Mr. L. Carpenter, of Exeter:—*Lectures on the Art of Engraving*, delivered at the Royal Institution; by Mr. Landseer:—*A Voyage to Cochin China, in the Years* 1792 *and* 1793; *with an Account of a Journey made in* 1801 *and* 1802, *to the Residence of the Chief of the Booshuana Nation*, being the remotest point in the Interior of Southern Africa to which Europeans have hitherto penetrated; in 4to., with numerous engravings; edited by John Barrow, Esq. F. R. S.:—A new edition in 11 vols. 8vo. of Hooke's *Roman History*:—The *Annual Register for* 1801, being the first volume of a new series, undertaken by Messrs. Rivingtons.

Proposals have been circulated for printing, by subscription, the original text, carefully collated with the most authentic MSS. of the Raymayunu, a celebrated Shanscrit Poem; with an English Translation, accompanied with elucidatory Notes. It will form 9 vols. 4to. of 600 pages each, at 5 guineas per vol.: three volumes to be delivered annually. "This Poem," say the editors, who are the Baptist Missionaries at Serampore, "is far superior in antiquity to any of the Pooranus: and the veneration in which it has been held, throughout Hindoosthan, for so many ages, is scarcely exceeded by that entertained for the Sacred Scriptures throughout the Christian world; a circumstance this, which renders it interesting, whatever be its intrinsic merit. The work, however, besides furnishing an important clue to the ancient history of India, gives us such a full idea of the Hindoo Mythology, and presents to us so interesting a picture of the almost unvarying manners and customs of the country, as must render it highly gratifying to the admirers of Oriental Literature."

A General Meeting of the Proprietors of the London Institution, was held on the 24th April, at its house in the Old Jewry, to receive a report from the temporary Committee of Managers respecting a Royal Charter for which it is proposed to apply, in order to obtain for the Society the rights of a corporate body. A draft of the proposed charter was read to the meeting, which, after some discussion, it was resolved should be printed for the use of the Proprietors, and be taken into consideration at a future meeting. This has been since done, and the proposed draft, after undergoing various modifications, has been adopted. By a report made to the Proprietors, it appears that the Managers have addressed themselves to the liberality of the City of London, for the grant of the site on which Blackwell Hall now stands, for the erection of a commodious house for the Institution. The total number of Proprietors yet admitted is 950; and that of Life Subscribers, 72. A Library has been already collected, which has cost £.6700; and consists of nearly 8000 volumes, comprizing many works of great and increasing value. The whole sum received is £.76,710, 3s. 1d. of which £.65,000, with an accumulation of interest amounting to about £.2000, is invested in Exchequer Bills. Professor Richard Porson is appointed principal Librarian, with a salary of £.200 per annum; under whom are two Assistant Librarians, each at £.100 per annum.

The *Marine Society* has, since its establishment in 1756, clothed 34,191 men, and 25,519 boys: and, in the quarter ending December, 1805, 133 men, and 107 boys; 47 of the boys being apprenticed to the merchants' service. This Society has now 60 boys on board their ship at Deptford, ready and fit for his Majesty's and the merchants' service.

GERMANY.

The German writers seem to have been very troublesome of late to their superiors, in pestering them with presentations and dedications. The Elector of Baden has given public notice in the journals, that he shall not give any answer to authors, who send him their works. A similar intimation has been given by the Duke of Saxe-Teschen, the Prince of Anhalt-Dessau, and the Duke of Mecklenburg-Schwerin. The Senate of Hamburgh has also requested authors neither to address nor to dedicate to it any literary performance without its permission.

The BISHOP OF LONDON'S *Lectures on the Gospel of St. Matthew*, and MILNER'S *History of the Church of Christ*, have been translated into the German language

DENMARK.

The Danish Government is occupied in ameliorating the condition of the inhabitants of Iceland; a people removed to the confines of the polar circle, but interesting on account of the zeal with which they cultivated the sciences in the xth and xith centuries; and on account of the voyages which they made to America. Iceland, almost ruined by various physical and political evils, is about to be restored: a regular city is building, to be called Reykiavig; and it is already peopled by colonies of natives as well as strangers. A free port is opened; and a College, where the learned languages and natural history are taught, is in the full exercise of its functions.

EAST INDIES.

The Asiatic Society has united with the College of Fort William, in granting an annual stipend, by equal contributions, of £.450 sterling, to the Protestant Missionaries in Bengal, towards defraying the expence of publishing the original text of the most ancient *Shanscrit Writings*, and particularly of the *Vedas*, with an English translation.

The subject of the Prize Essay, proposed to the Students at the College of Fort William, for the second term of 1805, is the following: "On the ultimate Improvement of the Natives of India, in the course of ages, under the influence of the British Government, in Learning and the Arts, in Morals, Manners, and Religion."

Captain CHARLES STEWART, Assistant Persian Professor, has commenced a *Descriptive Catalogue of the Oriental Books and MSS. belonging to the Library of* TIPPOO SAIB, now in the College of Fort William. He has discovered, in that library, a valuable work in the Persian language, referred to by DOW and ORME, as necessary for the illustration of an important period in Eastern history, and which was sought for in India by those historians without success. It is the *History of the Emperor* AURENGZEBE, from the xiith year of his reign to his death, a period of 40 years; written by the learned and authentic MAHOMMED SAKI.

M. V. LUNKAR, head Pundit on the Shanscrit and Bengalee languages at Fort William, has ready for the press in Bengalee, *A General History of the Hindoos, from the earliest ages to the present time*: compiled from Oriental authorities, and particularly from Shanscrit records. He is also preparing for the press, in the same language, *A View of the Manners and Customs of the Hindoos*, as they now exist; in which many popular practices are contrasted with the ancient observances prescribed by the Vedas.

NORTH AMERICA.

It has been recently ascertained, that the Mammoth, or American Elephant, was a herbivorous animal. In digging a well in Wythe-county, in Virginia, after penetrating about five feet and a half from the surface, the labourers struck against the stomach of a Mammoth, the contents of which were in a state of perfect preservation, consisting of half masticated reeds, twigs, and grass, or leaves.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached at Christ Church, Bath, on Wednesday, February 26, 1806. By the Rev. Charles Daubeny, Archdeacon of Sarum. 1s. 6d.

Two Apologies; one for Christianity, in

a Series of Letters, addressed to Edward Gibbon, Esq. the other for the Bible, in Answer to Thomas Paine. To which are added, two Sermons, and a Charge in Defence of revealed Religion. By Richard Watson, D.D. F. R.S. Lord Bishop of Landaff, and Regius Professor of Divinity in the University of Cambridge. 9s. 8vo.

Scripture Views of Strife and Contention, exhibited in an Essay upon Proverbs xvii. 14. By the Author of the Dissenters appeal against the Attacks of the Rev. Rowland Hill.

Expository Discourses on the Book of Genesis, interspersed with practical Reflections. By Andrew Fuller. 2 vols. 10s.

An Historical View of Christianity, containing select Passages from Scripture; with a Commentary of the late Edward Gibbon, Esq. and Notes by the late Lord Viscount Bolingbroke, Voltaire, and others. 6to. 12s.

MISCELLANIES.

A Short Account of the Disease in Corn, called by Farmers the Blight, the Mildew, and the Rust. By Sir Joseph Banks, Bart.

Observations on English Architecture, military, ecclesiastical, and civil. By the Rev. James Dallaway, M. B. F. S. A. 12s.

A Collection of Architectural Designs, for Mansions, Casinos, Villas, Lodges, and Cottages, in the Greek, Gothic, and Castle Styles. By James Randall, Architect. 4to. 2l. 12s. 6d. folio, 3l. 12s. 6d.

The Modern Plutarch, or universal Biography; including authentic Memoirs of distinguished public Characters of all Nations, living and recently deceased. Under the immediate direction of several eminent literary Gentlemen. Vol. I. foolscap 8vo. 6s. 6d. boards.

Lives of Cardinal Aberoni, and the Duke of Ripperara, Minister of Philip V. King of Spain. By G. Moore, Esq. 2 vols. 7s.

Select Passages from the Diary of the late John Blackadder, Esq. to which is prefixed an Account of the Life and Parentage of the Writer, and Preface by the Rev. John Newton, Rector of St. Mary Woolnoth. 4s.

The whole Law relative to the Duty and Office of a Justice of the Peace. By W. Williams, Esq. With great Improvements.

Engravings, with a descriptive Account in English and French, of Egyptian Monuments in the British Museum; collected by the Institute in Egypt, under the Direction of Bonaparte; and surrendered to the British Commander in Chief, Lord Hutchinson, by General Menou. No. 3. 1l. 1s.

The Temple of Truth, or the best System of Reason, Philosophy, Virtue, and Morals, analytically arranged. 8s. 8vo. bds.

On the Invasion and the Cruelties inflicted on myself, now an Officer in his Majesty's Service, who was almost three Years confined in a French Prison, giving an Account of my Sufferings and Escape. By Thomas O'Niel. 5s.

The Vaccine Contest; or, "Mild Humanity, Reason, Religion, and Truth, against fierce unfeeling Ferocity, overbearing Insolence, mortified Pride, false Faith, and Desperation;" being an exact Outline of the Arguments and interesting Facts adduced by the principal Combatants on both Sides, respecting Cow-Pox Inoculation; including a late official Report on this Subject, by the Medical Council of the Royal Jennerian Society. By William Blair. 2s. 6d.

An Examination of the British Doctrine which subjects to Capture a neutral Trade not open in Time of Peace. 5s. 8vo.

An Inquiry into the State of the Nation at the Commencement of the present Administration. 5s. 8vo.

Christian Politics; containing a View of civil Government in its Influence on Virtue and Happiness, chiefly from the Relation it bears to Liberty and Property. By Ely Bates, Esq. 8vo. 9s.

War as it is, and the War as it should be; an Address to the united Administration, urging the Necessity of a new Species of Warfare, and a new Basis for a Treaty of Peace. By a true Englishman.

Neutral Rights asserted and Vindicated, in an Examination of the British Doctrine which subjects to Capture a neutral Trade not open in Time of Peace.

Observations on the Plan of training the People to the Use of Arms, with Reference to the subject of Sunday Drilling. By Thomas Gisborn, M. A.

Reflections on Christian Liberty, civil Establishments of Religion, and Toleration. By Robert Robinson. 1s. 6d. 8vo. sewed.

Travels, after the Peace of Amiens, throughout France, Switzerland, Italy, and Germany. By J. G. Lemaistre, Esq. 3 vols. 8vo. 1l. 4s.

Notes on the West Indies, written during the Expedition under the Command of the late General Sir R. Abercromby; with Observations on the Island of Barbadoes, the Settlements on the Coast of Guinea, and the Creoles and Slaves of the Western Colonies, and the Indians of South America. By G. Pinckard, M. D. 3 vols. 8vo. 1l. 10s.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION IN BENGAL.

The fifteenth number of the periodical accounts of this mission has recently been published. It is prefaced by some remarks on the providential dispensations which have attended the undertaking, and which unquestionably appear to be deserving of notice. We were particularly struck with the observation that the time when God was pleased to vouchsafe a prospect of success to the missionaries, was that "in which his holy word began to be published in the language of the natives." "That was the honoured period from whence their prosperity was dated."

A list is subjoined of the persons who had been baptized by the missionaries previously to the close of the year 1804, by which it appears that forty-one Hindus had embraced Christianity. Two of these had been ordained ministers: six had been suspended or excluded on account of ill conduct, and three or four more are represented as doubtful characters. Among the converts are six Brahmans. This list, however, it is stated, does not include all to whom the labours of the missionaries had been useful; but merely those who had joined the Baptist Church.

The following observations appear to us particularly important, as tending to confirm our faith in the Christian Scriptures, and in the divine origin of that religion which they inculcate.

"As the particulars of this work have arrived, they have given a kind of new interest to several things in the apostolic writings, and tended to confirm us in the leading doctrines which we have received. The effects of Christianity, as they appear in a country where it has been long established, and one in which it has been entirely unknown, though alike in substance, yet must needs be attended with circumstantial differences. Hence we read of many things in the history of the first churches which are less applicable to us than they were to them. Such are cases of unbelievers deserting their husbands, or putting away their wives; cases of men who prior to their believing had more than one wife; warnings against eating things sacrificed to idols; christian worship (being on a day disregarded by the country in general) attended to by few others than believers; christian morals not only unaided, but counteracted, by custom and general opinion, &c. &c. On such subjects the New Testament seems to us rather an obsolete book, written for other times. But the work in which our brethren, and all who labour with success among the heathen, are engaged, places them in the midst of such things, and renders the apostolic directions concerning them highly interesting.

"And, if a similarity of situation enables us to read some things in the apostolic writings with new interest, much more will the observations of other things, in which Christianity *is the same in all ages and places*, tend to confirm our faith. It produces the same honourable thoughts of the only true God, and of Jesus Christ whom he hath sent; the same lowly conceptions of ourselves; the same dependance upon Christ alone for acceptance with God; the same fear of dishonouring God; the same gentleness, kindness, meekness, and good will to men; and the same spirit of love to the brethren.

"We cannot speak of these effects in the christians of Hindustan, as existing in such a degree as we could wish, nor as unaccompanied with many faults. Yet comparing them with what they were, and what the rest of their countrymen still are, the change is great and manifest. If the apostle could say to the Corinthians, notwithstanding the evils which were found amongst them, 'Such *were* some of you, but ye are *washed*, but ye are *sanctified*;' we trust we may say the same of the Hindus.

"When we see these effects in a people who were notorious for almost every species of wickedness, it affords no slight proof of the doctrine which has produced them being the same for substance as that which was taught by Christ and his apostles. If every seed brings forth its own body, that which produces the same fruit must itself be in the main the same doctrine. Nor ought we to overlook the effects which it produces in unbelievers as well as in believers. The same spirit of hatred and bitter persecution, which was excited by the gospel in the early ages, is now manifest in that inoffensive race of men, as they have been commonly accounted, the Hindus. Were it not for the protection of the British and Danish laws, there is reason to fear that both

the christian natives and the missionaries, would be murdered."

The latest accounts of the mission which appear in this report are dated in October last. During the preceding five months the missionaries had baptized fifteen more Hindus and three Europeans, and there were besides nine or ten of whose conversion they had hope. "One of those baptized had for many years been a Byraggee at Calcutta, and lived entirely upon his holiness, or rather on the gains of it. He once visited the temple of Zugunnat'h Khetre, the grand resort of the pilgrims. The lord of the district offered him land, if he would reside there; but he replied, that without Gunga water, it was impossible for him to live. This great man, by way of respect, clasped him round the neck, and seated him by his side, in the public assembly. Yet, to the heart of this devotee of Gunga, we have reason to believe that the gospel has found its way. He gave up his livelihood, threw his byraggee books into the river, and hung up his image (of Zugunnat'h, I believe) in a tree; and last Lord's day week he was baptised. His name too is *Suguznat'h*, (pronounced Jaggernaut'h.) I heard that since his baptism, being one day short of fuel to boil his rice, he, by the advice of his wife, took down the poor image out of the tree: and cleaving it in two, with one half of it he dressed his dinner in the most comfortable manner imaginable." "Krishno" (the native minister) it is added, "seems indefatigable in his labours at Calcutta."

The missionaries have opened several schools in different parts of the country for the instruction of the natives, one at *Arendah*, another at *Beshoodry*, and another at *Lokphool*; all taught by native Christians, who are likewise endeavouring to extend the knowledge of Christianity among their brethren. Near *Malda* are several schools containing between one and two hundred scholars. At *Cutwa* on the Ganges, seventy miles from Serampore, one of the missionaries has taken his station, and has established a school. At *Dinagepore* another missionary is stationed who also superintends a school. One of the native ministers is employed in preaching to the natives at *Sooksaugur*. And a missionary is about to be placed in the district of *Jessore*, in which several schools have already been opened under the care of native Christians. The missionaries have also made excursions as far as *Tumlock* and *Dhacca* "to make known the way of life." "The natives in general, whither they went, paid great attention, and manifested great eagerness to obtain pamphlets."

The translating and printing of the Scriptures in the native languages are stated to proceed as fast as possible. The third volume of the Bible in Bengalee is finished, and a second edition of the New Testament is nearly complete. Besides this an edition of 10,000 copies of a select portion of the Bengalee New Testament was printing for distribution. The missionaries had begun to print part of the New Testament in the Mahratta language. The same types (the Nagree) will do for the Hindoostanee Bible. They were also beginning to cut a fount of Orissa types in order to print all or a part of the Testament in that language.

The four missionaries who went hence about two years ago had joined the mission.

In a future number we shall insert some extracts from the journals of the missionaries.

MISSIONS OF THE UNITED BRETHREN.

In the forty-fourth number of the periodical accounts of these missions, we find some very interesting details.

It appears that the proprietors of several estates in JAMAICA have encouraged the Brethren to visit their negroes, and to communicate instruction to them. The number they are now permitted to visit is increased to eight. The negroes are said to manifest considerable eagerness to avail themselves of this privilege; but hitherto the progress of the mission has been slow. It has subsisted on two estates in the island for about fifty years, but the whole number of negroes baptized by the brethren during that time only amounts to 938. A few extracts from the report will now be given.

1804, *January* 15.

"Brother Howell visited the negroes on Elim estate. As soon as he entered the negro-town, the negroes began to call out, "There comes massa, there comes massa," with evident tokens of joy; and, without asking whether he would preach to them, they assembled at the usual place, made the needful preparations, and took their seats. The missionary was quite enlivened by this agreeable reception; and spoke to them, with a warm heart, of the great love of our Saviour, and his desire to receive and save poor sinners. In returning, he visited on Two-mile-wood estate, where he found many of the old baptized

negroes in a very happy state of mind; declaring their love to, and faith in Jesus, and their desire to depart and be with Him. In the evening, there was an after-celebration of Epiphany at Bogue, when one adult was received into the congregation, and three were added to the candidates for baptism. A very numerous and attentive auditory was present, gathered together from different estates, and we hope, not without blessing.

"February 27th, we received a letter from the proprietor of Peru estate, in which he gave his cordial assent to a plan submitted to him, for making a further trial to preach the gospel to his negroes, and expresses his best wishes for its success.

"In the Easter week, we received a letter from the attorney on Elim estate, stating, that the proprietor had given directions for every accommodation to be made, in order to furnish the negroes with an opportunity of hearing the gospel, and being instructed in the Christian religion; to which he added, that he himself felt great satisfaction in being able to promote so laudable an undertaking.

"We have had many solemn opportunities of late, by occasion of frequent funerals, to address the negroes here on the necessity of conversion, and pray that it may be made a means of rousing them from that carnal security, in which most of them appear to be, and of inspiring them with a desire to seek the Lord, while he may be found.

"May 6th, Brother Howell met our negroes at the house of Lea, at Elim, where hitherto the meetings have been kept, and told them, that next Sunday, according to the arrangements made by their kind master, he should meet them in the hall of the great house, into which the attorney, seconding the views of the proprietor, had ordered benches to be put, for the accommodation of the hearers. They all expressed their thankfulness, and we met accordingly on Sunday the 13th. When Brother Howell arrived, he found a large company, seated partly on benches around the hall, and partly, for want of room, on the floor. After addressing the Lord in fervent prayer, that he would be graciously pleased to bless us, whenever assembled in this place, by a perception of His presence, and grant that the word of the cross preached here might produce abiding effects in the hearts of the hearers, Brother Howell delivered a discourse on the words, "*O give thanks unto the Lord, for He is good, and his mercy endureth for ever.*" The orderly appearance of the negroes, and their devout behaviour and attention, filled us with a believing hope, that He will hear and answer our prayers.

"On the 7th November, after a discourse on the text of the day ("*Rejoice in the Lord alway, and again I say, rejoice!*"), we called to mind, with gratitude to God, the arrival of the first missionaries from the Church of the Brethren in this island, on this day, fifty years ago. Though we cannot exult over a very abundant harvest of souls, which these fifty years have produced, nor even over present prospects, we find, nevertheless, abundant cause of gratitude to the Lord, for his having preserved a seed in Jamaica also, which, in his own good time, may grow up into a rich harvest. The word of the cross has, in many striking instances, been the power of God unto salvation. After the preaching, we had a blessed participation of the Holy Communion.

"On the 24th, notwithstanding the heavy rain, the negroes assembled cheerfully at the chapel, in the evening, to celebrate the birth of our Lord and Saviour, and to bring Him our humble thanks for this manifestation of His love to the wretched human race.

"On the 25th, in the evening, a still larger company assembled, and listened with much apparent devotion to a discourse on the words: "*In all things it behoved him to be made like unto his brethren.*" We have never had a more numerous assembly here, and hope that the word spoken was not in vain."

The accounts from the Missionaries on the coast of LABRADOR are highly gratifying. Their indefatigable labours have at length, through the divine blessing, been productive of the happiest consequences to the Esquimaux. They write to the following effect from *Hopedale*: "When our Esquimaux returned from their summer places, in 1804, we found that they had not only been preserved from sinful practices, but that the work of the Holy Ghost had made farther progress. They had become better acquainted with their own depravity, and their wretched state without Christ, which made them cry to him for mercy; and by his grace their hearts were filled with joy and comfort in believing. Out of the abundance of their hearts, their mouths spake of the love and power of Jesus, by which a very serious impression was made on all the people, and all longed to be made par-

takers of the same grace. This fire of the Lord's own kindling, spread so rapidly among them, that in a short time all the adults began most earnestly to seek after peace with God. We had daily visits from our people, who came either to ask what they should do to be saved, or to tell us what the Lord had done for them. With what joy and astonishment did we perceive how powerfully the Holy Spi[rit] explained to them the things of God, the meritorious sufferings of our Saviour, and the efficacy of his precious blood to cleanse from sin, by which they were made chearful and happy. In short, there is a small congregation of believing Esquimaux at Hopedale, blooming like a beautiful rose; and as all their happiness is founded upon the merits of their crucified Redeemer, our joy is not mixed with the same fear and anxiety as formerly, but we rejoice in truth over a genuine work of God. 'Not unto us, O Lord! not unto us, but unto thy name be all the glory'."

At the settlement of *Nain*, similar effects of divine grace have been witnessed. "The Lord himself has kindled a fire by which the hard hearts of the Esquimaux, harder by nature than the rocks they inhabit, and colder than the frozen ocean around them, have been melted and softened." Two youths belonging to this place, remarkable for their wickedness, had gone to Hopedale, "where they heard the conversation of their converted countrymen with surprise; and the prayers of the mother of one of them, that the Lord would have mercy on her son, pierced him to the heart. Both were subdued by the grace of Christ; and they who had lately made a mockery of the tears shed by such as were affected by the Gospel, began themselves to weep and mourn over their own lost condition. They cried aloud to Jesus for mercy, and were powerfully convinced that the change wrought in them was not the work of man, but of God. On their return to *Nain*, they related, with an ingenuousness never before known among the Esquimaux, how the Almighty power of Jesus Christ had awakened them by giving them a proper sense of the wickedness of their ways, and caused them to resolve to turn in truth to him as their Saviour. Now they began to speak to their countrymen here of the necessity of a thorough conversion of heart." And their conversation was attended with the happiest effects.

From *Okkak*, the third settlement of the brethren on this coast, similar accounts have been received. "Our merciful Lord has heard your and our prayers in behalf of the Esquimaux, and begins to give us fresh proofs of his wonder-working grace in their hearts, so dark and perverse that we fall down adoring at his feet. The fire kindled at Hopedale has spread even to this cold and dreary region. You know how shy and reserved the character of the Esquimaux is by nature; but it has pleased the Lord to burst the bars and fetters by which they were held captive. They now come of their own accord and confess their sins with true sorrow of heart, so that now we have only to direct them to our merciful Saviour for forgiveness and deliverance."

It is stated that a good many Esquimaux, both in the neighbourhood and from a distance, were much struck with what had taken place, and with what they had heard at these settlements, and expressed a determination to go and settle at one of them, that they might be converted.

The schools at all the settlements are represented as in a flourishing state, and the children who attend them are said to have experienced, in a measure, the same grace which has been vouchsafed to their parents.

The number of Esquimaux living under the care and instruction of the Missionaries at the end of the year 1804, was as follows: at *Okkak* 72, at *Nain* 72, and at *Hopedale* 77.

Agreeable accounts have also been received from the settlements in GREENLAND. "It has pleased the Lord to bless all our Greenlanders with a revival of the work of his Holy Spirit, and with renewed grace; so that several, who had given the Missionaries much pain, were truly converted to God, and began to delight in, and walk worthy of the Gospel."

The accounts from the *Wabash*, in NORTH AMERICA, are of a less pleasing kind. The Indian chief, who was the protector of the mission having died, the Indians shewed a most savage disposition, threatening to kill the Missionaries, and killing their cattle before their eyes. Such, in short, is the alarming nature of their situation, that it is intended to recal them, and wait a more favourable time for attempting a settlement there. "Drunkenness, promoted more than ever by the traders, is the cause of most of those formidable hindrances which present themselves to the promotion of the Gospel among the Indians, both in North and South America."

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the 7th inst. this society held their second annual meeting, which was very numerously and respectably attended. The Right Hon. the President read a very interesting and satisfactory report, to which were subjoined some valuable extracts of correspondence. These have since been printed, and may be had by subscribers, *gratis*, on application at the Society's Depository, No. 19, Little Moorfields. Our next will contain an abstract of the report. In the mean time, we are happy to inform our readers, that this excellent institution has extended its beneficial influence very widely during the last year, and that its funds and resources have considerably increased.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

At the close of the last month there appeared in the Moniteur, the French official paper, an *exposé*, evidently the production of the government, in which they profess to give information that may be relied on, relatively to the state of Europe. It commences with announcing that England has declared war against Prussia; and then proceeds in a tone of affected disinterestedness, to point out the impolicy of this measure, as it respects England. In the next place, we learn, that the Grand Pensionary of Holland, M. Schimmelpenninck, has lost his sight. A grave discussion then ensues as to who shall succeed him, and what shall be the future constitution of Holland. The result is, that changes must take place, and an opinion is expressed that "a good and prudent monarchy," can alone insure the happiness of that country. The investiture of Prince Joachim Murat with the duchies of Cleves and Berg is then mentioned, as giving France an advantageous point of contact with Holland. A paragraph follows, in which Switzerland is charged with being little more than a warehouse for English goods, and the evil is attributed to the Landamman as its cause. The French army, it is stated, have seized to the amount of many millions of English merchandize. These splenetic observations are probably only preparatory to the absorption of Switzerland into the French empire. They have led, in the mean time, to vigorous measures for the exclusion of English manufactures. The occupation of the mouth of the Cattaro by the Russians, is dwelt upon as an outrage offered to Austria; and it is affirmed that *Austria will* cause them to be delivered up to France, without the necessity of French interference. We may fairly presume, however, that the confidence in the exertions of Austria, which is here expressed, is stronger than Bonaparte really feels; for, it is added, that in the mean time orders are given that Brannau should not be restored, but should be garrisoned and strengthened; that the army returning to France should halt; and that the German prisoners of war who were to have been sent back should be detained. Russia is then spoken of as having abandoned all hope of effecting any thing against France. "The illusion with respect to her has vanished. France is more capable of conquering Russia, than Russia is of conquering France." No person, it is added, will now be able to form a fourth coalition. Naples is said to be entirely conquered, and Sicily is threatened with an attack. The Ottoman Government is represented as rejoicing in the victory of Austerlitz, and in the vicinity in Dalmatia of the French, *the only power interested in protecting her*. The whole of the paragraph respecting Turkey seems framed with a view to sow dissensions between Russia and the Porte, and to induce the latter to fraternize with France.

Such is the *exposé* which has just been published under the directions of Bonaparte. Its gross falshood it were superfluous to point out. A similar exhibition of *truths, in order to obviate the effects of false reports*, will continue to be published in the Moniteur once every month. It will prove an easy and convenient mode of indicating to the vassal powers by which France is surrounded, both the Emperor's intentions with respect to them and their states, and the light in which he wishes occurrences to be represented and regarded.

The Moniteur has also detailed a speech, delivered to the Legislative body on the occasion of presenting the project of finance, which exhibits a singular proof both of the

profligacy of the French Government, and of the complete despotism which it maintains over public opinion. For the orator charges England with precisely the same views and intentions, which any sober unprejudiced man would have attributed to France; while France is spoken of as the assertor of the rights of nations, the avenger of the threatened liberties of Europe.—England, it is affirmed, had formed a plan of universal dominion. To accomplish it she abrogated the laws of nations: so that good faith between sovereigns has vanished; and the observance of deference and good will during peace, moderation in war, independence of neutral nations, and respect for their property and territory are no more. France has checked the scourge that threatened Europe, and constructed a vast system to remedy the existing evils. To the mass of English oppression it will be necessary to oppose such a confederacy as can defend the liberties of Europe without alarming them. "This *pious* league" will it is true be calumniated, but Europe will soon be convinced that it is necessary to its safety.—When such bare-faced perversions of truth can be published in a country like France, without the risk of contradiction, the Government must be regarded as possessing an unlimited power over the public opinion, and as capable therefore of producing any impression which may be favourable to its designs*.

Admiral Villeneuve, who commanded the French fleet at Trafalgar, and who was lately sent back to France, was found dead in the chamber of an hotel in which he slept in his way to Paris, pierced with five wounds. Little doubt can be entertained of his having shared the fate of Pichegru, Toussaint, and Captain Wright.

The Court of Vienna is said to have granted a passage to the French troops through the Austrian dominions into Dalmatia, in order to drive the Russians, if possible, from the Cataro. In the mean time Russia adopting, and indeed extending the English principle of blockade, has prohibited the importation not merely of warlike stores but of provisions into all the ports and havens on the right and left of the Adriatic, whether belonging to the French or to neutrals. This is a seasonable comment on the English doctrine respecting neutral rights.

The kingdom of Naples, notwithstanding the vaunts of Bonaparte is not yet wholly subjugated. The Prince of Hesse still maintains the fortress of Gaeta against his forces. Had the commanders and the people of the other nations of Europe manifested equal firmness and fidelity with this prince and with the people of Calabria, they might have been spared the humiliation and the wretchedness of seeing a foreign usurper exhausting and oppressing their country, and trampling on the necks of their kings. The throne of Naples is conferred on Joseph Bonaparte.

The King of Prussia has commenced hostilities against Sweden, by ordering his troops to advance and take possession of Lauenburgh, where the Swedes were cantoned. In consequence of this movement a skirmish took place, in which a few men fell on both sides. The Swedes have retired into Pomerania. In consequence of this affair an embargo has been laid in Sweden on all Prussian ships, and the river Oder has been blockaded.

Notwithstanding the unwearied efforts of Bonaparte to excite disputes between the Russians and Turks, these powers seem fully disposed to maintain inviolate their relations of amity with each other.

Great preparations are said to be making by the French for the conquest of Sicily. A number of English troops have been disembarked on that Island for its defence.

The latest accounts from the Continent represent the Court of Prussia as very desirous to alter its policy with respect both to this country and Sweden. The annihilation of the Prussian commerce must be the inevitable consequence of persisting in hostilities against this country; and great discontents have been therefore excited in every part of Prussia, and have even been loudly expressed. Nor is it the mercantile body alone who feel themselves aggrieved. The military are said very generally to reprobate the perfidious and pusillanimous conduct of their own cabinet. The force also which the Russians have collected on the frontiers of Poland is large, and may justly excite the fears of the Prussian Monarch. He is

* A remarkable instance of the height of extravagance to which French adulation is now carried, was lately furnished by Cambaceres, the Arch Chancellor, who after detailing Bonaparte's arrangements to the Senate, observed, "Such is the *profound* basis on which his Majesty wishes to establish the great political system, *the idea of which was inspired into him by Divine Providence.*" The author of this blasphemous observation, as might be expected, is known to be a decided atheist.

said to have dismissed *Haugwitz* who was his great adviser during the whole of the late transactions, which have not only disgraced Prussia in the eyes of Europe, and involved her commerce in ruin, but have reduced her almost to a state of vassalage on France; and symptoms are said to have appeared of an intention to revoke his hostile edicts. We trust that no reliance will be placed upon any such dubious demonstrations of repentance.

EAST INDIES.

We have much satisfaction in announcing, that peace has been definitively concluded in India between the Company and Scindea, and that complete tranquillity is likely soon to be restored in that quarter.

NORTH AMERICA.

The violent party in America have so far succeeded in their views, as to carry a resolution in Congress prohibiting, after the 15th of November, 1806, the importation of certain articles of English manufacture into the United States, pending the present disputes between them and Great Britain. This resolution, which if Great Britain should act with sufficient firmness, is not likely to be long persisted in, gave rise to long and warm debates in the legislative assemblies. Mr. *Randolph*, who may be considered as the leader of the moderate party, made a speech on the occasion, which has been republished in this country, with an able introductory comment by the author of "War in Disguise." We recommend both to the serious perusal of every man who feels an interest in the momentous question which is now at issue relative to neutral rights; a question, we are persuaded, which involves in a far greater degree than is generally supposed, the maritime greatness, and consequently the safety and independence, of this country. We shall not deem any apology necessary for inserting a few extracts from this speech, which will be found to confirm the view given in a former number of the injustice of the American claims.

"What is the question in dispute? The fair, honest, useful trade that is engaged in carrying our own productions to foreign markets, and bringing back their productions in exchange? No: it is that carrying trade which covers enemy's property." And, "for this mushroom, this fungus of war, a trade, which, as soon as the nations of Europe are at peace, will no longer exist, *the spirit of avaricious traffic would plunge us into war.*" Besides, "How far is it politic in the United States, to throw their weight into the scale of France at this moment; to aid, from whatever motive, the views of her gigantic ambition, to make her mistress of the sea and land, to jeopardize the liberties of mankind. You may help to crush Great Britain, you may assist in breaking down her naval dominion, but you cannot succeed to it. Take away the British navy, and France to-morrow is the tyrant of the ocean. You may then expect a new code of maritime law, a naval despotism unchecked and unqualified, and where will you look for redress?" "I declare, for one, that I will not go to war for this carrying trade," "this fraudulent protection of belligerent property under your neutral flag." "I will agree to pass for an ideot, if this is not the public sentiment, and you will find it to your cost, begin the war when you will." "What is the situation of Great Britain? Contending, not for the dismantling of Dunkirk, for Quebec, or Pondicherry, but for London and Westminster—for life. Her enemy, violating, at will, the territories of other nations, acquiring thereby a colossal power that threatens the very existence of her rival. But she has one vulnerable point, which she covers with the ensigns of neutrality. She draws the neutral flag over the heel of Achilles. And can you ask that adversary to respect it at the expence of her existence? And in favour of whom? An enemy, who respects no neutral territory in Europe, and not even your own."

The cause which Mr. Randolph advocates is likely to gain ground in America, in consequence of its being understood, that the government of the United States has transmitted to Bonaparte two millions of dollars, in order, as is alleged, to induce him to avert the threatened hostility of Spain, and to prevail with that power to make a cession of the Floridas to America. This transaction has excited much dissatisfaction, and is represented by the American oppositionists as highly disgraceful and pusillanimous on the part of the government; at the very moment too, when they are assuming towards Great Britain an aspect of menace and hostility, on account of injuries of a far more dubious character than those which have been inflicted by Spain.

GREAT BRITAIN

SLAVE TRADE.

We have at length the happiness of being able to acquaint our readers, that some progress has been made in diminishing the enormous extent of that traffic in human flesh and blood, which for so long a time has continued to be "the disgrace of Great Britain and the scourge of Africa." A Bill has passed both Houses of Parliament and has received the royal assent, by which it is calculated that the abolition of nearly two-thirds of the British Slave trade has been effected. This act has three objects. It gives effect to the order in council prohibiting the importation of Slaves into the colonies conquered by his Majesty's arms during the present war. It prohibits the importation of slaves into foreign colonies, whether hostile or neutral, by British subjects. It prohibits the carrying on, or assisting any foreign slave trade by British subjects, British capital, or the use of British ports. Its operation will commence in a month from its passing into a law.

We very sincerely congratulate our readers on this important enactment, by which the annual export of 22,000 human beings from the coast of Africa is supposed to be prevented. It is no less a subject of congratulation that the principal members of his Majesty's present Government have manifested a cordiality in the prosecution of the grand object of TOTAL ABOLITION, which must greatly exalt them in the estimation of every friend of that righteous cause. Both Lord *Grenville* and Mr. *Fox* have declared *that they feel this question to be one which involves the dearest interests of humanity, and the most urgent claims of policy, justice, and religion; that should they succeed in effecting it, they would regard that success as entailing more true glory on their administration, and more honour, as well as advantage on their country, than any other transaction in which they could be engaged.*

This being the view in which this momentous subject is regarded by the leading characters in the cabinet, we may confidently look forward to the adoption of ulterior measures, which shall put a final period to this dreadful evil.

PARLIAMENTARY PROCEEDINGS.

MR. Paul has exhibited articles of impeachment against the Marquis Wellesley for his conduct while Governor General of India. The chief grounds of charge were the Marquis's profuse expenditure of the public money on objects of mere pomp and ostentation, his unjust and oppressive conduct towards some of the native powers, and his systematic violation of the provisions of the acts of Parliament relative to India, and of the orders of the Court of Directors. Mr. Paul, however, appears to have been precipitate in preferring his charges before he had sufficiently arranged his proofs, and to having acted unadvisedly in other respects; and he has in consequence involved himself in considerable difficulties. The greatest difficulty he seems likely to encounter, is the opposition of his Majesty's Ministers, who seem indisposed to promote any inquiry respecting the Marquis Wellesley's administration. This is a circumstance which, for our parts, we cannot but seriously regret; for whatever may be the real merits or demerits of the noble Marquis, and we are not willing to prejudge them, surely the claims of justice require that when grave charges are preferred against public functionaries, they should not lie stifled by the weight of ministerial influence. It is an additional reason for inquiry in the present instance, that twenty-nine of the thirty Directors who have managed the affairs of the India Company during the last three or four years, have concurred in the opinion that the conduct of the Marquis Wellesley was highly blameable, and deeply injurious to the interests of the Company.

The Additional Force Act, which required every parish to find a certain number of men for the army or to pay a fine, has been repealed after much warm debate. In one

division which took place, the numbers were 235 for, and 119 against it.

Sir John Newport on opening the Irish budget stated the Irish exports to have increased during the last year. A loan of two millions for that country has been negotiated at £4. 17s. 3d. per cent. The sum to be raised by taxes is £.280,000. The proposed taxes are, a duty of 3s. 6d. per cwt. on brown sugar, and of 20 per cent. on tea under 2s. 6d. per lb. together with some alterations in the duties on stamps, distilleries, and malt, and some improvements in the mode of their collection.

The duty on pig iron proposed by the Chancellor of the Exchequer, and which was expected to yield half a million annually, has been abandoned, on account of the inconvenience and injury which it was proved would result from it. This disposition on the part of Government to listen to the public voice, cannot be too highly commended. Lord *H. Petty* has announced his intention of substituting a tax, by way of licence, on all who brew their own beer; exempting however from the operation of the tax, all who are not assessed for window lights, all children under ten years of age, and all the lower orders of the labouring poor.

The House of Commons have voted to the family of Lord Nelson £.5000 per annum, and £.120,000 to be laid out in the purchase of a house and land to be annexed to the family for ever.

On the 14th inst. Mr. Jeffery brought forward his charge against Lord *St. Vincent* for mal-administration of the navy while in office, and proposed a committee of enquiry. The motion, however, was negatived, and another substituted in its place, approving of his Lordship's conduct.

A Bill for the relief of insolvent debtors has passed the House of Lords. Its operation is not to extend lower down than the 1st of February last.

Some slight modifications have been introduced into the Property-tax Bill, but the clause allowing abatements to persons of moderate fortunes having families, is taken away.

Lord *H. Petty* has brought forward a Bill for appointing commissioners, who shall not be members of Parliament, to examine and check all public accounts. He stated, that there were at this moment arrears of accounts to the amount of upwards of 450 millions unaudited, chiefly in the military, but also in the naval department. Many accounts of the American war were not yet passed, and most of those of the last war were wholly untouched. This measure must give general satisfaction.

NAVAL INTELLIGENCE.

The report of another French squadron having been seen in the West Indies appears to have been unfounded. Admiral Duckworth's squadron has returned to England with all its prizes, except one, the Braave 74, which foundered at sea. The crew was happily saved.

On the 13th March, a part of Sir J. B. Warren's fleet, consisting of the London of 98 guns, and the Amazon frigate, fell in with the Marengo, commanded by Admiral Linois, of 80 guns, and 740 men, and the Belle Poule of 40 guns and 320 men, (the vessels which have committed so many depredations in the East Indies,) and captured them both. Admiral Linois is among the wounded. Our loss was 14 killed, among whom were two officers, Lieut. Seymour of the navy, and Lieut. Prior of the marines, and 27 wounded. The loss of the enemy was 65 killed, and 80 wounded.

Upwards of 500 Prussian vessels are said to be now detained in our ports, and their number is daily increasing. Letters of marque and reprisal, it is said, are about to be issued against Prussia, but the embargo on ships belonging to Hamburgh and Oldenburgh has been taken off.

One of the French squadrons which visited the coast of Africa, has taken and destroyed upwards of twenty ships, chiefly slave ships, which were trading on the coast.

All the bullion sunk in the Abergavenny East Indiaman has been recovered.

The squadron under Jerome Bonaparte had taken two transports. The soldiers on board were put into a frigate of 38 guns, the Volontaire, and sent to the Cape, where, finding the place in possession of the English, she struck her colours, and was taken possession of without firing a gun.

A considerable number of French and Spanish vessels of war and privateers have been captured by our cruizers. In the East Indies, however, several valuable merchantmen have been taken from us.

DOMESTIC INTELLIGENCE.

The trial of Lord Melville for high crimes and misdemeanors, commenced in Westminster Hall on the 29th of April. The impeachment was conducted chiefly by Mr. Whitbread who opened the charges, assisted by the Attorney and Solicitor-

General, Mr. Best, and Mr. Giles. On the 10th inst. the evidence for the prosecution closed, and was summed up by Mr. Romilly. Mr. Plomer and Mr. Adams were then heard in behalf of Lord Melville; and were answered by Mr. Whitbread, who finished his reply on the 16th. The Lords resumed the consideration of the subject on the 28th instant.

His Majesty has issued a Proclamation for a new copper coinage of 150 tons of penny pieces, 427 tons of halfpenny pieces, and 22 tons of farthings.

On the 12th inst. was laid, at Hallybeer, near Hertford, the first stone of the college to be erected there for the education of young men intended for the Company's civil service in India.

Mr. *Robert Adair* is appointed ambassador to the court of Vienna.

DEATHS.

AT Exmouth, Devon, whither he went for the recovery of his health, the Rev. George Davidson, vicar of Staindrop and Cockfield, co. Durham.

At the residence-house in Southwell, the Rev. Francis Herbert Hume, M. A. 1776, of St. Alban-hall, prebendary of the collegiate church of Southwell, and rector of Carlton and Warsop, Notts.

At Leeds, after a short illness, which terminated in a pleuritic fever, aged 27, the Rev. Peter Thomson, minister of the Scotch church in Leeds.

In his 46th year, at Talgarth, co. Brecon, of which he had been curate 47 years, the Rev. John Morgan, rector of Llanellac, Wales.

At the village of Gresenthen, near Cockermouth, Cumberland, Miss Mary-Anne Ross, daughter of Mr. John Ross, when the family were about to retire to rest, suddenly fell from her chair, and instantly expired.

Dropped down dead, while fastening his street-door, about 11 at night, Mr. Beale, a respectable grocer, in Coventry-street, Hay-market; whose only son died in the same manner, and at the same hour, about four months ago.

In consequence of her clothes catching fire, on the 15th, Miss Littlewood, aged 13, only daughter, of Mr. L. of Lamb's Conduit-street.

ANSWERS TO CORRESPONDENTS.

PATER; N. G.; and A SELF-OBSERVER, will appear.

A CHURCHMAN; S. C. W. jun.; D. B.; G. M.; W. W. SERGIUS; P——. TH.; A FRIEND TO THE LIVING; S. W.; SOCIETAS; C. O. T.; CHARTOPHYLAX; and A CONSTANT READER; are under consideration.

We ought to have told *Nauticus*, that a second perusal of his paper convinced us that the insertion of it with a view to the solution of his difficulty was unnecessary; as two lines would suffice to explain it. In James i. 2. the word 'Temptations,' signifies afflictions or sufferings for the sake of Christ; whereas in the Lord's prayer it means allurement to evil.

Persons who send articles of intelligence for insertion, ought to send them before the 15th day of the month if they would avoid disappointment.

BENEVOLUS; and Omicron Micros have been received. The papers of the latter are returned agreeably to his directions.

ERRATUM.

PRESENT NUMBER.

Page 292 to 308, running title for *elements* read *principles*.

THE

CHRISTIAN OBSERVER.

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Religious Communications.

ACCOUNT OF BISHOP JEWELL.

(Continued from page 268.)

SOON after Jewell's return from his banishment, on the accession of Queen Elizabeth, we find him engaged in a disputation held at Westminster, respecting the propriety of performing divine service in an unknown tongue, the power of the church to alter ceremonies, and the lawfulness of the mass, which was broken off without producing any determination of the question: and the points in dispute being referred to the decision of Parliament, the result was the re-establishment of the reformation which had been so happily begun under Edward VI.

This important matter being thus settled by Parliament, the Queen directed a survey to be made of all the parishes in the kingdom, with the view of rooting out profane superstition and planting in its stead the true religion; on which occasion Jewell was appointed to visit the western circuit. Soon after he had completed his inspection, he was consecrated Bishop of Salisbury. In the discharge of the duties of his new function he was indefatigable. His labours were not confined to the exercise of his episcopal jurisdiction and authority; but extended to every branch of the pastoral office. His assiduity in preaching the word of God, which he applied with energy to the consciences of his hearers, his care in providing pious and able pastors for his people, his firmness in resisting and reforming abuses, his bounty in relieving the wants of the poor, his wisdom in allaying contentions, the equity of his decisions in spiritual causes, and the fidelity with which he administered the temporal affairs of his diocese, cannot be too highly commended. He often sat with his Chancellor, and presided in the consistory, in order to prevent the abuses which are apt to grow from the negligence or corruption of officers, when their conduct is not inspected, and in order also to temper the severity of judicial decisions. It is almost incredible how one oppressed with such a variety of business, either necessarily imposed upon him by his offices or voluntarily undertaken for the good of others, should have been able, during the short period of his bishopric, to read so much, to write so much and so exactly, and to preach so frequently not only in all parts of his diocese, but at court and at Paul's Cross. But he possessed in an extraordinary degree the art of redeeming time from unproductive pursuits: he was as covetous of it as the miser is of his gold; but then it was with the view of employing it lavishly in the service of God and of his church. His voluminous writings, all produced in the space of little more than ten years, are a sufficient testimony of his wonderful diligence. Scarcely a year passed which was not distinguished by some fresh production of his pen. The year 1560 was employed in the confutation of Dr. Cole. His famous Apology, begun in 1561, made its appearance in the succeeding year, and was soon translated into

almost all the languages of Europe. During the years 1564 and 1565, he was engaged in the laborious controversy with Harding the Jesuit, in which almost all the points of difference between the Papists and Protestants were thoroughly sifted. Besides these works he left behind him a paraphrase of the Epistles and Gospels throughout the year, several treatises of the Sacraments, and exhortations to his readers, and a lengthened exposition of the Lord's Prayer, the Creed, the Ten Commandments, the Epistle to the Galatians, both the Epistles to the Thessalonians, and the first of St. Peter. He had projected many other useful works; but death prevented him from executing his design.

At meals it was the custom of this prelate to cause a portion of Scripture to be read; and a short time was then employed in listening to the disputations of the young scholars whom he maintained at his table. In these juvenile exercises he took great delight. After meals he was accessible to all applicants, to whose suits he then listened, that he might possess the rest of his time, unbroken by intrusion, for the purposes of study. About the hour of nine in the evening he called all his servants to an account how they had spent the day, and after prayers admonished them accordingly. He then returned to his studies, at which he continued often till after midnight. After he was in bed some one read to him for a short time, when commending himself to the protection of his Saviour, he took his rest.

Bishop Jewell's memory was raised by art to a very high pitch of perfection. He could repeat faithfully any thing he had penned, exactly as he had penned it, after once reading it over; and therefore usually at the ringing of the bell begun to commit his sermons to heart. And he was capable of so firmly retaining what he had once learned, that he used to say that if he had to deliver a prepared speech before a large audience of the most tumultuary kind, he could say all that he had provided to speak.

For some time before he died, he seems to have had a strong presentiment of his approaching dissolution, and informed his friends of it; but he did not relax his exertions on that account, but by continual labour, and fasting, and watching, prepared himself to entertain God's messenger, death, and to meet his Saviour. He even began a new and more rigid inspection of his diocese, correcting more carefully the vices both of clergy and laity, prescribing the studies of the former, conferring orders with greater circumspection, and preaching more frequently. By this incessant toil he reduced himself to so feeble and emaciated a state, that as he rode to preach at Lacock in Wiltshire, a gentleman who met him advised him to return home, as the riding and preaching might endanger his life, adding, that it was better the people should want one sermon than be deprived of such a pastor. He answered, "It becometh best a bishop to die preaching in the pulpit." Unwilling to disappoint the audience, he went up into the pulpit, and preached from the passage in the Galatians, "Walk in the spirit." It was with difficulty he concluded his discourse, for he was so ill, that he was forced almost immediately to take his bed. He entertained from the beginning no expectation of his recovery. He lost no time, therefore, in settling his temporal affairs, leaving tokens of his affectionate remembrance to his brother and his other friends, but bestowing a great part of his property on his servants, scholars, and the poor of Sarum.

The Saturday following, his strength evidently beginning to sink under his disorder, he called all his household to his bed side, and after expounding to them the Lord's prayer, thus addressed them:

"I see now I am to go the way

of all flesh, and I feel the arrows of death already fastened in my body. Wherefore I am desirous in few words, while yet my most merciful God vouchsafeth me the use of my tongue, to speak unto you all. It was my prayer always unto Almighty God, since I had any understanding, that I might honour his name with the sacrifice of my flesh, and confirm his truth with the oblation of this my body unto death in the defence thereof; which seeing he hath not granted me in this, yet I somewhat rejoice and solace myself, that it is worn away and exhausted in the labours of my holy calling. For while I visit the people of God, God my God hath visited me with Mr. *Harding*, who provoked me first. I have contended in my writings, not to detract from his credit and estimation, nor to patronize any error to my knowledge, nor to gain the vain applause of the world, but according to my poor ability to do my best service to God and his church. My last sermon at Paul's Cross, and conferences about the ceremonies and state of our church, were not to please any man living, nor to grieve any of my brethren who are of a contrary opinion; but only to this end, that neither part might prejudice the other, and that the love of God might be shed in the hearts of all the brethren through the spirit that is given us. And I beseech Almighty God of his infinite mercy to convert or confound the head of all these evils, and ringleader of all rebellions, disorders, and schisms, the Bishop of Rome, who wheresoever he setteth foot, soweth seeds of strife and contention. I beseech him also long to preserve the Queen's majesty, to direct and protect her council, to maintain and increase godly pastors, and to grant to his whole church unity and godly peace. Also I beseech you all that are about me, and all whom I ever offended, to forgive me. And now that my hour is at hand, and all my moisture dried up, I most earnestly desire of you all this last duty of love, to pray for me, and help me with the ardency of your affection, when you perceive me, through the infirmity of my flesh, to languish and wax cold in my prayers. Hitherto I have taught you and many others: now the time is come wherein I may and desire to be taught and strengthened by every one of you."

Having spoken thus, and something more to the like purpose, with much pain and interruption he desired them to sing the 71st Psalm, he himself joining as well as he could. When they recited the words, "Thou art my hope, O Lord God, my trust even from my youth," he added, "Thou only wast my whole hope." And as they proceeded saying, "Cast me not off in the time of age, forsake me not when my strength faileth; yea even to mine old age and grey head forsake me not, O God," he thus applied the passage to himself: "He is an old man, he is truly grey-headed and his strength faileth him, who lieth on his death bed." To which he added frequent ejaculations, "Lord, take from me my spirit!" "Lord, now let thy servant depart in peace!" "Break off all delays, suffer thy servant to come unto thee, command him to be with thee." "Lord, receive my spirit!"

One who was present prayed with tears, that, if it might stand with God's good pleasure, he might be restored to health. The Bishop overhearing him, turned his eyes towards him, and said in the words of St. Ambrose, "I have not lived so that I am ashamed to live longer: neither do I fear to die, because we have a merciful Lord. A crown of righteousness is laid up for me. Christ is my righteousness. Father, let thy will be done; thy will, I say, and not my will, which is imperfect and depraved: O Lord, confound me not. This is my *to-day*. This day quickly let me come unto thee. This day let me see the Lord Jesus." With these words, after a few fervent inward prayers of de-

votion, and sighs of longing desire, his soul returned to God that gave it. He departed this life on the 22d of September 1571, almost fifty years of age.

SKETCHES OF THE REFORMATION.

NO. XIII.

JOHN BRADFORD.

THOSE who have any knowledge of the state of religious opinions in this country must be aware, that it is a very prevalent idea that the assertors of the doctrines of predestination and election, in the calvinistic sense of those terms, must necessarily be hostile to the inculcation of good works; and that their system renders them indisposed to employ the language of practical exhortation, encouraging invitation, or alarming menace. I do not intend to oppose this prejudice by any attempt to prove the perfect consistency of hortatory preaching with predestinarian opinions. I should find this a task beyond my power; and, if I may judge by the success of similar undertakings, beyond the power of far abler pens than mine. In truth, I am not anxious to rescue this or any other class of systematic theologians from the charge of speculative inconsistency. I am only anxious to exhibit a true picture of the minds of our early reformers, and to found on that representation an argument for peace, forbearance, and charity.

But although I admit that it might be attended with no small hazard to enter upon the proof of the abstract proposition to which I have alluded, I feel that I am treading on perfectly safe ground when I take upon me to affirm that, in point of fact, no divines have been more anxious to establish the obligations and sanctions of the divine law, and the freeness and universality of the Gospel offer, than some who have been undeniably calvinistic in their creed.

In my last paper I gave your readers a view of the sentiments of JOHN BRADFORD, on the much disputed points of predestination, election, and final perseverance. No one will attempt to deny that his views on these points are in strict accordance with those which are usually termed calvinistic, and that they even exclude some of those qualifying admissions which have given to the system of many, who are classed under that general description, the epithet of *moderate*. It may be worth while, therefore, to enquire whether Bradford's adoption of the opinions in question tended to restrain him from the use of practical exhortations to holiness, and from urging the indispensable necessity of good works. The following extracts from the writings of that divine will satisfy this enquiry. While in prison, expecting his crown of martyrdom, he thus addresses the protestants of the city of London:

"By me be admonished to beware of hypocrisy and carnal security: profess not the Gospel with tongue and lips; but in heart and truth frame your lives accordingly. Beware God's name be not evil spoken of, and the Gospel less regarded, by your conversation."—"If we will hear the voice of the Lord, we must wash our garments and be holy. If we will be Christ's disciples, we must deny ourselves, take up our cross and follow him. We cannot serve two masters. If we seek Christ's kingdom we must seek the righteousness thereof. To this petition, *thy kingdom come*, we must join, *thy will be done on earth as it is in heaven*. If we will not be doers of the word, but hearers only, we miserably deceive ourselves. If we hear the Gospel and love it not, we declare ourselves to be but fools and builders upon the sand. Deceitfulness the Lord abhorreth. If we come to him we must beware that we come not with a double heart. To faith see that we join a good conscience, lest we make shipwreck. To the Lord we must come with fear and reverence. If we will be Gospellers, we must be Christ's.

If we be Christ's, we must crucify our flesh with the lusts thereof. If we will be under grace, sin must not bear rule over us. We may not come to the Lord, and draw nigh to him with our lips and leave our hearts elsewhere, lest the Lord's wrath wax hot, and he take from us the good remaining. In no case can the kingdom approach to them that repent not. Therefore, my dearly beloved, let us repent, and be heartily sorry that we have so carnally, so hypocritically, so vainglorioously professed the Gospel."—"Let us heartily bewail our sins, repent us of our former evil life, heartily and earnestly purpose to amend our lives in all things, continually watch in prayer, diligently and reverently attend, hear, and read the Holy Scriptures, and labour after our vocation to amend our brethren. Let us reprove the works of darkness. Let us fly from all idolatry. Let us abhor the antichristian Romish service, detest the Popish mass, prepare ourselves to the cross, be obedient to all that are in authority in all things that be not against God and his word; for then answer with the Apostle, 'It is more meet to obey God than man.' Howbeit never for any thing resist, or rise against the magistrates. Avenge not yourselves but commit your cause unto the Lord, to whom vengeance belongeth, and he in his time will reward it."—"In sum, cast your care on the Lord, knowing for most certain that he is careful for you, with whom all the hairs of your head are numbered, so that not one of them shall perish without his good pleasure: much more then nothing shall happen to our bodies, which shall not be profitable howsoever for a time it seem otherwise to our senses. Depend on the providence of God, not only when you have means to help you, but also when you have no means, yea when all means be against you."—"Be ashamed to think, speak, or do any thing that should be unseemly for God's children, God's saints, Christ's members; &c. Covet not earthly riches, fear not the power of man, love not this world nor the things of this world, but long for the coming of the Lord Jesus. In the mean time live in hope thereof. Let the life you lead be in the faith of the Son of God. For 'the just do live by faith;' which faith flieth from all evil, and followeth the word of God as a lanthorn to her feet and a light to her steps. Her eyes be above where Christ is. She beholdeth not the things present, but rather things to come. She glorieth in affliction, knowing that the afflictions of this life are not worthy to be compared to the glory which God will reveal to us and in us. Of this glory God grant us here a lively taste. It will make us valiant men to take to us the kingdom of God; whither the Lord of mercy bring us in his good time through Christ our Lord, to whom with the Father and the Holy Ghost, three persons and one God, be all honour and glory world without end. Amen." *Letter from Mr. Bradford to the City of London, dated Feb.* 11, 1555.

In the same strain this holy man writes to the Counties of Lancashire and Cheshire. "You know that heavy plagues are fallen upon us in taking away our king and true religion. Now the cause hereof is our iniquities and grievous sins. We knew not the time of our visitation. We were unthankful to God. We contemned and carnally abused the Gospel to serve our hypocrisy, vain-glory, viciousness, avarice, idleness, security, &c. Therefore God dealeth with us most justly, and even now he tempereth his justice with great mercy, by which we are preserved from utter destruction. Let us then arise with David, and say, 'Enter not into judgment with thy servant, O Lord, for in thy sight no man living shall be justified.' Let us patiently with the Publican, look down upon the earth, knock our hard hearts, and cry out, 'O God be merciful to us wretched sinners.' Let us with the lost son re-

turn and say, 'O Father we have sinned against heaven and earth, and before thee, we are unworthy to be called thy children.' Let us, I say, heartily repent of our former evil life, and turn to God with our whole hearts, hoping in his great mercy through Christ, and heartily calling on his holy name, and then undoubtedly we shall find and feel otherwise than we have yet felt both inwardly and outwardly. Inwardly, we shall feel peace of conscience between God and us, which passeth all understanding. And we shall find that the outward troubles and miseries of this life will be much mitigated, if not quite taken away.

"Therefore my dearly beloved in the Lord, I your poorest brother now departing to the Lord, for my eternal farewel in this life, pray you, beseech you, even from the very bottom of my heart; by all the mercies of God shewed to you in Christ, most earnestly beg and intreat you out of prison (as I have often done out of your pulpits) that you will repent, and henceforth leave your wicked lives, be sorry for your offences, and turn to the Lord, whose arms are wide open to receive you. For he is the Lord of mercy and the God of all comfort. He desireth not the death of a sinner, but rather that he should repent and amend. He hath no pleasure in the destruction of men. His long suffering should draw you to repentance before the time of vengeance, and the day of wrath, which is at hand, doth come.

"Now the ax is laid to the root of the tree, utterly to destroy the impenitent. It is enough to have played the wanton Gospellers, the proud protestants, hypocritical and false Christians, as alas, we have done. Now the Lord speaketh to us in mercy and grace; O turn before he speak in wrath. Yet there is mercy with the Lord and plenteous redemption. O then call upon him while he may be found. For he is rich in mercy and plentiful to all them that call upon him."—"Therefore, my dear hearts, turn you to the Lord your Father, to the Lord your Saviour, to the Lord your Comforter. Why do you stop your ears and harden your hearts to-day when you hear his voice by me your poorest brother?"—"If you will go forward in your impenitence, carnality, hypocrisy, idolatry, covetousness, swearing, gluttony, drunkenness, &c. wherewith, alas, our country floweth; if you will not turn and leave off, your blood will be upon your own heads: you have been warned, and warned again, by me in preaching, by me in burning.

"As I said therefore, I say again, turn you, turn you; repent you; cease from doing evil; study to do well; away with idolatry; fly the Romish God and service; drive away drunkenness; fly from fornication and flattery, murder and malice; destroy deceitfulness, and cast away all the works of darkness. Put on mercy and piety; serve God after his word, and not after custom; use your tongues to glorify God by prayer, thanksgiving, and confession of his truth; be spiritual and by the spirit mortify carnal affections; be sober, holy, true, loving, gentle, merciful; and then the Lord's wrath will cease, not for this our doings sake, but for his own mercy's sake."

"Turn unto the Lord, yet once more I heartily beseech thee, thou Manchester, thou Ashton-under-line, thou Bolton, Bury, Wigan, Liverpool, Winsley, Eccles, Middleton, West-chester, &c. where I have truly taught and preached the word of God. Turn, I say unto you all, unto the Lord your God, and he will turn unto you. Which that he may do, I humbly beseech his goodness, for the precious blood's sake of his dear son our Saviour Jesus Christ. The Lord of mercy pardon us all our offences for our Saviour Jesus Christ's sake. Out of prison, 11th Feb. 1555."

Similar extracts from Bradford's

letters might be multiplied. There is also extant an exposition of the Ten Commandments by Bradford, wherein he enforces the obligations of the divine law in all their spirituality and extent.

It has sometimes been said, that Calvinistic divines of the present day find it convenient to disguise the horrors of their system by introducing into their discourses a strain of practical exhortation, which must appear to themselves, to be inapplicable and useless. In the case of Bradford this will hardly be alleged. The predestinarian opinions which he openly avowed, did not expose him to the slightest imputation of heterodoxy from his ecclesiastical superiors. He was not called, therefore, to endeavour to gild and varnish them, as has been insinuated with respect to modern divines of the same school, with the view of escaping censure, or obviating disgust. Every circumstance, indeed, of his life, and of his death, concurs to shew that he was an honest, open, ingenuous character, who affected no disguises. And we are bound to give him credit for sincerity, both when he avowed his sentiments respecting predestination and election, and when he enforced the cultivation of every Christian grace, and the practice of every Christian duty. If then, in the case of Bradford, we are forced to admit that his calvinism did not preclude him from the earnest inculcation of holiness, it is at least possible that the same may be true of Calvinists of the present day; and that, whatever speculative inconsistency may be proved upon them, they are not prevented by their tenets from being the warm friends and zealous promoters of practical religion.

But I have a still further object in producing the extracts contained in this sketch, and that is to present to those divines who have embraced the speculative opinions of Bradford, an example of the practical style which he adopted in his ordinary discourses. This example I very cordially recommend to their imitation. Were it universally followed it would tend both to lessen the grounds of difference between sincere Christians, and to raise the languid tone of Christian practice among those who profess an evangelical faith. In how great a degree this is to be desired it is unnecessary to point out. But I think it were well if ministers who have occasion to complain of a barren and unproductive profession among their hearers, were to enquire whether they have been always sufficiently careful to particularize and to enforce on the conscience by the proper sanctions, the various branches of a Christian's duty.

Nor is it to Ministers alone that these extracts are calculated to be useful. Let every Christian who reads them, apply the exhortations and warnings which they contain to himself, and endeavour, through God's assistance, to derive benefit from that application.

Q.

To the Editor of the Christian Observer.

As I understand one part of your plan is the solution of difficulties, that occur to the mind of the sincere inquirer after truth, especially those that relate at all to the Scriptures, or to our holy religion, I beg leave to propose, for that purpose, one with which I have sometime been puzzled, and which I have never yet been able to get satisfactorily resolved. It respects the account of time, called Anno Domini, or the year of our Lord, which (though so called) is said not to commence till four years *after* the birth of our blessed Saviour. To this agree the dates in the margin of the Bibles, at least all such as I have examined. The birth of Christ is said to be four years before the common account. When our Lord is said to be twelve years of age, it is marked in the margin A. D. 8, when he was baptized, A. D. 27, which seems to be the time when St. Luke says, he "began to be

about thirty years of age."—But when he was crucified, &c. A. D. 33. This makes him thirty-six years of age at the time of his death, reckoning him to have been thirty at his baptism, or thirty-seven, supposing him to have been born (as it is said) four years before the common account; whereas I have always understood him to have been no more than thirty-three, his ministry having continued three years, or a little more.

I observe that Dr. Prideaux, the learned Dean of Norwich, gives an account agreeing with the dates in the margin of our Bibles, except that he makes John begin his ministry A. D. 26, which he supposes continued three years and a half, and our Lord A. D. 29, which continued three years and a half also, making in the whole seven complete years.

Now, Mr. Editor, am I to consider these two sources of information, which I should have supposed were sufficient authorities, as erroneous; or was our Lord, both at the commencement and at the completion of his ministry, really of the age which these accounts would make him?

I was for some time at a loss for the *reason* why our account, called Anno Domini, did not commence till four years after the birth of our Lord, and had enquired of many persons who seemed likely to inform me, without obtaining any satisfaction upon the subject. But recollecting that I had formerly seen the reason given, in some work that I had read, I at length looked again into Prideaux's Connection of the Old and New Testament, and found in the second page of the preface, the following words: "The difference that is between the true year of our Saviour's Incarnation, and that of the vulgar æra of it, proceeded from hence, that it was not till the 527th year of that æra that it was first brought into use. Dionysius Exiguus, a Scythian by birth, and then a Roman Abbot, was the first author of it; and Beda our countryman, taking it from him, used it in all his writings, and the recommendation which he gave it thereby hath made it of common use among Christians ever since, especially in these western parts. Had all Christians calculated their time by it from the beginning of the Church of Christ (as it could be wished they had) there could then have been no mistake in it. But it being 527 years after Christ's incarnation before this æra of it was ever used, no wonder, that after so great a distance of time a mistake was made in the fixing of the first year of it."

Should any of your readers be in the same predicament in which the writer of this was for a time, they will not be displeased to see this reference in your useful miscellany. And if either you yourself, or any of your correspondents, will have the goodness to solve the difficulty stated above, it will much oblige

C. O. T.

For the Christian Observer.

I WAS surprised at the observation of Z. in your number for March last, who says, that he "cannot conceive the passion of anger to be innocent, or one implanted in the perfect and original frame of human nature," because, "had the fall never taken place, and sin never been introduced into the world, anger would have had no subject whereon to fix; every thing being in that case holy, pure, and lovely." Neither, for the same reason, would the passions of fear or grief have had any objects suited to excite them; yet, I presume, your correspondent will acknowledge these to be in themselves natural and innocent, and, duly regulated, to be even useful passions. And why not anger then, if governed and restrained by the same laws of truth, and justice, and benevolence, which will teach us both *when* and *how* to be *angry*, as well as to *fear* or to *grieve*? These

laws are surely not more difficult of application in the one case than in the other; and rightly applying them, I humbly conceive, we may be "angry and sin not."

The following note, intended for insertion in the new edition now publishing of Mr. Scott's valuable Commentary on the Bible, was lately communicated to me by the author in a conversation on this subject; and if it appears to you, as it does to myself, to contain much to the purpose within small compass, you will probably be glad to find room for it in your next number, by way of supplement to the discussion which the topic has already received in your pages.

N. G.

"Our Lord's anger was not only not sinful, but it was a holy indignation, a perfectly right state of heart, and the want of it would have been a sinful defect. It would shew a want of filial respect and affection for a son to hear, without emotion, his father's character unjustly aspersed; would it then not be a want of due reverence for God, to hear his name blasphemed, without feeling and expressing an indignant disapprobation? Vengeance belongs to the Ruler exclusively; and he may grieve at the necessity imposed on him of thus expressing his disapprobation of crimes: but it is his *duty*. Eli ought to have shewn *anger* as well as *grief*, when informed of the vile conduct of his sons, and to have expressed it by severe coercive measures. Thus parents and masters as well as magistrates, may sin in not feeling and expressing just displeasure against those under their care. And anger is only sinful when it springs from selfishness and malevolence, when causeless or above the cause, and when expressed by unhallowed words and actions."

To the Editor of the Christian Observer.

A CORRESPONDENT, who signs himself a *Christian Parent*, having requested, in your number for January last, the communication of "a few hints, respecting the means that have been found most successful, in impressing the minds of children with the important truths of our holy religion, and bringing them to an early acquaintance with its sanctifying influence;" I take the liberty of suggesting a few considerations on this important subject.

Though a pious education is not universally successful, in bringing children into a truly religious state; yet it is undoubtedly appointed by God for this end, and is perhaps more frequently attended with success than any other means of grace.

Education may be comprized under these three heads, *discipline, instruction*, and *example*. These must all concur, and be agreeable to the word of God, in order to form what is comprehended under the idea of *Christian Education*.

Children are the proper subjects of DISCIPLINE, before they are capable of receiving much instruction; and a system of discipline ought to commence as soon as ever they are able to discern between good and evil. This branch of education is of more consequence than parents in general are aware of. We shall see its importance if we consider the nature of true religion, and the ideas which a child forms in infancy of the authority of his parents.

True religion consists in choosing the will of God in preference to our own. His authority is absolute. It should silence all our perverse reasonings; and obtain from us an implicit obedience. And as a parent is to his child in God's stead, he ought to require from the child an intire submission to his authority.

A child naturally conceives the authority of his parent to be absolute; and if a proper discipline is maintained, this branch of education will be a handmaid to religion. Let the object be changed, and filial obedience becomes piety.

All the commands of a parent should be *reasonable;* and as the un-

derstanding of the child advances their reasonableness should be unfolded: but implicit submission must be inforced long before the reason of the command can be understood.

We may easily discover, that children are perpetually endeavouring to break through the absolute authority of their parents. This is attempted with amazing sagacity even in early infancy. Children will sometimes disobey in the most trifling circumstances, in hope that the parent will not think it worth the trouble to persevere in requiring obedience. They will endeavour by some humorous trick to disarm the displeasure of a parent, when they see him serious in requiring obedience. They will seize the opportunity when the parent is engaged with company, or with some close employment, to evade obedience to a command, which they know would be enforced if the parent was more at leisure to pay attention to their conduct. In these, and similar instances, parents should be upon their guard, and never suffer their children to break a known command by any device or artifice whatever.

That discipline may be effectual, it must be *steady*. A child will soon discover, whether the commands of the parent depend upon his humour, or his principle. Commands urged merely because the parent is angry, will harden the heart of a child, instead of producing a spirit of obedience. We too often see the authority of a parent directed by caprice. Alternate fits of indulgence and severity occupy, in too many instances, the greatest share of family government. Such conduct is completely destructive of Christian discipline.

Discipline must not only be steady, but *gentle*. Commands that appear to flow from love naturally dispose the child to obey. A child sees no hope of escaping from a system of discipline, that seems to arise from the tenderness of a parent. The harshness of a command is generally more grievous to a child than the thing commanded. Displeasure in the parent should only be excited by wilful disobedience; and should rise in proportion to the contempt of authority.

When the understanding of a child is sufficiently matured, the Christian parent should shew, that in the commands which he gives, he himself is subject to a higher authority. If the conduct of a parent is formed upon this principle, he will be ready to grant indulgence, where that is not inconsistent with the commands of God. And when a child is convinced, by the uniform conduct of the parent, that restraints are not the effect of caprice, or want of affection; discipline loses all its galling effects, and becomes truly subservient to holiness and happiness.

As soon as a child is capable of understanding the nature of God's law, religious INSTRUCTION should keep pace with discipline. It must not, however, be confined to stated times, as in the ordinary branches of learning, but it must also occupy a considerable share in the common conversation of the parent. This is the method which divine wisdom has appointed for parental instruction. *Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* Deut. vi. 7.

It is scarcely necessary to observe, that children should first be taught the plainest truths of religion; which indeed, they are capable of understanding at a very early period. They can comprehend, as well as the most acute philosopher, that God created all things; that he is in every place, though we cannot see him; that he sees all our actions, and knows all our thoughts; and that he will bring every work into judgment.

But the scheme of religious instruction must not rest here. The

whole system of evangelical truth is not above the comprehension of children, if it be laid before them in plain language, and a familiar manner. The vehicle which conveys instruction to their minds in the most pleasing and impressive form, is the History of the Bible. The facts recorded in the books of the Old and New Testament are so striking, that we often see children extremely desirous of hearing them repeated, when a repetition of mere moral precepts would prove wearisome.

From this history the principal doctrines of Christianity may be collected, as they are therein exemplified. We see in the conduct of the Almighty towards his creatures, the most affecting instances of his power, his justice, and his mercy. In this history appears the original purity of man, and his apostacy from God. The degenerate state of the human heart is marked throughout the Bible in the strongest characters: and the necessity of holiness, in order to the enjoyment of God, is clearly displayed. The method whereby alone we can obtain pardon of sin, and be restored to the divine favour, is illustrated by the whole series of the Jewish œconomy, and the repeated details of our Saviour's sufferings. A parent, who is able to make a plain and judicious comment on these recorded facts, enjoys the surest means (through divine grace) of impressing evangelical truths upon the minds of his children.

A spiritual exposition of the moral law should always accompany the history of redemption, as an enlightened conscience must lead us to sincere self condemnation, before the offers of mercy made in the Gospel can be truly valued and accepted.

The doctrines of Christianity, being all of a practical nature, requiring of us corresponding affections and conduct, the *practical application* should always attend the *system* of religion.

It is a prudent measure in parents to keep out of sight the various controversies, which have unhappily taken place amongst the sincere disciples of Christ. The conduct of the great Creator and Governor of the world towards his creatures, though founded on *perfect* righteousness, is in many respects to us inscrutable. Yet through this cloud the goodness and grace of the Almighty shine forth with such bright beams, as are sufficient to enlighten the understanding, and warm the heart, of every true believer.

Children should be taught to hear and read the word of God with the most profound reverence; and to be content with such knowledge as removes all doubt with respect to their own duty.

As God has been pleased to manifest himself to us in the person of Jesus Christ, the history of the Redeemer should be inculcated upon the minds of children in the most forcible manner. The discourses, the actions, and sufferings of Christ, should be impressed by a frequent and minute detail; nor should his present intercession for us ever be forgotten.

I have already observed, that religious instruction ought to make a part of the familiar conversation of a Christian parent; yet the appropriation of certain seasons for this important work remains indispensibly necessary. Amongst other invaluable benefits which the institution of the sabbath offers, that of affording the most suitable opportunity for private instruction is not the least. When we are detached in this sacred season, from worldly considerations and employments, the minds of parents and children are then in the best state of preparation for giving and receiving the knowledge of those things that appertain to our salvation.

But at whatever time, and in whatever manner, religious instruction is given, the greatest care should be taken to impress such sentiments on the minds of children as are in

exact conformity to the word of God. We are more apt to form such ideas of the Supreme Being as are dictated by self-love, than implicitly to receive the declarations of the Bible respecting the character of God. In this sacred book we have a history of the conduct of the Almighty towards his creatures, under a variety of circumstances, and from these historical facts, as well as from express declarations, our notions of the divine character should originate. It is of the utmost consequence, that children should be taught to draw their ideas of God from the declarations and historical facts of the Bible, for without this foundation laid in the mind their whole system of religion must be erroneous.

With the scriptural character of God are intimately connected the purity of the divine law, the method of salvation by a mediator, and the necessity of personal holiness. The instructions which are given to children should always keep those fundamental truths in view: for without a deep sense of these things, our knowledge must be superficial, and our service formal.

Children should be taught, as soon as they become capable of reflection, to attend to the workings of their own minds; that they may discover the deceitfulness of their hearts, and become thoroughly acquainted with their inbred corruption. Christ is precious to those only who know their own vileness; and the influences of the Holy Spirit will be earnestly sought by those alone, who are deeply conscious of their own depravity, and moral inability.

Christian education will still be imperfect, unless to pious instruction there be added the pious EXAMPLE of the parent. Children are acute in discovering any deviation from those precepts which are enforced upon them. They keep a watchful eye upon the conduct of their parents; and are glad to discover any thing that can prove an argument in favour of relaxation in their own obedience. On the contrary, a constant visible regard in the parent to the commands of God, which he is daily enforcing, tends to make the most powerful impression on the minds of his children, and to remove all doubt of the rectitude of the instructions which they receive.

I have already observed, that one great benefit which we derive from the institution of the sabbath, is that of affording time for more ample instruction than can, in many situations, be obtained on the days of labour. I would here remark, that a conscientious regard in the parent to the sacredness of this holy season, is of great importance in a system of religious education. Let all worldly and trifling conversation be avoided on this day, that the impressions made by the public or family exercises of religion may not be obliterated by a carelessness to improve the intervals of religious service.

Children are not ignorant of the truth of that divine aphorism, *Out of the abundance of the heart the mouth speaketh:* nor will they be easily persuaded that religious truths make deep impressions on the minds of their parents, when nothing is heard that can direct the mind to eternal objects, except at the stated hours of instruction. And as God has expressly forbidden us to *speak our own words* on the sabbath, an example of conformity to this gracious command should be shewn by every master of a family, whose peculiar office it is to direct the subjects of discourse to those who are in his presence, and under his care.

The influence of example should make parents extremely cautious in the choice of companions for their children. With this view those schools should be chosen where pious example may be added to religious instruction and useful learning. It gives me pleasure, while on this subject, to be able to congratulate the friends of religion, that instructors may be found in

this kingdom, in whom are combined the excellent qualities required in a Christian teacher.

The company to which children are introduced in other places should be such as shall have no tendency to make them slight the religious instructions of their parents and masters.

This great object should also be kept in view in the choice of situation for the trade or profession to which they are educated; as the highest interest of a child ought to have the first place in our regard. But my design is not to write a system of education, a subject too copious for an article in your miscellany, and too complex for my abilities. I wish merely to throw out a few hints in compliance with the request of your correspondent, and such as have been suggested by the experience of a parent.

I must not, however, conclude these hints without reminding the Christian parent, that to all his endeavours (be they ever so judicious) must be added constant prayer for the influences of the holy spirit, without which true religion will never be implanted in the minds of his children. Though Paul should plant, and Apollos water, without the influence of divine grace no fruits of righteousness will appear; for it is God that giveth the increase. But we have the strongest reason to hope for this blessing, whilst diligently, and with an humble dependance on his grace, we use the means which God hath appointed.

PATER.

To the Editor of the Christian Observer.

I AM aware, Mr. Editor, that to abound in egotism is not very consistent either with Christian humility, or with good taste; and yet I am persuaded, that a majority of your readers are much more likely to interest themselves in a paper professing to be a narrative of the writer's own life, than in a merely didactic piece. It is not my purpose, however, to detail the whole of my private history, or to divulge to you my present occupation or condition in life. Suffice it to say, in the way of introduction, that I have for some time formed opinions respecting the world not unlike to your own; but that having been employed of late in contemplating my own character much more than that of other persons, I may perhaps, without extraordinary presumption, lay some little claim to the title of *a Self-observer*. And as the augmentation of the number of Self-observers is the chief end of my writing, I hope that you will allow to my letter a place in your useful miscellany.

I was born, Mr. Editor, of religious parents, though not perhaps quite so religious as that term might lead some of your readers to imagine. — But where is the person whose religion is every thing which we could wish? When we look back on human life, whom have we found in our journey through it, whose orthodoxy or whose charity, whose piety or whose morality, has not drooped at this or at the other period;—has not limped a little either on this side or on that? I am determined to say little of my parents;—they have long since left the world;—but I shall speak particularly of my aunt.

I was sent when very young to school at a considerable distance from my father's residence, and as my aunt lived very near to our little academy, I both spent with her many of my holidays, and was often at her house at other times. She was on the whole a good woman, pious and sincere, humble and unassuming, affectionate and benevolent, erring, I admit, on the side of too much indulgence, for she both fared rather luxuriously herself, and provided abundance of excellent cheer for other people. She possessed, indeed, an independent fortune, and I am persuaded that her sedentary, and somewhat too soft and self-indulgent mode of living ap-

peared to her to be no more than was consistent with it. The education of women in former days was by no means so intellectual as it is at present: and my aunt was one of those who neglected to improve their understanding. She moreover made a free use of that species of pious phraseology which, though it usually indicates a devout mind, and is a recommendation in some circles, excites prejudice in others, and has obtained in the world, and even among religious persons of a fastidious kind, the unfavourable name of *cant*. My aunt had acquired few ideas. She also lived in a narrow circle; and I am persuaded that her too frequent repetition of the same pious expressions arose not so much from any peculiarity in her religion, as from the general poverty of her mind. She was well grounded in the great doctrines of Christianity, but she could speak of these only after one manner, and she was accustomed to consider every deviation from her own form of words as implying an imperfect knowledge of the "language of Zion," and a want of that full acquaintance with "the truth" which she herself possessed. I have no clear remembrance of all my intercourse with her at this early period. I can however recollect that I thought her possessed of an uncommon share of good nature, a virtue of the first class in the eyes of youth, and at the same time extremely profuse in her religious talk; that after dinner I eat as many plumbs as I liked; that before dinner, in order to stay my stomach, I had a large piece of excellent cake; that I used to kneel down to her family prayers with the utmost promptitude and good will, and was rather vain of the manner in which I read to her a chapter in the Bible; in short that I liked both her doctrine and her diet bread,—both her plumb pudding and her good advice. Among all my various relations, not one was at this time so great a favourite as my pious aunt.

When I found myself advancing towards the estate of man, I began to be ambitious of a reputation for learning and good sense, and this disposition contributed to alienate my mind both from my aunt and from the kind of religion which she professed. I associated the idea of contracted information and defective intellect with almost all the peculiar tenets which she maintained. At the age of about nineteen I made her a visit after a long absence from her house, and you can hardly conceive how much the perpetual recurrence of her phraseology, which I perceived to be offensive in some respects to good grammar, in others to true taste, now excited my disgust. The dread also of having my character identified with hers led me at this time to determine that I would strongly mark my dissent. Judge, Sir, of my surprise at happening a few months after this period to meet with a friend of rare endowments—a man unspeakably elevated above me both as to erudition and talents—who possessed the very principles of my aunt. He affirmed her doctrines indeed in a manner more consonant to good taste, but he used a large part of her phraseology; and employed it more particularly, when he freely opened his mind on religious subjects. I was led by this friend into the society of some other persons who more or less resembled himself; though among a certain portion of our company might now and then be seen a striking likeness of my aunt. I thus was cured of the violence of my prejudice against many leading doctrines of our religion; for I heard them defended with skill and judgment, and sufficiently guarded from abuse. I even learnt the art of defending them myself.

Your readers probably will not suppose that I was living at this time in any very unchristian course. The truth is, that my life was decent, my conscience apt to be alarmed if I fell into any great trans-

gression, and my reputation for piety just sufficient to obtain for me a tolerable reception in religious parties. I believe however, that I was a rather suspected character in some of those circles, and that the suspicion arose chiefly from the circumstance of my being known occasionally to resort to a few fashionable places of amusement. I was at this time conscious of much waste of time, much want of self government, much ambition and vanity of heart; and I should think that I must have betrayed some of these faults: but they seemed to excite only a slighter kind of prejudice against me among many of these pious people.

Some events soon afterwards occurred, events not necessary to be detailed, which cast a general gloom over my mind, and imparted a new gravity to my character. I now rose at once in the estimation of my serious friends; many of whom confidently dated my conversion from this period. The truth is, that I felt weary of the world in consequence of being unable to disentangle myself from some uncomfortable connections which I had formed, and to escape the bitter consequences of some false steps which I had taken. Perhaps my religious acquaintance did not altogether err as to the nature of the change of which I am speaking; but they certainly overvalued the seriousness which they saw in me. I was too serious; too exclusively fond of solemn subjects; too desponding as to my future prospects in life. I was also too negligent of dress; too inattentive to some of my worldly interests; too indifferent to money; too bountiful at least to certain persons of my own religious sentiments, some of whom I now suspect to have been hypocrites; too distant towards several of my relations and natural connections. Above all I was too harsh a judge of others, especially of those who erred on the side of an excess of cheerfulness, and I was too cold to the temporal happiness of my fellow creatures. To some doctrines of religion which I had before admitted, I now indeed felt an increasing attachment; such as the corruption of our nature, the necessity of regeneration, the shortness and vanity of life, the infinite evil of sin, and the eternity of future punishments. I also grew zealous respecting the duty of renouncing the world, and incurring the persecution of the irreligious. Through these causes my character for piety and for orthodoxy became completely established in my own party.

After no great lapse of time I began to find some recompence for the worldly privations and disappointments which I had sustained, in the growing kindness of these pious friends, and also in the self complacency which I derived from the high reputation which I was conscious of possessing in this very serious and devout circle. I trust that I was not altogether a stranger to that deep humility which I professed (an humility indeed, chiefly exercised towards God) and to which my doctrines naturally tended. It is however certain, that the same vanity which had before marked my character insensibly revived, though it shewed itself after another manner. I obtained, or rather I assumed, the lead in many religious questions. I grew a little contentious and intolerant, always however imagining that I was zealous only for the truth. By degrees I became more and more impatient of contradiction and apt to take offence. Being not a little conceited in my own eyes, I was jealous of my reputation for spiritual knowledge, and confident of my own power of defining almost to perfection several difficult and abstruse points; points bordering indeed on evangelical doctrine, but which Scripture seems to have left in purposed obscurity, and on which it has but slightly touched. I was now spoiled in a great measure by my religious friends. Some of the best of our party withdrew to a certain distance from us, but those who remained,

looked at me, as I now see, with a most undue reverence: and a few of the more simple of them flattered me to my very face, and erected me into a perfect Pope. Do not however imagine that I who thus gave the law was an independent character. I was accustomed, after the manner of other legislators, to accommodate my decisions to the taste of those whom I seemed to govern; and I was therefore at once both the leader and the follower, both the prince and the slave of my religious party. My very judgment and conscience received an influence from their conscience and judgment. I erred where they erred—I agreed where they agreed with Jesus Christ and his Apostles—and I was admired and applauded by them, because they saw that in my estimate of the orthodoxy of others, and in my admeasurement of every doctrine, sentiment, and practice, I made use exactly of their line and their plummet.

There is one circumstance which I must not omit to mention. Would you believe, Mr. Editor, that I, who had once been so great an enemy to cant, became at this time distinguished by several peculiarities in my religious phraseology? I was totally unconscious of this fault, but I have been well assured by friends in whom I can confide, that I gave no small offence on one or two occasions by the almost unintelligible quaintness of certain parts of my diction.

But to proceed. I was not at this time unsound as to the general *theory* of my religion. During the former part of the period of which I now speak, I mean the period of my more particular gravity and seriousness, I knew theoretically, at least, many excellent truths of Christianity which I practically neglected. I knew that an orthodox creed was not sufficient of itself to constitute a Christian. I often admitted in my *general language* that relative duties ought all to be fulfilled, and that universal kindness ought to be exercised. I could say with my lips that God is love, and that love is the chief grace of the Gospel, and that he that loveth God should love his neighbour also. I knew likewise, and could occasionally affirm that thankfulness becomes every one who has a good hope that his sins are pardoned; and that thankfulness ought to manifest itself both by a cheerful countenance and by an overflowing kindness to all around us. I nevertheless had an exceedingly faint perception of my real deficiencies in these points, and the few remarks which I made upon them were uttered chiefly with a view of defending my own character, which I understood to be assailed on this side, and of displaying the completeness of my religious system.

In the subsequent period when my gloom abated, and my self-complacency was at its height, I knew in like manner that spiritual pride ought to be carefully avoided, and I used occasionally to have on my lips that expression of Scripture, "He that thinketh that he knoweth any thing knoweth nothing yet as he ought." I sometimes was even zealous, so far as *my conversation* was concerned, for the practical part of religion, not yet fully understanding that to talk of practice is one thing, and really to excel in it, is another; and not at all suspecting that there is a habit of declaiming even on the best subjects, which, if the heart be not strictly watched, may serve only to deceive.

I was delivered from the partial delusion to which I was now subject nearly in the following manner. While I was living in the bosom of my serious friends, was laying down the law for others, and enjoying a very high reputation for religious excellency, I was assailed by some temptations which had slept during my more melancholy impressions, but now suddenly threatened to overcome me, and to render me a complete captive to sin. Happy in one sense are they in whose mind

even a sound theory of religion has been established. I understood too well the general state of man under the Gospel not to know that a new degree of caution, of watchfulness, and of self-denial, was necessary to the conquest of these particular temptations. Nevertheless a general spirit of negligence and self-indulgence had unquestionably crept upon me, and had in some degree engrafted itself on my religious system. For I had imagined, or at least I had partly imagined, that when we believe certain truths, can solve certain paradoxes, and have ascended certain heights in doctrine which it is given to a few only to reach, temptations for the most part flee away, and, temptations having departed, a life of privileges rather than of duties succeeds. I persuaded myself that I had been converted at a former period; that having been converted my condition was safe; and that I might now enjoy my victory and lay aside my arms. I resembled a general, who, having defeated his enemy, and imagining that he has advanced into some impregnable ground, finds himself again attacked by the adversary whom he had despised, and is reduced to the mortifying and unexpected necessity of renewing and even augmenting his guard, especially in some one evidently weak and exposed quarter. Happily my caution did not confine itself to a single point. My consciousness of the necessity of an increased watchfulness in one particular, led to much serious self-examination as to many others: and thus, Sir, I was led to revise the whole of my religion. I have not totally discarded either any doctrinal or practical part of it; and yet I have made almost daily discoveries of something in me which was defective or erroneous; and a new cast seems already given to my whole character. "Cavendo tutus," "safe by being cautious," cautious I mean in respect to the first approaches of sin, and cautious as to every species of it, is the motto which I would now wish to assume. In the corruption of my nature I still believe. How indeed should I not believe it, when I perceive how much sin may continue to be indulged while we are making a great profession of religion, and even perhaps, while there is some piety in the heart? And on the *deceitfulness* of sin my whole paper is so strong a comment, that I shall not dwell on this equally momentous topic.

To a perusal of the Scriptures, which I now study after a new manner, I likewise owe in part, the alteration which has been lately wrought in me. But in order that I may not leave your readers in obscurity as to this important change of views, which I admit that I have as yet but imperfectly defined, I will run over a few particulars in which I seem to myself to have acquired new light through the study of that sacred volume. Many of the points on which I shall touch may seem small when separately viewed, but they will be found considerable when they are contemplated together. I therefore request your readers not at once to condemn me as hypercritical, but to have the candour to suspend their judgment until they shall have arrived at the conclusion of my paper.

My first remark may seem slight. I had been accustomed in reading the New Testament to consider the term "the world," as meaning the *men* of the world rather than the things of the world; whereas I am now disposed more frequently to offer to it, or at least to include in it, the last mentioned signification. I was insensibly led into my former error by the prejudices of my mind as well as the circumstances of my situation. Living in a small party, disliking contradiction, and partly on that account averse to mixed company, I naturally construed those passages of Scripture which command us not to be conformed to the world, and not to "loose the world," as sanctioning my own separation from general society, but

I little reflected that we may possibly indulge our love of the *things* of this world, and not a few of our worldly tempers, while we live in the narrowest circle, nay even in a cloister; a truth indeed which has been verified by the example of many cloisters.

The term "light" and "truth" are also expressions to which I have learned to give a somewhat new meaning. According to my former vocabulary "to know the truth"—"to be in the light," and "to see clearly," signified almost exclusively a knowledge of scriptural *doctrines*, and especially of those which are commonly denominated evangelical; and to possess the higher degrees of light was to receive those other doctrines of a higher kind, by which many well-disposed persons are in the first part of their Christian course very apt to be offended. I do not altogether reject my old interpretation of the terms light and truth: but I have learnt through a more strict attention to Scripture, to give to them a far more practical meaning. St. John has taught me to think, that "he that saith he is in the light *and hateth his brother*," however advanced in the knowledge of doctrine he may be, "is in darkness even until now;" and that if we "walk in darkness," that is in sin, "we *lie* and *do* not the *truth*." St. Peter also has instructed me that he who lacketh the practical virtues of Christianity, "temperance, patience, godliness, brotherly kindness, charity, is blind, and cannot see afar off," and "has forgotten" one of the most important of all points, namely, that "he is purged from his old sins."

Pharisees is another term to which I affix a somewhat new meaning. Once I contemplated the Pharisee merely as a man who trusted in his own righteousness, and I freely applied this expression to all those friends and neighbours who were not vicious, and who appeared to me to want that acquaintance with evangelical doctrine which I possessed. I now perceive that many persons entertain tolerably just sentiments on religion, and have also a very contrite heart, who do not express themselves after my manner; and I have deeply repented of having once so currently bestowed this harsh and odious term on one or two individuals whom, in consequence of a nearer acquaintance, I have discovered to be more strict and self denying, more simple and unprejudiced, more faithful and upright, more gentle and forbearing, and more humble and unassuming, than myself. My Bible has told me, that one characteristic indeed of the ancient Pharisee was his "trusting in himself that he was righteous;" but that another was his disposition "to despise others." Alas, Sir! have I not myself inclined to this latter fault? The word of God has instructed me that another great characteristic of the Pharisee was his hypocrisy. "Beware of the leaven of the Pharisees which is hypocrisy." And has there not been much hypocrisy in my own heart? To be vain of our own religious knowledge and attainments is another part of the Pharisaical spirit: Have I not been infected with this species of sin? I am afraid that a secret conceit of my knowing that I am to renounce my own righteousness, and of my being able correctly to define the doctrine of justification by faith, had become a ground of self preference, and the means of fostering a species of evangelical Pharisaism in my heart.

The judgment day is another subject on which my sentiments have in some degree changed. Heretofore if I contemplated this awful day, I was used to spare myself the anxiety which was apt to arise, by recollecting that I was a believer, and that on that day I should stand complete in the righteousness of Christ. Far be it from me to renounce the doctrine of being justified only through faith in Christ: It is a doctrine which is now dear to my very heart: I recur to it in

the exercise of repentance, and especially in seasons of spiritual depression; and it is, I trust, never far from my thoughts. It however no longer so exclusively occupies my mind on every occasion of my calling to recollection the great day of account. For I have discovered that the Scripture, in its description of the proceedings of that awful day, usually speaks of all men as judged according to their works; and I have thought it both safe and right to habituate myself to the same view of the subject. This improved idea of the judgment day has materially altered the character of my religion. It has given to it a new seriousness: for, since my melancholy had been dispersed, a certain degree of levity had crept upon me. It has also checked my disposition to judge others, by suggesting that I myself must stand before the judgment seat of Christ, to give an account of my thoughts, words, and actions. It has disposed me to try my faith by a more practical test; and it has deeply impressed upon me the absolute necessity of being very fruitful and abundant in good works, and especially in those deeds of mercy, which Christ has described as constituting one leading distinction between the persons who shall stand on his right hand, and those whom he shall place on his left.

I have already intimated that one of my leading errors had consisted in a too great readiness to believe that I had been once converted, and therefore could never fall away. I was used to say to myself, that a man once in grace is always in grace; and that a true believer cannot fail to persevere. I do not know that I have altogether changed my creed either on this or on any other doctrinal subject; although now perhaps, I may be less confident, less zealous, and also less accurate and systematic, in this part of my faith. Certainly my mind reasons on this subject after a new manner; and the practical difference is very great. Instead of affirming that I am a believer, and that I therefore need not doubt, that I shall persevere, (a sentiment which introduced much slackness into my practice) I have learnt rather to say to myself, that it is necessary to persevere, since if I do not persevere I shall be found wanting in true faith. Instead of saying, as I once used to do, "He that shall be saved endureth to the end," I have learnt rather to say with Scripture, "He that endureth to the end the same shall be saved." I have indeed been taught to employ this mode of treating the subject by various passages of Scripture. "Moreover, brethren," says the Apostle to the Corinthians, "I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain." Here the Apostle exhorts the Corinthians to keep in mind the doctrines once delivered to them, that is, to persevere in the exercise of faith, and represents their very salvation as depending on this perseverance, and their faith, without this perseverance, to be a mere "believing in vain." I perceive that the children of Israel are spoken of in the Hebrews as manifesting an evil heart of unbelief in departing from the living God;—that a promise was afforded them of entering into rest; and that they having come short of it, we are said to be admitted in their place into the Church of Christ, and to constitute "his house," "if we hold fast the confidence and the rejoicing of our hope firm unto the end." "For we have need of patience (that is as I conceive of "patient *continuance* in well doing,") "that after that we have done the will of God we may inherit the promises." "Hold fast that which thou hast: let no man take thy crown."

I am afraid, Mr. Editor, of detaining you too long, and I shall therefore mention only one other point in which I have experienced an alte-

ration in my sentiments. I once considered the great difficulty of religion as consisting in the due comprehension, and in the willing admission, of certain strong, unwelcome, and yet general truths: and having myself embraced those truths, having surmounted the difficulties which oppose the reception of them, and having learnt to understand a few seeming paradoxes which they involve, I had a very inadequate conception of the necessity of any farther victory. I now consider the difficulties of religion to consist rather in the application to ourselves of the general doctrines which we recognize; in the subjugation of our passions; in the due government of our tongue; in the daily and hourly triumph over our several evil inclinations and humours:—in short, in the great article of Christian practice. And here likewise I think that I am supported by scriptural authority. "For if ye know these things," says the Apostle, "happy are ye if ye do them;" an expression evidently implying that there is a knowledge not issuing in practice, and that the practice founded on doctrine is the completion or perfection of religion. Our Saviour by his manner of concluding his Sermon on the Mount has convinced me that he also considered the practical part of religion as constituting the main difficulty; and that he deemed the neglect of this to be the great danger to which hearers of the truth are subject. To "hear and to do," is, according to him, to erect our building on a rock, whereas to "hear his sayings and not to do them," is to build our house upon the sand. I trust, Mr. Editor, that by that union of practice with my faith which I have endeavoured to describe, (a union which by no means confounds the one with the other in the great point of justification,) I am now endeavouring to build on a right foundation: and I would humbly hope that when the rains descend, and the floods come, and the winds blow; in other words, when temptation shall assault my building in this world, and the day of judgment shall make the final trial of its strength; the gracious Judge may pronounce concerning it, "that it fell not, for it was founded on a rock."

I conclude with the title which I ventured to assume in the beginning of this paper, namely, that of

A SELF-OBSERVER.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SIR, *Monday 26th May*, 1806.

I was present on Saturday last at the Royal Institution, during the delivery of a lecture on female education. The Lecturer is a man of considerable and deserved celebrity in the literary world, and his lecture was such as may justly add even to *his* reputation; full of matter, full of good sense, brilliant, forcible, and eloquent. I went there to be informed and not to criticise, and both information and pleasure I undoubtedly received. Yet I will confess, that in this lecture there was a negative fault, a sin of omission, which in my esteem is of such magnitude that it throws into the shade all its merits. In order that I may at once explain and vindicate my censure, I will give you from memory a short view of the substance of this lecture. The Rev. Sydney Smith (for it is idle to affect obscurity where none can exist) had cleared his ground on the Saturday preceding by maintaining an origi-

nal equality of talents in the two sexes, and expressing his clear conviction that those talents in the softer sex ought to be better cultivated. He began his present lecture by repelling an objection which has frequently been urged against encouraging women in the prosecution of knowledge. The pedantry dreaded (he observed) does not grow more naturally out of literary than any other pursuits; for it may be found in substance, though not in name, through every department of life, that knowledge, when it becomes common, ceases to confer superiority; and that conceit is in truth the child, not of wisdom or learning, but of ignorance and folly. Having disposed of this objection, he introduced his subsequent observations by a quotation from a female writer*, whose example, it might have been hoped, would ere this have made knowledge as fashionable among her own sex, as her practice has rendered it eminently useful to mankind; and, shielded by her authority, he enlarged fully, and with irresistible force of reasoning, on several topics which shew the necessity or wisdom of cultivating the female understanding more assiduously. We were taught how much the education of men must be trusted, during the earliest years, to the hands of women; how greatly the character is formed in that period; and how little those can be qualified to teach who themselves stand in need of instruction. We were taught that the diffusion of knowledge among women would raise its standard among men, by compelling those who are too idle to learn, yet too vain not to be proud of their learning while they can find inferiors, either to surrender their pretensions altogether, or to acquire by industry some better means of sustaining them;—that women will thus become companions better suited to the taste of reasonable men, and better qualified to contribute to every social enjoyment;—that they will acquire resources which may qualify them not merely to glitter in the brilliant interval between sixteen and six and twenty, but to fill with propriety every age and situation of life;—that, when sustained by the dignity of knowledge, mothers will no longer be despised by their children, nor woman lose all when she has lost her beauty. And lastly we were taught that a taste for intellectual acquirements will furnish the best corrective to those habits of dissipation which are nursed by the present system, and which, said Mr. Smith, though not vice, are the very best preparative for it.

Now here I must pause to ask, whether Mr. Smith did not abate a little of that manly independence which characterised every other part of his lecture, by making so needless and so dangerous a concession to his fashionable audience. *Vice* indeed is frequently confined to a particular class of sensual indulgences, and so the question might end in a mere logomachy; but this may be safely affirmed, that if dissipation be not *vicious*, it is *guilty*, it is *criminal*, it is subject to the same penalties which are denounced by revelation against those sins which are sometimes exclusively termed vice. I fear it is certain beyond controversy, that she who spends her days in idleness, and her nights in gaiety, has no promise of salvation from the Gospel. Consider the images under which our course through this life to the attainments of a better is depicted. It is a race, a journey, a pilgrimage, a pugilistic struggle, where heaven is the prize to be contended for. Consider the injunctions continually repeated: "Watch ye, stand fast in the faith. Quit you like men; strive to enter in, for straight is the gate; let us not be weary in well doing; see that ye walk circumspectly redeeming the time; be sober, be vigilant." Consider the motives: "Because your adversary the devil walketh about seeking whom he may devour; for we wrestle not with flesh and

* Mrs. More.

blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Consider the threats: "Cast ye the *unprofitable* servant into outer darkness, there shall be weeping and gnashing of teeth." Consider also the whole analogy of nature, in which nothing that is useful can be obtained without time and painful application. The wilder powers indeed, the ministers of the wrath of God, are not slow in working desolation; the lightning can blast the oak, and the whirlwind whelm the traveller in an instant. But all those bounteous processes, whether of art or nature, by which Providence supplies the wants of its creatures, are advanced by slow gradations to their issues. The same order prevails also in the moral world; neither knowledge, wealth, nor honours, nor any of the greater advantages which society presents to our ambition, can ordinarily be reached without long and laborious progression. And is it possible while heaven and earth thus bear testimony against them, that thinking men can believe idleness to be innocent; or fancy that the least exertion, nay the absence of all exertion, shall obtain the highest reward? And yet when I call dissipation idleness, I mark only one ingredient in its composition, and that too, I fear, the least noxious. How then can I but repeat as a truth, too clear to be doubted if only fairly canvassed, that she who spends her days in idleness and her nights in gaiety has no promise of salvation from the Gospel. This has been said a thousand times, and a thousand times too heard and forgotten. Yet there is another awful truth which grows out of the former:—if, through the merits of Christ, we do not here work out our salvation, we shall doubtless work out our destruction. Christianity recognizes no middle state; unless we are placed with the sheep on the right hand, we must stand with the goats upon the left, and "these shall go away into everlasting punishment, but the righteous into life eternal."

But to return: having enumerated the principal advantages to be derived from an improved intellectual education, Mr. Smith gave a short summary of the course he proposes to be pursued for that purpose, previous to the age of sixteen. His young pupil is to learn a little, and only a little, of drawing and music, leaving higher advances in those accomplishments to taste or after opportunities. She is to read ancient and modern history; to be mistress of French and Italian; to learn a good quantity of Latin, neglecting prosody and all Latin composition: she is to be a good arithmetician, and to learn as much mathematics as a clever youth will master in six weeks; and finally, to afford time for these several attainments, the attendances of the posture and dancing masters are to be reduced in the proportion of eight to one. Mr. Smith concluded with a short enumeration of the several parts of his lecture, and a just and affecting picture of the blessings which a young female will render back to a parent who has so educated her, in return for the happiness which he has enabled her to enjoy.

Now, Sir, the general principle which runs through Mr. Smith's lecture is not only true, but so obviously and unanswerably true, that it is perfectly amazing that it should need to be inculcated. Can it be a question whether woman possesses an understanding, or, if she does, whether it ought to be cultivated? Some difference of opinion may prevail, indeed, as to lesser points. Those who have considered the gradual formation of character, will probably think that Mr. Smith greatly halts behind nature when he supposes it fixed at seven years of age, or even at a much later period. And all surely must agree, that in supposing a boy of twelve or fourteen to possess a more cultivated mind than most women, he greatly undervalues

the existing state of knowledge in the better order of females. The truth I believe is, that women possess much more useful knowledge than Mr. Smith gives them credit for; (more sometimes even than their husbands;) but then this is learnt not before sixteen, but afterwards; and it is not generally a knowledge of books; but of life, of manners, and human nature. And as for a boy of twelve or fourteen; he knows nothing except a little Latin and Greek, and only of that to prattle conceitedly, and get flogged for false quantities. However neither any nor all of these are the subject of my censure. What Mr. Smith has done, he has done well, and like his fair audience he is principally blameable for what he leaves undone. His sin, as I have said before, is a sin of omission; and it is no less than this, that neither in his observations on the course of education which he condemns, nor on that which he approves, did he give us any reason for supposing that he thinks religious instruction a matter of serious moment: he neither blamed its omission in the present system, nor proposed to introduce it into a new one. I shall be told, however, that, in his preceding lecture, he expressly guarded against any illiberal conclusions, by declaring his intention not to touch on this topic. I have no doubt, Sir, I shall be thought extremely uncandid; yet I confess this introductory declaration is not in my eyes a sufficient apology. Mr. Smith was to lecture on female education without any restriction to particulars; why then should he omit the most important part of his subject? Consider his own account of the present system. He told us of a lady who confessed that the succession of masters was so rapid, that no time could be found for reading with her daughters except half an hour during the lesson in drawing, when the joint operations of intellectual and mechanical improvement might proceed together; and this confession Mr. Smith assumed as a fair specimen of modern education. Now if there be no time for reading left by these harpy accomplishments, none, it is obvious, can be found for religious instruction; and yet this fearful and fatal omission is passed by unnoticed. Nor, among the various evils incident to the present system, is this circumstance ever alluded to; that it greatly endangers the eternal salvation of every pupil engaged in it. Is it usual when we wish to beat down an opinion to omit the most powerful of all the arguments against it? Shall I be told that Sunday is still left open? It is true; the mercy of a most merciful Father has provided in that day a resource for mankind even from their own thoughtlessness; but to this may be applied what Mr. Burke so eloquently said of the fertility and ravage of the East, that "it evinces only the unequal struggle between the bounty of Providence to bestow, and the power of man to destroy." Is Sunday practically so employed? Or does any man of common sense believe, that the mother, who can let her daughters live six days in the week without God in the world, will pay much regard to the consecration of the seventh? In point of fact we all know, that it is thought pretty fair if a young lady can be up early enough to get to church before the confession is finished; and I leave it to the philosophers to determine what impression the most powerful exhortation from the pulpit is likely to produce, when the fair disciple passes from the church to the Park, and after spending two hours under the eye and shadow of her God, wastes the three next in strolling through Kensington gardens, nodding to belles, and flattered by coxcombs. To religion may be applied what Juvenal says of poetry,

Nec locus ingenio nisi cum se carmine solo
Vexant, et Dominis Cyrrhæ Nysæque feruntur
Pectora nostra duas non admittentia curas.
Magnæ mentis opus———
———currus et equos faciesque Deorum
Aspicere—

Still it may be said, Mr. Smith ought perhaps to have condemned the exclusion of religion from the present plan of education, but he was not bound to notice it in a new one, having, as he had, expressly warned his hearers against supposing it unnecessary, because it was not mentioned. There is some truth in this, and I am far from wishing to censure Mr. Smith harshly; but surely it is rather extraordinary that what is of little importance should be detailed with accuracy, and what is of most importance left wholly to supposition. When we wish to exhibit a portrait of perfect beauty, it is not quite usual to leave out the most expressive feature in the countenance. Waving, however, the *reasonableness* of such an omission, I must confess myself astonished, that in lectures on such a subject, Mr. Smith was *able*, as a matter of *feeling*, to avoid entering largely on the field of religious instruction; it is so rich a topic and one which speaks so directly to the heart. Mr. Smith may say his zeal for Christianity is well known; but it is for this very reason that I think his omission so extraordinary. Does a father never notice his child, because every body is convinced he is fond of him? Does a lover pay no attention to his mistress, because forsooth all the world knows the strength of his attachment? I confess I should be a little suspicious of his tenderness, if he could be content to flirt with every idle girl in the room, without casting one fond glance towards the object of his affections. The course of nature is not so. The father notices his child, and the lover is attentive to his mistress, not because they value the world or its opinion, but because they cannot help it. Their expressions of kindness are involuntary, and require no motive but the delight which attends them. Thus it is also in writing and talking of religion; "Out of the fulness of the heart the mouth speaketh." They who are deeply impressed with its importance find themselves as it were surrounded by it in every quarter, and touch it at every turn. Their language, their illustrations, their images, the cast of their ideas, the character of their feelings, the style and tendency of their reasonings, all bear the same impress. I fear, Sir, religion is not *often* left to be supposed except by those who are careless whether it be supposed or not; and I know no index more decisive of the disposition of certain celebrated reviewers in this particular, than the absence of all religious sentiment and reference from every part of their work. This negative proof of their character is equally convincing with their late review of Mrs. More's hints so ably exposed and confuted in one of your former numbers. Their total neglect of the temple of God is scarcely less criminal than its wanton profanation.

I own therefore, Sir, when I consider the magnitude of the omission which I have mentioned, and the character of the gentleman who has been guilty of it, I cannot but be grieved and astonished. The great evil flowing from it is this: that those who heard the lectures will suppose they find in them an implied approbation of the present habits of high life; for if they are wicked why did not Mr. Smith protest against them? His observations were sufficiently miscellaneous, and more than once naturally carried him to that quarter. And still more, why did he not make the future prevention of those habits the great object of his new system? I confess, the questions, if asked, would embarrass me not a little; and yet surely it cannot be that a man of so very acute and reflecting a mind, who believes the truth of Christianity, and acknowledges the purity and extent of its precepts, should think those habits innocent. Mr. Smith mingles freely in female society: is it possible he can think there is at present a sufficient infusion of religious principle in their fashionable circles? Can he think that to dress, and dance, and

paint, and play at cards, and talk nonsense, is "to fight the good fight of faith, and lay hold on eternal salvation?" Can he think that a succession of routs, and shews, and dinners, and lectures, bears any affinity to a "patient continuance in well-doing?" Is a passion for constant amusement exactly the same thing with "mortifying the deeds of the flesh?" Is it to "put on the Lord Jesus and be transformed by the renewing of the spirit?" Is the vanity of those who are flattered, and the envy of those who are not, exactly that charity which "suffereth long and is kind, which seeketh not her own, which beareth all things and believeth all things?" On this subject, I own, I am serious even to sadness. Oh I would circle the earth barefoot, were its circumference ten times what it is, to be sure that the thoughtless, lovely, laughing sylphs that dance and flutter around me, shall all one day find admittance into that city, where "The Lord shall be our everlasting light, and our God our glory." But, alas! "without holiness no man shall see the Lord," and never was holiness trained in the nursery of fashion.

But admitting all that can be asked; admitting that Mr. Smith's audience will understand the propriety of *some* religious instruction to be implied, and that a certain retrenchment should be made, for that purpose, from the lessons of the posture master in the old system, and the Latin master in the new; still I ask, is this sufficient? I for one have no difficulty in saying, that religious and moral instruction cannot hold their proper place in education, unless they hold the first place; any more than religious and moral principles in after life can be contented with a less elevated station. That man is not a Christian who does not habitually sacrifice every other object to the strict performance of his duty; and that is not a Christian education in which every other attainment is not pursued in subservience to the formation of moral and religious excellence. The present object of female industry is the accomplishment of the person. Mr. Smith's improved style aims at the cultivation of the intellect. This is something; it is something to advance from animal to rational existence. But if woman be also, as she is, a moral and immortal being, then I say that not to make the improvement of her moral nature the *first* object, in a system of early institution, is a degree of fatuity in comparison with which the wildest ravings of the wildest bedlamite are reasonable. Or shall I be told that girls are naturally so amiable, that little more is necessary than to teach the great doctrines of Christianity, and preserve them from the direct influence of vice. Admitting the assumption, the answer is obvious: according to the means of obtaining excellence, must be the obligation to improve them. If women begin higher than men, they will be expected also to end higher. But is it indeed true that any child of Adam is so little tainted with the universal corruption? What says the Apostle? "I know that in me dwelleth no good thing;" "We are all concluded under sin;" "We know that the whole creation groaneth and travaileth in pain together until now." Or are moral and religious excellence of so easy attainment, that a little industry and a small allotment of time will be sufficient? Ask those who have made the trial and advanced farthest in the race: they are the best judges; and judges, let me add, from whose decisions those who are too idle to imitate their example have no appeal, for ignorance has no right to question the results of knowledge. Look then at Andrews, moistening with his tears the manual of prayers by which he confessed his sins to his Maker. Look at Hooker, humbly asking mercy of God on his death bed, and owning, that though he had loved him in his youth and feared him in his age, yet if he should be extreme to mark what is done amiss

none might abide it. In truth the life of a Christian, happy as it is, is still a life of labour. Constant difficulty, frequent slips, constant danger of regression where he hoped the most for advancement, are almost his daily bread. We need but open the New Testament and read half a page to correct our notions as to the easiness of a religious life. Was our Redeemer himself only made perfect through sufferings, and shall they, who have suffered scarcely at all, fancy they have so soon attained to perfection? Can the Apostle, even in the conclusion of his labours, declare that he "counts not himself to have apprehended, but forgetting those things which are behind, and reaching forth unto those which are before, presses towards the mark for the prize of the high calling of God in Jesus Christ;" and shall we, who have neither received his illumination nor been disciplined in his trials, think we have reached the goal almost as soon as we have commenced the race? Or have we yet like him "approved ourselves in patience, in afflictions, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned?" Indeed I know nothing more generally alarming than the insensibility which prevails as to the real demands of the Gospel. We go on eating and talking, working and playing, and think all the nice girls and good young men we meet with will go to heaven without trouble; though perhaps they have nothing more to recommend them to everlasting rewards, "which eye hath not seen nor ear heard," than a certain share of constitutional good humour, and a happy ignorance of some kinds of vice. God forbid I should say that all the labour of all our lives will be enough to purchase our acceptance. Not so. "It cost more to redeem our souls, so that we must let that alone for ever." God forbid too I should presume to limit the mercies of the Almighty: "He will have compassion on whom he will have compassion:" but of this I am sure, that such shreds and patches, such poor imitations of true Christian virtues, will never make up the rich wedding garment which can alone entitle us to *claim* admission to the supper of the Lamb. And they are at least in great danger of being consumed by the fiery darts of the wicked one, who, instead of grasping the shield of faith and girding on the whole armour of righteousness, fence themselves only with the poor faithless mail of good dispositions, and a sense of character and propriety.

After all, Sir, are not the first simple truths which present themselves to the mind on this subject quite unanswerable? We come into the world we know not how, and here we live fifty, sixty, seventy years, making no allowance for casualties, and on our behaviour during this short period the mighty stakes of eternal life and death are depending. Need I ask if we have any time to lose? Or need I ask Mr. Smith, who rates so highly, (in my opinion over-rates) the importance of our earliest years in forming the character, whether, if time is ever to be lost, *that* is the time to lose? If an advocate should be called upon to prepare, in a single day, his defence to a cause of great magnitude, and to the full mastery of which the time was barely sufficient, should we expect to see him lounging about the streets half the morning? Some recreation must be allowed to refresh nature, and some food to sustain her; but he can give no time to needless diversions or indulgences without betraying the interests of his client. Our cause is at issue, and we have but a day to make ready our defence. Alas, we shall be equally unprepared whether our morning is occupied in learning music or reading Cicero.

I have now done with Mr. Smith and his lecture; except only to assure the lecturer that nothing can be farther from my thoughts than any personal incivility to him. I

sincerely respect his talents and attainments, and doubt not he has still higher claims to esteem. May he so employ the advantages with which Providence has blessed him, that he may "find mercy in that day."

(To be continued.)

THE WORLD AS IT IS.

NO. II.

(Continued from p. 288.)

Audire, atque togam jubeo componere quisquis
Ambitione mala, aut argenti pallet amore,
Quisquis luxuriâ——

THE castle of Deloraine, bosomed among the oaks of an ancient forest, formed an august feature in the landscape seen from the windows of Mr. M—'s library. "I have frequently been surprised, Sir," I observed one day to my friend, "that in all your discourses on the nature of *The World*, you have never adduced Deloraine in illustration of your opinions. *There*, even *I* confess, is the world indeed."—"It certainly is;" he replied, "yet the world has no proper locality: it abides as frequently at a cottage as at a ducal residence." Without pausing at this rather mysterious assertion, I continued, "But were *your* ideas realized, the pile would soon crumble into ruins: for on the principles supported by you, the very possession of such a palace as this can never consist with pure religion."—"Arthur, things are as we make them: there is no evil inherent in the rock and lime of which the shell of this castle is constructed; nor in the more splendid materials that compose its internal decorations. Far be it from me to plot the destruction of Deloraine;—remember the sublime observation of a devout nobleman of France to his patrician friends, 'I do not want you to dismantle your chateaus, and to devastate your gardens; *let the ruins be in your own hearts.*' You attribute to me the sentiments of an anarchist. Were the Duke to dilapidate his castle and renounce his hereditary honours, I should consider his conduct as deeply criminal; as by so doing, he would desert the responsible and highly important station in which the Governor of the universe has thought fit to place him. Religion does not require us to dissolve our civil establishments, but to preserve them from abuse and corruption. With regard to our superiors in rank, we are expressly commanded to render honour where honour is due; and even to SPEAK evil of dignities, characterizes, according to inspired authority, those who insult God by perverting his grace to purposes of lasciviousness. 2 Pet. ii. 10. Jude 8. It does not follow, that because a man is a nobleman, he cannot therefore be a Christian; his title is not the necessary cause of vanity, nor his estate of prodigality. It is indeed asserted, that few noble are called; but the very assertion itself intimates that *some* are: and at any rate, it does not confine salvation to plebeians. If few noble are called, few also of the bulk of mankind are called; for when our Saviour declared that few enter in at the straight gate, he spoke of the human race in general. Now we can refer to the most perfect examples of the vital efficacy of religion in the persons of nobility. What was the nobleman I just alluded to, the Marquis De Renti? What was Lady Russell? Nay, to go to the summit of distinction, royalty itself is compatible with the most unadulterated religion, of which I need only instance Jane of Navarre and the consort of our third William. I could never encourage a proposal to demolish either a Duke's palace or a Duke's privileges; nor to blend the regal, patrician, and plebeian proportions of society into an undistinguishable mass; convinced as I am, that schemes of this description evidence, on the part of their projectors, ignorance both of human nature, and of sound philosophy. If depraved princes and patricians desecrate their rank,

this is not because they *are* kings and nobles, but because they spring from the same corrupt source as their inferiors, whose jealousy and hatred towards those about them evince a common origin without further proof. Let me see;—we have about three hundred nobility: now take out at random three hundred artisans and husbandmen; and it will be found on examination, that the proportions of virtue and vice between the two parties are probably equal. You weigh three hundred men against two hundred and fifty; and there is an equipoise! Let the two parties make an interchange of rank and opulence; and you will find, in less than a month's trial, that the coronet and the palace have found in the persons of the strangers their former possessors, *men;* and perhaps that the coronet is tarnished, and the palace polluted precisely as before. I have not so much sickly and indolent charity for my species, as to believe, that any of your equalizing plans proceed from a disinterested and virtuous anxiety to reform and bless the world; but on the contrary, from an eagerness to enrich the speculator with the solid spoil of his projects. He foresees a scramble, and of course to none so profitable as to himself: though, as it generally happens,—look to France for instance—the scrambler is levelled in his turn; and so the game goes on. A political theorist is any thing but a patriot: he hates royalty on the ignoble principle of rivalry; and hence a jacobin, as I once heard an expert analyst of the human character define him, is *a man who hates kings because he is not a king himself.* If a man would benefit his country, he must learn to regulate and to restore; not to disorder and to destroy. We have heard of the amputation of diseased political members in order to effect a cure of the whole system; and certainly this remedy has *one* advantage, which is, that it is easy enough for any clumsy operator to hack and hew till the limb falls off. But who is to heal the wound,—and what if the patient die in consequence of this untimely severity?—Dismantle this castle, and build hovels of the fragments; and what shall we do next? Why, throw down the hovels in *their* turn, and retire to caves and forests, and there banquet upon acorns and crabs, till all our silvan philosophy terminate in bloody frays about who shall have most; the athletic pillage and murder the feeble; the executioners themselves die of hunger and cold; and so the whole republic is annihilated. You see, Arthur, what must be the final result of every system not founded on a conviction that THE CREATURE WAS MADE SUBJECT TO VANITY! When the restless spirit of man busies itself in innovation, what can regulate and limit its agency? It is attempting with the Persian to fetter the billows.—I return to my original position:—things are as we make them. The world may be, and ought to be USED; use and abuse are by no means convertible phrases. The possession of Deloraine, with its appendages of title and wealth, may be no more detrimental to its owner in a moral view, than the mud cottage on the waste to the warrener. The Duke may contemplate his castle with as little vanity as the warrener his cottage." I now thought it expedient to assail my companion on another ground, with "Well, Sir, but you will allow that the world has a stronger hold on the Duke than on the warrener, because it affords him greater possibilities of happiness."

"I doubt that. Recollect what King Henry, when personating a common soldier, said to one of his men: 'I think,' said the supposed plebeian, 'the king is but a man as I am: the violet smells to him as it doth to me: the element shews to him as it doth to me: all his senses have but human conditions. His ceremonies laid by, in his nakedness he appears but a man: and though his affections are higher mounted than ours, yet when they

stoop, they stoop with like wing.' I believe that the Duke would authenticate this philosophy of Shakspeare. Do not imagine that ducal possessions exempt their possessor from the primeval curse; participation of *that* is the only natural equality of mankind. The Duke may be said to earn his bread by the sweat of his brow."

Arthur's respect for the speaker here prevented incredulity from venting itself in a laugh. He continued grave, and only replied with unwonted haste, "I was not born to comprehend paradox. If you mean that his Grace's forehead exhibits the effects of violent exertion after a fox-chase, I will allow that he literally earns his *pleasures* with the sweat of his brow; but in other matters it is not his own fault if he suffers by exertion. I fancy he may *buy* his bread with forty thousand a-year without the trouble of working for it!"—

"The possessions of this world are inseparably connected with disquietude and labour. If the Duke had nothing to do but to receive the rental of his estates, put up the revenue, turn the key of the iron chest, and then hurry away to pleasure, your fancy might be pretty correct: but I perceive you have yet to know, that overseers are to be themselves overseen;—his Grace must act with the vigilant prudence of a man who carries his little chronometer into a London crowd, who, as the epigram says, must

Pocket his watch, and watch his pocket too!

Landed property of forty thousand a-year is divided into distinct estates and then subdivided into farms, and each portion, whether estate or farm, has its leases, repairs, and so on: and now an unruly tenant must be managed; now a law suit must proceed; and a thousand other vexations arise in every variety of teazing importunity. Estates will never take care of themselves: so that were the Duke to entrust all to servants, his Grace would in due time change places with the steward, and instead of residing at the Castle take up his quarters at the Lodge. Those noblemen who know nothing of their estates but from their agents, afford to servants opportunities of gradually supplanting their masters; which, while man is what he is, will not be neglected.—As the Duke cannot prevent his demesne from producing thorns and thistles, so neither can he avoid that other consequence of the curse which condemns all mankind to some species of servitude. His Grace is, in one sense, no more independent than his tenantry: both are obliged to work: and they work for each other. As to his possessing greater possibilities of happiness, he possesses them as far as felicity is the natural production of the earth, and as a *man;* but no farther. If he be a *Christian,* he will indeed know, that felicity of a more sublime character is confined to no degree of distinction or affluence. He will know, also, that such happiness is conveyed to man through earthly channels; for a person's property may providentially become the second cause of good. Let a man act as the steward of his wealth, and not as its absolute possessor, and *then,* I believe, that he will gather figs of thistles. *You* suppose, that the Duke is happy, because he possesses a feudal palace and all the circumjacent country."

"And you imply that he is *unhappy,* because he *has* all that property."

"No. I am only asserting, that a gigantic fortune affords to its owner no immunity from the universal lot of mankind, from disquietude and labour. With regard to happiness, I incline to think that the capability of securing this undefinable entity is bestowed upon all equally. My wish is to convince you, that terrestrial things have a *natural tendency* to produce vexation and toil; that they are in themselves unsatisfactory: the more we have, the more we crave. But their effect is yet

more pernicious, in that they fetter our affections, and tempt us habitually to forget concerns more indispensable."

"Then, Sir," I replied, "it follows, that the more a man has, the farther off he is from religion. Alas for the Duke of L——!"

"You *will* misunderstand me. I allow no such consequence; because this might induce a farther consequence, namely, that a human being born to ducal honours and opulence has an unequal hope of future felicity. You would also make me argue, that a man's moral excellence must be exactly parallel with his wealth; but you should consider, that a person coming into life under the circumstances of his Grace, is familiarized from infancy to manhood with the appropriate splendors of his situation, and probably thinks no more of them than I do of the humble, and comparatively beggarly, conveniences of this house. Now the warrener yonder thinks me as much above *him* as I think the Duke above *me;* and the estimate may be correct. The warrener perhaps imagines that were he in my situation he should possess unmingled happiness; and twenty years ago I used to imagine the same of the Duke's situation. I believe the warrener's opinions and mine to be equally just, that is, superlatively silly;—for as far as I can philosophize from Scripture and experience, actual enjoyment is the result neither of rank nor riches, but of a principle independent of both, and which reveals the true secret of happiness to persons in every situation under heaven. A person may think that the Duke is happy because he is the first man in the county;—but what is that to *him?* A noble, *as* a noble, feels no elevation from superiority over commoners. He may all the while be pining with jealousy, because the Lord Lieutenant of the next county has a higher office in the state, or a more superb palace. He cares not to vie but with his equals. Give me KINGS for competitors, said Alexander, and I will enter the lists at Olympia."

On the morning after the above conversation passed, (of which I do not pretend to communicate a complete detail,) we visited Deloraine. As we approached, the pile opened upon us with all the stern and sullen majesty of a baronial fortress. But I shall not detain you by a minute description. We entered by the eastern portal, and were conducted through a long suite of rooms till we reached the armoury. There was something in the warlike air of this apartment which seemed to realize the gorgeous legends of feudal romance. "Who," I exclaimed, "does not lament that the age of chivalry is gone!"—My companion smiled at my enthusiasm. "The present race of warriors," he observed, "has restored the valour of that age; but its virtues appear to be whelmed in cold oblivion. Chastity and temperance were the characteristics of chivalry: but what would our soldiers and sailors think of a man who should seriously tell them, that the toils of war are not to be forgotten in intemperance and illicit indulgence! Our admiration of what I have heard described as the martial philosophy of the gothic age is, I believe, the admiration of the fancy, which takes special care to separate from the imposing splendors of that system its perilous labours. We can peruse by a quiet fireside the adventures of steel-clad champions, their miserable privations, their bruises and gashes, nay even their struggles with the most terrific energies of death;—all these things, when dressed up with rock, wood, and water scenery, and the due quantum of a questionable passion, are the very fondlings of the fancy, and of the fancy only; for as to any practical imitation, we are all Sybarites."

I scarcely heard Mr. M.'s remarks, being absorbed in the examination of two complete suits of armour that once invested some

ancient croisaders of the family, fighting under Richard *Cœur de Lion*. My friend perceived that my imagination was marching in Palestine; and in half whispers proceeded, "A person whom the sight of these antique relics transports into fairy land, has never heard much of the dull story of life: he is offended by any sober intimation of the black guilt which they instrumentally perpetrated. Life is not the play-ground of the fancy: it is a state of probation: and the croisader's zeal to rescue the holy sepulchre from the infidels was a combination of the murderous passions with the religion of romance. To tread the circle of every day duties is a penance far more severe than ever constituted the preparatory ceremonies of knighthood,—a penance I mean to those who do not view life as it actually is. For after all we must come down to realities: there is no nourishment in high flavoured dainties."—Mr. M. went on thinking aloud, and apparently not disturbed by my inattention. At length he cried, "Arthur, don't you wonder at my indifference? I have seen this armour fifty times before. To *you* it is perfectly novel. Its possessor seldom enters this apartment, and it is now opened but for strangers, or to be periodically cleaned. Dissolve the spells of novelty, and the vision gradually vanishes." I could no longer contain, "Why, Sir, you would persuade me that there is *nothing* in all this!"

We then visited the chapel. This edifice remained as it was before the reformation, and now was never used, as the household attended the parish church. I was almost appalled by the gloomy aspect of the place. The stained glass, the lofty arches, the sepulchral effigies of warriors and statesmen, the confessional, and all the barbaric magnificence of the ancient faith, filled the mind with corresponding images of grandeur and sublimity. "Another instance," uttered my cruel companion, "of the world's unseemly intrusion!"—"What has the world to do *here?*" I quickly replied, "Hence that world is excluded. This is the sacred retreat of religion."—"The throne of gorgeous superstition. But, Arthur, do not suppose that I am more insensible than yourself to the beauties of architecture, painting, and sculpture. Often as I have visited this place, I think that St. Hubert's chapel contains the most interesting assemblage of art that the fancy can desire. But do not affix ideas of devotion to glass, and marble, and canvass; nor accuse me of austerity in affirming, on authority indisputable, that we must worship in spirit and in truth. Our ancestors converted their sacred edifices into exhibition rooms for artists; and images originally intended to represent objects of adoration paved the way to the most abject idolatry. *Our* church preserves the true mean between the sordid negligence of some of the separatists, and this harlotry of the Romanists.—I barely insist that a beautiful chapel has no power to impart moral beauty. As far as Christianity will purvey to the arts, the most inveterate anti-christian will avail himself of its assistance. Michael Angelo having caused a man to be extended on the wheel, directed that he should be stabbed on such parts of the body as he supposed would occasion the most excruciating torture, that he might represent the agonies of death in the most natural manner; and from this the artist painted The Crucifixion*! A worldling will gladly decorate his dining room with representations of such awful scenes as the Agony in the Garden and the Last Judgment, because the pictures may exhibit the triumph of graphic science. And yet his ta-

* This is told on the authority of Dr. Young, who wrote some lines on the circumstance:

While his Redeemer on his canvass dies,
Stabb'd at his feet his brother welt'ring lies. &c. &c.

ble is thronged by characters who laugh to utter scorn any idea connected with the exhibition on the wall, and do at the time CRUCIFY THE SON OF GOD AFRESH AND PUT HIM TO AN OPEN SHAME!"

"Yes, Sir; but that is the conduct only of profligates. Surely you do not include in this censure others."

"I include all who are not genuine Christians; even the men whose conversation is modest, and whose habits are temperate. Sobriety and temperance may coexist with the most bitter infidelity. If the conversation of the dinner party be neither blasphemous nor impure, it may yet be sprinkled with infidelity, not gross perhaps, and therefore more seductive and malignant. An unbeliever is not necessarily a sensualist: his temptations are of an intellectual description: his passions are quiet, but his understanding is the busy genius of darkness. By confining religion to sobriety of conduct, we limit the inspired description of the influence of the Gospel to *one* of its effects, and to one which many probably find to be the easiest:—we are required to live not merely soberly, but RIGHTEOUSLY AND GODLY IN THIS PRESENT WORLD."—"Appeals to Scripture I am not prepared, Sir, to answer. If the world *be* what you esteem it; if human nature be thus corrupt; if Christianity be hated except when it ministers to the fine arts, I would be convinced of all this by reason; for I presume that you do not plead for a faith irrational."

As we left the Castle, my uncle enquired how the Duke was, who, as I then learned for the first time, was languishing under a fracture. The porter informed us, that his Grace had passed an unquiet night, and that he was unable to take any nourishment. I rather sunk at this tale.

As soon as we were out of the servants hearing, my companion darted upon me with, "So you see, Arthur, what it comes to! *Now* what is *The World* to the Duke of L——! Possessed of all this extensive edifice, he is confined within the narrow dimensions of one chamber. With forests and parks stocked with game of every sort, with lakes abounding with fish, with gardens and hot-houses full of every variety of fruit, with cellars overflowing with the wines of all countries, he can take nothing. He would at this moment sacrifice half of his estate to insure a day's quiet. We must estimate every thing according to its actual value, and its value when most wanted. The Duke is now just on a level with my labourer, who lies in the county infirmary under the effects of a similar accident. They are both well attended; but no medical science can do for the Duke what it cannot equally do for the peasant."—"But all Dukes do not fracture their limbs."—"No. Nor do all peasants. I only wish your *reason* to tell me, what is the specific value of the world's most splendid possessions, if they are so easily alienable as to be lost by a fall from a horse."—"Well, then, I will grant that, in peculiar cases, their value is gone."—"Ah, Sir Arthur," returned my companion, "you see that your favourite's estimate of honour is something more than an apology for cowardice. 'Can honour set a leg? No. Or an arm? No. Or take away the grief of a wound? No. Honour hath no skill in surgery then? No. What is honour? A word. Who hath it? He that died o'Wednesday. Doth he feel it? No. Doth he hear it? No. Is it insensible then? Yea, to the dead. But will it not live with the living? No. Why? Detraction will not suffer it. Therefore I'll none of it.' And the value of earthly possessions amounts to just the same. It may seem irreverent to couple with the enquiry of a voluptuous wit a citation from Scripture. But I may here ask, WHAT IS A MAN PROFITED, IF HE GAIN THE WHOLE WORLD AND LOSE—I will not complete it by adding, HIS OWN SOUL—but even his health, and tranquillity!"

We walked slowly through the park, while my friend repeated with impressive interest that fine passage in Henry the Sixth, where Warwick, expiring of his wounds, thus takes leave of the world:

These eyes that now are dimm'd with death's black veil,
Have been as piercing as the mid-day sun,
To search the secret treasons of the world.
The wrinkles in my brow, now fill'd with blood,
Were likened oft to kingly sepulchres:
For who liv'd king, but I would dig his grave?
And who durst smile when Warwick bent his brow?
Lo, now my glory smear'd in dust and blood,
My parks, my walks, my manors that I had,
E'en now forsake me:-and of all my lands
Is nothing left me, but my body's length:
Why, what is pomp, rule, reign, but earth and dust?

You will probably perceive with some surprize Mr. M—'s familiar acquaintance with Shakspeare. But my friend had the touch of Midas. In that great poet he recognized a moral philosopher who was deeply versed in the science of human nature. Garrick complained of one whose declamation roared while passion slept; but he added, *when Shakspeare wrote, he dipped the pen in his own heart!* The observation would by many be thought equivocal; and it is capable of an interpretation which might have startled and offended the bard's idolater, who yet could not be ignorant that the most interesting and even instructive scenes in Shakspeare are disgraced by ribaldry, and polluted by licentiousness!

(To be continued.)

REVIEW OF NEW PUBLICATIONS.

A few plain Answers to the Question, Why do you receive the Testimony of Baron Swedenborg? addressed from a Minister to his Congregation. By the Rev. J. Clowes, M. A. Rector of St. John's Church, Manchester, and late Fellow of Trinity College, Cambridge. 8vo. pp. xxii. and 72. Manchester; London. J. and E. Hodson, Hatton Garden, 1806, price 2s.

Unquestionably it would be hard to deny to any clergyman the liberty of defending from the press the doctrines which he inculcates from the pulpit, and to furnish his flock with an answer to those who may ask them a reason of the *peculiar* hope which is in them. We have no complaint therefore against the general object of the present publication, and as little against the spirit with which it is written. But we claim a right to use the liberty which we freely allow to others: and when we consider that it is the specific object of the pamphlet before us to promote doctrines, which, as far as they are peculiar to the system defended, we regard, not only as void of all foundation, but in many respects as highly pernicious; when we consider further that these doctrines are zealously inculcated, from week to week, upon a numerous body of men in an extensive and populous town, and still more publicly propounded, vindicated, and enforced through the medium of the press, by a person of great respectability, to say nothing of other similar cases; we likewise consider these circumstances as importunately calling upon us to resist the progress of opinions, in our view, more or less dangerous, according to the proportions in which they are embraced, and the simple or mixed influence with which they may operate; and to put in possession of our readers at least, a few plain Answers to the Question, Why they do *not* receive

the Testimony of Baron Swedenborg?

We will endeavour to perform this task by following our author, as closely as we can, through the successive portions of his work, and interspersing such arguments and reflections, as our fixed principles concerning truth and importance naturally suggest.

The introductory address of Mr. Clowes to his congregation, contains many judicious, useful, and highly important observations, and we had only to regret their station and appearance in such heterogeneous company. Here the author insists upon the necessity of some preparation, in order to a just view and consequent reception of the peculiarities of Swedenborgianism. The directions given, many of them, are just and applicable to every inquiry after religious truth; yet we think the pious author, for such we do certainly esteem him, has gone rather too far, however such a principle might subserve his purpose, when from "the essential character of all heavenly truth to oppose and contradict the preconceived opinions of men," he infers, that this character, where found, "so far from being an argument against the doctrines in question, affords rather a strong presumption, if not an absolute demonstration in their favour." p. vii. We indeed should not esteem it a strong presumption, much less an absolute demonstration in favour of any religious system, should it affirm that two and two are equal to eight, or that the part is greater than the whole. The author should have specified the *character* of the preconceived opinions which religious truth opposes; but this would have proportionably injured the argument in favour of the doctrines in question. Mr. C. makes as unreasonable a demand, when he requires of the aspirant to the mysteries of Swedenborgianism, that he should peruse the writings of the honourable author "extensively." What is meant by extensively Till he is converted? We have heard it observed, that the inquirers after truth in the philosophy and theology of Hutchinson, become converts on having made some progress in the fifth volume of the twelve bulky octavos of that author. But here, and in a much wider sea, no limits are prescribed; and a bark, which is but provisioned for a short, and that a necessary voyage, is to lose its time and risk its safety, by committing itself to an ocean, agitated by a contest of all the elements and infested with monsters of every description, in the search of an island which does not exist in this globe. And how can Mr. Clowes require the same mode of interpretation to be applied to an author addressing his cotemporaries, and in language perfectly understood both by the writer and his readers, as to compositions written at the distance of near eighteen centuries, in languages not generally understood, and in an idiom and with allusions still more remote from modern intelligence? how can he require, as he does, that Baron Swedenborg and the evangelists and apostles should be interpreted by the same rule? pp ix—xi.

We now proceed to the Plain Answers. And the first number of them asserts, which will not be contested, that the Baron "respected and embraced in his system of theology *some* of the most interesting and edifying doctrines of the Christian faith and life." p. 2. In the third number, which proposes to vindicate the new prophet's view of the doctrine of the Redeemer and Redemption, we first meet with his peculiar notion concerning the trinity, which we shall notice in its proper place. What is said concerning redemption, the subject in hand, is first to be attended to.

"Redemption then," says our author, "according to this testimony," the testimony of Swedenborg, "doth not consist in the vicarious suffering of one God to appease the wrath, or, as some express it, to satisfy the justice of another God; but

it consists in the labours, the temptations, the combats, and the victories of the ONE ONLY LIVING and ETERNAL GOD, the GOD-MAN JESUS CHRIST, whereby he satisfied the divine emotions of his own infinite love, requiring that men should be saved, and requiring further the only orderly *means* or *mediums* of salvation, viz. the subjugation of the infernal powers, and the glorification of that HUMANITY, by which he might again have access to his creatures, and his creatures have access to him." pp. 9, 10.

We have here to give Mr. Clowes full credit for not dissembling the heresy of his prophet. But we beg leave seriously to ask Mr. Clowes, whether he does or does not believe that sin is offensive to God; whether he does or does not believe, that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; whether he does or not believe the state of man, in this respect to have been affected by the advent and acts of the Saviour? What does he mean then by the Socinian language, which, in contradiction to the subscribed articles of his own church, as well as to the Scriptures, he has permitted himself to use?

The next number is on the trinity: and here is pretty fairly revealed the doctrine broached by Sabellius, and openly asserted in every part of Swedenborg's writings. The three divine persons, according to the Baron, "all concenter and are united in the one divine person of the LORD GOD THE SAVIOUR JESUS CHRIST, who, as to his essential divine nature, is called and is THE FATHER, and as to the human nature, which he assumed and glorified, is called and is THE SON, and as to his divine operation, or proceeding virtue and energy, is called and is the HOLY SPIRIT." p. 12.

This Mr. Clowes calls the orthodox or right opinion. It is true it is Swedenborg's, and he illustrated it by a kind of human trinity, body, soul, and operation in man. It may be proper to add that this reviver of Sabellianism expressly condemns both the Nicene and the Athanasian creed. To us it appears evident, that this fanciful and unfounded doctrine is nothing more than a modification of deism, and that it is the result of that dilemma which arises from a desire to conform to Scripture, and an inability to make the required submission of the human understanding: it is a kind of compromise between the reveries of natural reason and the dictates of divine revelation.

The fifth number is intended to vindicate the hypermystical interpretation which Swedenborg gives to the Scriptures. There is, according to him, in every part, a literal, a spiritual, and beyond this, a celestial sense. Mr. Clowes calls the last their inmost or highest sense. It would probably rather amuse than edify our readers, to give them a specimen of the mode of interpretation as the Baron has applied it to the Decalogue. The "heavenly marriage," which is described as taking place between the divine perfections, powerfully reminded us of the Æons of the Gnostics.

In the sixth number is represented the doctrine of Swedenborg concerning the atonement, which is perfectly in unison with what we have already transcribed, and commented upon, on that subject. In the next, we are indistinctly taught what the system under consideration teaches on the subject of justification. This doctrine is so dependent upon the former, that we may naturally expect the same observations in the one as in the other. And indeed, Mr. Clowes advocating his prophet, asserts, "that a saving life is the *joint* effect of faith, of charity, and of good works united, and that to separate any one of the three from the other two is to destroy *all*." p. 28. This, it is true, is the doctrine of Bishop Bull, and of *his* followers, but not of the church of England, which deliberately asserts in her article on the subject, that

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." He who will take the pains to consult Swedenborg's "True Christian Religion," &c. will perceive that the author is peculiarly hostile to the doctrine of justification by faith alone. And lest it should be replied, that he is only to be understood of a solitary, unproductive faith, and therefore as opposing the solifidian hypothesis alone, it will be proper further to observe, that the doctrine, upon this subject, which he condemns and reviles, is the doctrine as it was held particularly by Luther, Melancthon, and the reformers in general; for in the interview which he had with these persons in the spiritual world, the unhappy Melancthon more especially is represented as undergoing a course of purifying discipline, in order to wean him from this doctrine, and to induce him to give the due honour, hitherto denied, to charity.

The conclusion adduces other arguments in favour of the mission of Swedenborg: but the most curious part is that, in which his present advocate answers the requisition of miraculous evidence to attest his extraordinary pretensions. The Presbyter has not informed us, as the Seer honestly has, that this objection was originally urged in the spiritual world, the scene of his greatest honours. Some of the inhabitants of that state had the hardihood, in a confused murmur, to say to their visitant, Do miracles and we will believe. It was replied, that the very visions with which he was favoured were miracles. This did not satisfy the spirits: they rejoined, Reveal future events. The Baron excused himself upon the plea of the inconvenience which would result from the communication of such a power*. It is hardly possible not to call to mind the very similar manner in which Mahomet replied to the same requisition†. The author with whom we are now concerned, endeavours to prove the impropriety of requiring miracles in the present case, because they would be equally necessary in the case of every expositor of Scripture. Is Swedenborg then nothing more than an expositor of Scripture? Mr. Clowes will not admit this. Indeed he defends the visions of the Baron, after the Baron himself, as being themselves miraculous. Now allowing these visions to be, as they are said to be, supernatural communications, they are not miracles, in the sense of divine attestations, to any other than the individual himself. But have there never been visionaries, mystics, fanatics in the world before? Have not many persons so deluded retained great consistency of character? Do not Montanus, Mahomet, Lord Herbert, and Jacob Behmen; the Gnostics, the monks, and saints of the Romish communion without number, immediately press upon the mind, as soon as such claims as those of Baron Swedenborg are preferred? But where in Scripture are we encouraged to expect, or when pretended to receive, such revelations as those proposed by the honourable Swede? Mahomet shewed some art, but greater ignorance in proclaiming himself the promised Paraclete: but where is the character, advent, and mission of the modern prophet designated in Scripture? We feel ourselves therefore under an invincible obligation of joining with the Baron's opponents, both spiritual and human, in urging the absolute and highest necessity of miracles to substantiate so extraordinary, and we may add, superfluous a claim as his.

We think we have now gone through the greater part, if not the whole, of what is deserving of remark in the pamphlet of Mr. Clowes;

* True Christian Religion, containing the Universal Theology of the New Church towards the End.

† See Sale's Koran, 8vo. vol. ii. pp. 58, and 108, or chap. xiii. and xvii.

and we think that our readers will plainly perceive, from what has been said, that the prophet of the New Church is equally at variance with the Scriptures and our own church, in corrupting after Sabellius the doctrine of the blessed trinity; and in denying the fundamental doctrines of the atonement of Christ, and of justification by faith alone. And we certainly do find some difficulty in conceiving, how a conscientious clergyman of the Church of England can continue in her communion, and accept her emoluments, and join in or lead her service, and at the same time, hold and propagate the tenets of Emanuel Swedenborg.

But we have not yet done. Swedenborgianism would ill deserve the assuming title of the new church did it not promulge something more novel and peculiar than Mr. Clowes has had the prudence to display. We desire then to supply the defect, and to inform our readers, that the revelations, or relations, of Baron Swedenborg have taught him and mankind, that there are three future worlds, and with respect to their position, the heavens are above, the hells (such is our author's curious phraseology) are below, and the world of spirits is between them; and that into the world of spirits every person, on leaving this, makes his entrance: and in this there are three states, the first of which is so little different from the present, that husbands and wives who have not lived in concord here often renew their quarrels there, and even sometimes proceed to blows; the next state is more spiritual, and so far only the wicked go previously to their final punishment; the righteous proceed to the third state, which is a state of instruction and preparation for heaven. There are some exceptions, however, to this course. Some, both good and bad, proceed immediately after death, to a state called a state of vastation, and appointed for the purpose of reducing the individuals to the simple quality which predominates. This process is attended with some curious circumstances. The Baron teaches further, that the heavens are in a human form, as well as its inhabitants, that there are rich and poor in it, and that they marry, and are given in marriage*. We forbear to degrade an awful subject by adducing any farther instances of the grotesque and grovelling representations which a deluded man would, innocently perhaps, impose upon the world as divine communications: but there is one advantage arising from this circumstance, and that is, that it convicts them of falsehood.

We have frequently been at a loss to conceive what attractions a scheme so destitute of any rational foundation, and so repugnant to every notion impressed by scriptural truth, could possess for those who have embraced it, and of whom there are some of intellectual powers and attainments far from contemptible. But the interest excited by whatever is mysterious, and in proportion to the degree of that quality; the pleasure enjoyed in the discovery of what appears to be absolutely placed beyond the sphere of human intelligence; the privilege of surveying the abodes of futurity, and of having them subjected to the senses, materialized, made visible, and tangible;—these appear to be the causes, which alone can induce men to accept the system under consideration at so large an expence of rational conception and belief. The translation of the treatise concerning heaven and hell observes, concerning the *New Northern Star*, "he gives us to know from autopsy, or his own view of it, that heaven is not so dull a place, as some foolishly suppose it," &c. p. xxxiv. It is

* See Treatise concerning Heaven and Hell, &c. second edition, 8vo. pp. 34, 225—247, 327—345, 385. Dr. Priestley agreed with Swedenborg in the opinion, although he had no visions to support it unless he admitted those of the Baron, that the heavenly state will not be materially different from the present.

with pain we read this indirect, and probably unintended, reflection upon the broad and general views which Scripture gives, and which those, who derive their creed exclusively from Scripture, entertain, of the future world. We must say for ourselves, that whatever dullness there may be in such views of the heavenly state, it is, by no means and in no degree, relieved by the light which Baron Swedenborg has introduced into it. We see nothing so attractive, independently of their truth or falsehood, in the gross, terrestrial particularities, with which he has attempted to adorn the kingdom of heaven; nor, even with our present defective portion of spiritual conception, can we behold, otherwise than with disgust, the coarse and gaudy colourings with which this deluded and deluding visionary has presumed to fill up the vacancies left in the general outline which the word of God has deemed it sufficient to impart. The representations which that word gives of the future world, are probably as full and particular as our present state of intelligence will allow: nor probably, without powers of a higher and very different description from those which we now possess, could any additional ideas be communicated on the subject, which, not only should not fail to give information, but should not lead to more inadequate and unworthy conceptions concerning it. As we have scarcely any notions, but negative ones, of the spiritual body, for which the present is to be exchanged hereafter, so neither can we be supposed to have any more appropriate ones of the spiritual and heavenly state. Under these impressions, and more especially with the visions of the Swedish Seer still playing upon our imagination, we cleave with the greater eagerness and gratitude to the sublime generalities, the dignified reserve, and the spiritual representations of the inspired volume, on the awful subject of futurity: nor can we refrain from earnestly requesting the members of the new church, if any such should condescend to peruse our unilluminated pages, soberly to enquire into the stability of the foundation which supports their faith, when the rational faculty is not proof against delusions so palpable as those which we have now been endeavouring to expose, or when the spiritual sense, even in its lowest degree, is not revolted by their earthliness and vulgarity.

Notes on the West Indies, written during the Expedition under the Command of the late Gen. Sir Ralph Abercromby, including Observations on the Island of Barbadoes, and the Settlements captured by the British Troops upon the Coast of Guiana. Likewise Remarks relating to the Creoles and Slaves of the Western Colonies, and the Indians of South America. With occasional Hints regarding the Seasoning or Yellow-fever of Hot Climates. By GEORGE PINCKARD, M. D. of the Royal College of Physicians, Deputy-Inspector General of Hospitals to his Majesty's Forces, and Physician to the Bloomsbury Dispensary. 3 vols. 8vo. London, Longman, Hurst, and Co. 1806.

WE regret that causes which it would be impertinent to explain to our readers, have prevented us from sooner paying to this valuable work the attention which it deserves.

The taste so long prevalent in this country for narratives of voyages and travels, has led to a great multiplication of books of this class; and though the public curiosity has often been abused with fallacious, as well as insipid information, under the alluring title of a tour or voyage, yet one good consequence has resulted from the great activity of our press in this department of science. So many travellers have undertaken to describe the same regions of the earth, and the manners of the same societies, that a discerning reader who will take the pains to compare

their different accounts, can rarely be at a loss to fix with tolerable precision those geographical, political, or moral peculiarities, in any civilized country, which most attract and deserve the notice of a stranger. The vanity as well as fidelity of a tourist engages him to point out and correct the mistakes of his predecessors. He again in his turn is corrected by succeeding travellers; and if at last a controversy arises on any important fact, in point of authority, attention to the characters and views of the different writers will commonly enable us to decide it.

But there are certain parts of the world, very much frequented by our countrymen, in respect of which the stock of literary information is by no means copious; and this is in a very remarkable degree the case of the British and Foreign West Indies. The causes are many and various—The more a country is frequented, *cæteris paribus*, the less is it a subject of curiosity. Thousands would peruse with avidity a well attested account of Tombuctoo, for one who would take the pains to read the most faithful description of Paris, even if they themselves were previously as ignorant of the one as of the other. In the next place we naturally are the most curious respecting those societies which least resemble our own. Knowing therefore that the West India Islands are peopled by Englishmen, or by our neighbours on the continent, a despised class excepted, of whom we see enough to satisfy curiosity at home, we are not very inquisitive as to the state of society and manners in the Antilles. The political dependency of the colonies also lessens their interest in the eyes of a tourist and his readers. How little did we learn of North America before the revolutionary war, compared to the copious information which has been lately furnished by Mackenzie, by Jefferson, Cooper, Weld, and other intelligent writers!

It might be added, that of the very many voyagers who visit the West Indies, few have talents, and still fewer inclination and industry enough, to enlighten their countrymen in Europe, by publishing their travels and remarks. To the professed tourist, the Antilles present very few attractions compared with countries which he may visit with far less personal danger, and yet more of the reputation of courage. He may explore all the antiquities of the Mediterranean and the Levant at less peril by far, though the plague should sometimes take post in his front or in his rear, than the yellow fever alone will expose him to at Barbadoes, or Jamaica:—yet here he will lose amidst a crowd of voluntary and involuntary associates, the distinction due to his temerity.

But the dearth of genuine West India information on those local peculiarities which are more deserving of enquiry, is greatly encreased by causes of a different nature. The subject which there most excites the curiosity of a reflecting mind, and the scarcity of impartial information respecting which is most deeply to be lamented, is that strange and unprecedented state of man to which the labouring part of the community is reduced. But on this subject a transient visitor of the West India islands finds it difficult to gain, and highly unpleasant to propagate when gained, any accurate ideas.

It is not from the appearance of those negroes who meet the eye of a stranger in the town at which he lands, or in the house at which he visits, that any just notion can be formed of the nature and effects of colonial slavery. It is a very inadequate comparison to say, that the condition of the agricultural and manufacturing poor of this country might as clearly be apprehended by a Chinese, who had seen only the watermen on the Thames, the Custom House Officers on the wharf at which he landed, and the jolly well dressed footmen who waited

upon him at the table of an East India Director. The contrast between the town or family negro, and those who form the great mass of the more unfortunate slaves, the common plantation drudges, is far greater than this; for the grand specific enormities of the West Indian oppression, excessive labour extorted by the driving whip and insufficiency of food, are peculiar to the plantation negroes; and excess of punishment in its shocking extremes, is rarely, if ever, openly exhibited in the towns; much less before the eyes of a stranger in a private family.

As to the plantation negroes who are occasionally seen in the towns, they are for the most part either the drivers and artificers of the estates, who are exempt from the common labours of the field, or such of the more robust part of the gang as are able to procure grass or some other little article for sale in the market on their own account. Both are always enjoying a short respite from ordinary toil and discipline, when thus presented to observation beyond the bounds of the estate to which they belong; and who is so ignorant of a great law of our natures as not to know, that an air of content, or even joy, in such circumstances, would be as good an argument of the severity as of the lenity of that restraint which is for the moment suspended.

It is nevertheless true that such partial and superficial views of the general system as are to be seen in the towns, and under the roof of the master in a festal hour, have been enough to satisfy some visitors of great name: and to induce them to stand forward with much confidence in defence not only of slavery but the slave trade, when they return to this country. Such men had they first landed in England from some foreign country on the May-day, and seen our little chimney sweepers dancing with their garlands and gold paper, would no doubt have vouched on their return that the state of these sooty apprentices was one of perpetual ease, festivity, and self-enjoyment.

But the enquiring and reflecting tourist would not draw such rash conclusions. He would see the necessity of exploring in the interior of the plantations, in the discipline of the cane field and the homestall, in the daily and nightly routine of labour and watching at the different seasons of the year, in the number and size of the weekly rations of food compared with the number of slaves to be supported, in the treatment of the sick or feeble, and in short in all the details of the despotic administration to which these poor labourers are subject, the causes of their rapid decrease by mortality, and the truth or falsehood of those charges which have been so strongly urged against their masters by the advocates for an abolition of the slave trade.

In the course of such personal investigation, the traveller would soon become a witness of scenes that might materially shorten his labours. But in order to prosecute or even commence such enquiries, a stranger must profit largely of the hospitality of the country; nay, to obtain such particular information as might be desired, and to enter as it were into the dark recesses of a planter's domestic government, he must be treated with confidence as well as kindness by the owner or manager of the plantation. With such confidence a stranger is not easily indulged. The *prejudices* of Europeans are borne with for awhile, but are a natural source of distrust; and in general none but those who are engaged in the administration of the slave system, or are supposed by long residence to have rubbed off their original *prejudices*, are treated without reserve, even as to what may be called the ordinary oppression of the island. As to more than ordinary abuses, especially in the article of food and excess of punishment, the masters who are guilty of them are naturally anxious to conceal

them from all but the instruments of their own cruelty and injustice.

It might be added, that all these difficulties in obtaining distinct views of plantation, slavery are naturally and greatly aggravated, since the commencement of the Parliamentary discussions on the slave trade.

We have noticed these circumstances in order to prepare our readers to estimate properly the value of Dr. Pinckard's work; for he has greatly added, not only to the stock of West India information in general, but to that branch of it, among others, which is at once so interesting and of such difficult acquisition.

Our author went to the West Indies in 1795, as an army physician, with the staff of General Abercromby, and after a considerable stay at Barbadoes proceeded with a detachment of the army to Berbice and Demerara, and remained in those colonies till May 1797.

Here the Doctor had opportunities of observing the interior circumstances of the plantations, such as are rarely possessed by military officers, or persons attached to the army in the West Indies; for instead of being placed in a fortress on the sea coast, or on some insulated mountain in the interior, as is commonly the case in other colonies, he went with a detachment into the cultivated parts of the country. In the course of his official duties, or in the intervals of leisure which they afforded, he visited most parts of the settlements, mixed much with the planters, and was long posted in the heart of one of the principal plantations.

These opportunities happily concurred with a curiosity and diligence which are rarely found between the tropics. Our author was eager to profit by every mean of information which presented itself, and he preserved the knowledge which he from time to time acquired, by committing to writing every evening, before he retired to rest, the occurrences and remarks of the day.

We are informed that this task was undertaken chiefly from a desire to gratify a friend in England, by whom Dr. Pinckard was earnestly requested to send him accounts of whatever he might find curious or interesting in the West Indies, and to whom the work is addressed in a series of letters. As conveyances to Europe were rare and uncertain, the author, instead of sitting down to write when an opportunity offered, kept his diary in an epistolary stile, and transcribed from it as often as a vessel was departing for Europe. It is added, that the letters were not meant for publication till the opinions and solicitations of friends influenced the author to send them to the press: and though such professions are often insincere, we give them in this case entire credit; for there is a simplicity and warmth, and often a carelessness in the stile, which seems to mark it as a transcript of recent as well as genuine impressions, made on the mind of the writer by the interesting objects around him, and expressed with all the confidence of friendship.

The information contained in these volumes is various and curious, often instructive, and almost always entertaining; but we do not mean to give a full view, nor even a general character, of their miscellaneous contents. We could often object to the stile, and sometimes to the matter of the work; but Dr. Pinckard has every where known how to gain the entire confidence of his readers, and we believe it is because he has no where attempted to deceive.

On those subjects which have chiefly attracted our attention, the deeply interesting topics of slavery and the slave trade, Dr. Pinckard is peculiarly entitled to attention. We believe he has never taken any part, public or private, in the abolition controversy, and that while it appears from the present work that he is, through the natural effects of his residence in the West Indies, on terms of friendship with many gen-

tlemen of that country, he has no connections whatsoever with any of the public enemies of the slave trade. We are unable even to collect very distinctly what Doctor Pinckard's practical views now are respecting that great question; except that from the abhorrence he expresses of the abuses which he witnessed in the West Indies, it seems impossible to suppose him friendly to a commerce by which they are maintained or enlarged. But when he first landed in Barbadoes, the leaning of his mind was apparently adverse to the views of the abolitionists; as our intelligent readers may perceive from the following extract.

He had visited a slave ship in Carlisle Bay, and though shocked by the scene which he beheld, as our readers would be by his description of it, he subjoins the following remarks:

"I am most happy to conclude my report of this visit, by informing you that we discovered no marks of those horrors and cruelties said to be practised on board the ships occupied in this sad traffic of human flesh, and which are represented as so frightfully augmenting the manifold ills of slavery."

"The comfort and health of the slaves were promoted with every care."—"They were plentifully fed," &c.—"Mirth and gaiety were promoted amongst them," &c. (Vol. i. p. 232.)

In short, Dr. Pinckard judging of the treatment on the passage, by what he saw in a West India port, when all fear of insurrection was at an end, and the human merchandize was vamping up for a market, found little or nothing to condemn except the closeness of the stowage, and evidently took pleasure in defending the slave traders from those charges, the nature of which, in common with the many in this country, he seems to have misconceived.

We never arraigned these dealers in human flesh of being in general so fond of cruelty, for its own sake, as to treat their captives harshly, when avarice itself not only permits, but enjoins, an opposite line of conduct. We accuse them only of not listening to the voice of mercy, when real or fancied self-interest bids them to disregard it; which unhappily is during the whole time of their trade on the coast, and their passage to the West Indies. Even in those previous stages of the commerce, it certainly is not their interest to kill their slaves, and consequently they have no temptation to be needlessly severe in the treatment of them; but unfortunately it is their interest to acquire, and to carry, their captives, in a way utterly incompatible with humanity as well as with justice. Life itself is often preserved to these miserable exiles by means which, even for that end, none but a barbarian, intent on his own sordid emolument, could use.

If Dr. Pinckard at first was inclined to think that the horrors of the slave trade had been exaggerated, he soon found cause to change his opinion, as our readers will perceive by some future extracts from his work.

But we will conclude this article for the present by a new specimen of West India humanity, which fell under the author's own immediate notice, on the estate of an English planter on which he was stationed in Demerara. We must premise however, that such of our readers as have no need of further information on the nature of the slave system, or such as have not nerves to endure a shocking relation even when given for a humane purpose, had better pass over the passage.

"Two unhappy negroes, a man and a woman, having been driven by cruel treatment to abscond from the plantation Lancaster, were taken a few days since, and brought back to the estate, when the manager, whose inhuman severity had caused them to fly from his tyrannic government, dealt out to them his avenging despotism with more than savage brutality. Taking with him two of the strongest drivers, armed with the heaviest whips, he led out these trembling and wretched Africans, early in the morning, to a remote part of the estate, too distant for the officers to hear their cries; and there tying down first the man, he stood by, and made the drivers flog him with many hundred lashes

until on releasing him from the ground it was discovered that he was nearly exhausted: and in this state the inhuman monster struck him on the head with the butt end of a large whip, and felled him to the earth; when the poor negro, escaping at once from his slavery and his sufferings, expired at the murderer's feet. But not satiated with blood, this savage tyrant next tied down the naked woman, on the spot by the dead body of her husband, and with the whips already deep in gore, compelled the drivers to inflict a punishment of several hundred lashes, which had nearly released her also from a life of toil and torture.

"Hearing of these acts of cruelty, on my return from the hospital, and scarcely believing it possible that they could have been committed, I went immediately to the sick house to satisfy myself by ocular testimony; when, alas! I discovered that all I had heard was too fatally true: for shocking to relate, I found the wretched and almost murdered woman lying stark naked on her belly, upon the dirty boards, without any covering to the horrid wounds which had been cut by the whips, and with the still warm and bloody corpse of the man extended at her side, upon the neck of which was an iron collar, and a long heavy chain, which the now murdered negro had been made to wear from the time of his return to the estate.

"The flesh of the woman was so torn, as to exhibit one extensive sore from the loins almost down to her hams; nor had humanity administered even a drop of oil to soften her wounds. The only relief she knew, was that of extending her feeble arm in order to beat off the tormenting flies with a small green bough, which had been put into her hand for that purpose by the sympathizing kindness of a fellow slave. A more shocking and distressing spectacle can scarcely be conceived. The dead man, and the almost expiring woman, had been brought home from the place of punishment and thrown into the negro hospital, amidst the crowd of sick, with cruel unconcern.

"Lying on the opposite side of the corpse was a fellow sufferer in a similar condition to the poor woman. His buttocks, thighs, and part of his back had been flogged into one large sore, which was still raw, although he had been punished a fortnight before."

After an account of the burial of the murdered man, Dr. Pinckard gives us this further information respecting the feelings of colonial masters, and the case of the unfortunate woman.

"A few days after the funeral, the attorney of the estate happened to call at Lancaster to visit the officers, and the conversation naturally turning upon the late cruelty of the manager, and the consequent injury derived to the proprietor, we asked him what punishment the laws of the colony had provided for such horrid and barbarous crimes; expressing our hope that the manager would suffer the disgrace he so justly merited: when, to our great surprise, *the attorney smiled, and treated our remarks only as the dreams of men unpractised in the ways of slavery.* He spake of the murder with as little feeling as the manager had perpetrated it, and seemed to be amused at *our visionary ideas of punishing a white man for his cruel treatment of slaves.*

"To the question, whether the manager would not be dismissed from the estate, he replied '*Certainly not;*' adding, that 'if the negro had been treated as he deserved he would have been flogged to death long before.' Such was the amount of his sympathy and concern! The laws of the colony, he said, were intended to prevent any person from punishing a slave with more than thirty-nine lashes for the same offence; but by incurring only a small fine, he could at any time punish a negro with as many hundred lashes as he might wish, 'although the Governor and the Fiscal, were standing at his elbow.'

"You will believe that I was careful to observe the progress of the frightful wounds inflicted upon the poor woman, and to watch her recovery; and you will be shocked to know that her sufferings were severely increased, by the cruel neglect which succeeded to her punishment.

"One morning, upon hearing the loud cries of a female, I was led to look out at my window, when I saw some negroes carrying this unfortunate woman from the sick house into the yard, where they laid her down in the dirt, upon the bare ground, amidst a heavy shower of rain, then kneeling at her sides, they proceeded to examine minutely into her wounds; and you will scarcely hold it credible, when I tell you that they were employed a full half hour picking maggots out of her sores. The ulcerations had penetrated to a great depth, particularly within side the thighs, where the lashes of the whips had cut round, and torn the flesh in a frightful manner. The ulcers were very raw and considerably

enlarged, by the gnawing of the maggots which had been bred within them.

"I cannot describe to you the horror I felt at this deplorable sight. I had often heard of maggotting sheep, but this was the first instance I had met with of maggotting a human being: and I felt additional distress, in finding the subject of it a poor unhappy female, whose punishment had been already severe, and in whom the occasion for such a beastly process might and ought to have been prevented, had the common dictates of humanity been observed. The poor afflicted wretch groaned heavily under her sufferings; and the operation, which in itself was severely painful, was rendered so in a still greater degree by the roughness of her untutored surgeons. During the whole of the time, she was exposed naked to the rain, and to the eyes of slaves, officers, soldiers, and all who chanced to pass that way. It was a spectacle, which was equally offensive to humanity and to delicacy!

"On representing the horrid cruelty of this case to the surgeon, he remarked to us, that the sores from punishments did not usually fall under his treatment, but were left to the care of the negro doctor, who had the charge of the sick house; and that nothing was more common than to see the wounds filled with maggots—'indeed,' said he, 'it is often our greatest difficulty, in the practice of surgery in these climates, to prevent the breeding of insects in the sores'." 3 vol. p. 65—70.

(To be continued.)

The Cottage Library of Christian Knowledge; a new Series of Religious Tracts. Part I. London, Williams and Smith, 12mo. Price 6d.

AN institution was formed in the year 1799, under the name of the *Religious Tract Society*, for the purpose of publishing and selling at low prices religious tracts adapted chiefly to the inferior classes. About eighty different tracts have appeared, and it is said that some millions of them have been distributed at home and abroad. The tendency of these tracts we believe to be uniformly beneficial, and a few of them (chiefly those which have been *republished* by the society) possess considerable merit. We have no doubt, therefore, that their extended circulation has been productive of much good to the community. It was soon found, however, that these publications were too much like sermons, and not sufficiently popular and attractive to engage the attention of many of the persons for whose benefit they were principally intended. With a view to obviate this objection, a new series of tracts has been projected, which, it is proposed, shall combine amusement with solid instruction. "The style," according to the prospectus, "will be easy and familiar; the matter interesting and entertaining."—"The pieces will be partly original, and partly select: the subject generally some striking incident, or eminently pious character;—some instructive narrative or pleasing allegory."

It is impossible not to approve of a design so admirably calculated, under proper management, to promote the knowledge and the influence of religion. We cannot, however, commend the manner in which this *first part* has been executed. As for the account of *the martyrdom of Polycarp*, and *Dr. Watts's divine Songs for Children*, which have found a place in it, they cannot be exalted by our praise: they are almost universally known, and wherever they are known, they are much and justly admired. Our remark has an exclusive reference to those parts of the present publication which may be considered as original; and here we must say that the hopes raised by the prospectus have not been realized.

This new series commences with *The History of a religious Tract supposed to be written by itself.* This whimsical production, we sincerely trust, is not to be taken as a fair specimen of the talents which are likely to be employed in the conduct of the society's beneficent designs. If so they must lay their account with much disappointment. As a story it is destitute of all claim to interest. It is meagre both in in-

cident and reflection. It is conceived with little ingenuity and executed in the worst taste. We must be excused from giving our readers an outline of the history of this tract. One extract from it will probably satisfy their curiosity. If not, it will serve to shew, that in the concluding part of our censure at least, we have not been guilty of any undue severity.

"When I contemplate," says the tract, "the manner of my existence, I am compelled to say, that like man himself, 'I am fearfully and wonderfully made.' The primitive atoms of my frame were formed into letters by the skill of the Founder; these letters were combined into syllables by the ingenuity of the Compositor; and then by the powerful arm of the Pressman, I was squeezed into the world, and honoured with the title of a *Religious Tract*. Much indeed do I resemble man, not only in the vast variety of my members, but in the delicacy of my constitution. As 'human life contains a thousand springs, and dies if one be gone,' so the loss or misplacing of a word sadly disorders me, and the fraction of a page is death. To return however to my history, &c."

Two posthumous letters appear in this work, one called "The Life of Faith," and the other "The Triumph of Glory." And, having read them, we are clearly of opinion, that they might have lain for ever, without any loss to the world, in the portfolios from which they have been unadvisedly drawn. They have at least no right whatever to form part of a series of *entertaining* tracts. They are neither "easy in their style" nor "interesting in their matter." Considered even as *serious* compositions they have no claim to the distinction which they have obtained, of being "squeezed into the world by the powerful arm of the Pressman." They are productions of that inferior kind, which tend, by the lowness and vulgarity of their style, to keep down the intellectual tone of professed Christians, and to disgust those who have not acquired a sufficient acquaintance with true religion, to be able to recognize her lineaments in the sordid attire with which she is here clothed. We have to complain, however, in this instance, not only of vulgarity, and a disregard of the established rules of good writing, but sometimes even of a want of meaning. A citation or two will justify these observations.

"It is hard to keep the helm up against so many cross winds as we meet with on this sea of fire and glass."—"Creature smiles stop and entice away the affections from Jesus Christ. Creature frowns encompass and tempestuate the spirit."—"I think the Lord deals kindly with me to make me believe for my mercies before I have them: they will then be Isaacs', *sons of laughter*. The less *reason* hath to work on, the more freely *faith* casts itself on the faithfulness of God. I find that while faith is steady, nothing can disquiet me; and when faith totters, nothing can establish me. If I tumble out." (If this be an error of the press it belongs not to our printer.) "If I tumble out among means and creatures, I am presently lost and come to an end; but if I stay myself on God and leave him to work in his own time and way, I am at rest, and can sit down and sleep in a promise, when a thousand rise up against me."—

But enough of this. We have no wish to be aiding and abetting in the crime of exposing sacred subjects to ridicule. We do most earnestly hope that the conductors of this laudable institution will be induced to exercise their *imprimatur* in future with more circumspection. We give them full credit for the best intentions, but they cannot possibly expect that such compositions as those now noticed, should prove attractive to persons who complain of the dulness of sermons, and require to be entertained, unless they can find entertainment in seeing religion rendered ludicrous.

We are aware that it may be said, for it has been said before on similar occasions, that we labour to introduce too much refinement into religious writings; that we esteem too highly that wisdom of words of which St. Paul made so little account; and that we encourage a dangerous departure from Christian simplicity on the part of the advo-

cates of Christianity. To this charge however, we plead not guilty. The most suitable style for religious works has always appeared to us to be that which is characterised by simplicity —"*Simplex munditiis.*" And we regard the absence of this quality as forming one ground of objection to the tracts before us. In order to be plain, it is not necessary, as Dr. Watts and Mrs. More have shewn, to be vulgar or absurd. The Cheap Repository Tracts of the latter in particular furnish a very happy example of that style which we would recommend to the conductors of the present undertaking; and although few can hope to emulate her genius, yet we may demand of all who think themselves qualified to appear before the public in the character of authors, that they shall avoid *gross* offences against common sense and the rules of good writing.

Having mentioned *the Cheap Repository Tracts*, we deem it our duty to notice an attempt which has been made by the conductors of the work under review to detract from their established and merited reputation. "These tracts," they admit, "possess uncommon literary merit, and contain the most valuable instruction; but the religious truth contained in them," it is added, "was rather gently insinuated than openly introduced. On this account something more decidedly religious and evangelical was thought desirable." "It has been suggested," they further observe, "that a series of tracts, chiefly narrative or biographical, interspersed with evangelical sentiments and practical remarks, might unite the interest of the Cheap Repository, and the admonitions contained in the publications of the Religious Tract Society." Here we find it pretty plainly insinuated that the Cheap Repository Tracts are not so religious and evangelical as is desirable; and that they are deficient in evangelical sentiments and practical remarks. It is true they are not homilies; neither do they profess, any more than the present new series of tracts, to give systematic and regular treatises on evangelical doctrines. But we are nevertheless of opinion, that it is a most unwarrantable abuse of the liberty of the press to charge them with being deficient in evangelical sentiments and practical remarks. Their peculiar excellence has always appeared to us to be, that these are introduced, wherever they can fairly and properly find admission; and that they arise so naturally from the incidents, and are managed with such address and such consummate knowledge of human nature, that they are often scarcely perceived till they have taken possession of the heart. And shall this be made an objection to these productions? It is a proof that the art of rendering religion attractive is not yet understood. Any clumsy limner may load his canvass with light. It is the judicious disposition of light and shade which gives effect to the picture. We do not intend, however, at present, to enter particularly on the vindication of the Cheap Repository Tracts, because the grounds on which they are represented as inferior, either in the justness of their sentiments or the practical tendency of their remarks, to the present series of tracts, have not been specified. But we have no hesitation in saying, that we regard the representation both as unfounded in fact, and as calculated to impede the usefulness, while it lessens the reputation, of those invaluable productions, which we trust will long continue to contribute their important aid in the grand work of reforming mankind. They are monuments of that union of genius and piety, of which there have been too few examples in the world, and we are therefore solicitous that their value should not be unduly depreciated. We are fully persuaded that this society would do infinitely more good to their fellow creatures by applying their funds to the circulation of the tracts in question, than by applying them to the production

of new ones, provided they do not rise very considerably above the standard of those which have now been reviewed. We shall probably take occasion to look into the succeeding portions of this work; and we assure the conductors of it, that we shall have sincere satisfaction in giving our readers a favourable report of their progress. In the meantime we would give them our best counsel; and that is, "Be slow to print."

Reasons for separating from the Church of Scotland, in a Series of Letters. By WILLIAM INNES, Minister of the Gospel, Dundee. Chiefly addressed to his Christian Friends in that Establishment. Dundee; and London, Vernor and Hood. 1804. 12mo. pp. 156.

THIS is the production of a conscientious man, who has thought it his duty to separate from the Church of Scotland, and having so done to offer his reasons for his conduct. It gives us pleasure to bear testimony to the general temperance observed by the author, on a subject, and under circumstances, which beyond most others tend to draw forth the acrimonious passions.

We are not concerned to defend the church of Scotland against the attack of this writer, as being the form of ecclesiastical government exclusively prescribed by Scripture. As a species of government, however, in the church, and as constituting a part, one order, in the episcopal, we consider Presbyterianism as entitled to our respect: nor do we feel ourselves wholly indifferent to an attack, which would level not only the professed object of hostility, but with it the venerable fabric of our own ecclesiastical constitution.

The author of these letters seems to be affected with a morbid sensibility of conscience, which, however commendable in its origin, when it has proceeded to this excess, obscures and distorts the duties which it would discover and perform. The following sentiment we conceive to have been uttered under the influence of this state of mind. "A professing Christian should even blush in secret, if he could for a moment indulge the wish, that truth on any subject should not be brought to light, with whatever severity and in whatever direction its dictates may fall." p. 3. It is easy to imagine cases in which this principle, if acted upon, would produce effects highly detrimental both to religion and morality; and it will hardly be affirmed, that in such cases simple concealment, much less a wish to conceal, ought to be pronounced criminal. Let it be remembered likewise, that in some cases certain truths produce the effect of falsehoods. Should a person who had just sufficient knowledge to understand the nature of the fact, be informed, that the various readings in the New Testament amount to upwards of 30,000, the result, there can be no doubt, in his mind would be unfavourable to the credit or integrity of that part of the Scripture; although to a competent judge this circumstance has directly a contrary effect. Of the same character with that which has been quoted is another assertion of this writer, which represents conviction as resembling the sensitive plant: "it shrinks," adds he, "at the gentlest touch of *power*, and the rude intruder must be completely withdrawn, before it again exerts its energy." p. 47.

Mr. Innes condemns the established church of Scotland, or Presbyterianism, as unscriptural, both in its constitution and in its administration; and he opposes to it the system of independency which he has embraced, as the only system founded upon scriptural authority, deduced from apostolic example as well as apostolic precept, and exclusively binding upon the Christian world. The principal Scripture adduced in support of independency is Matthew xviii. 15—17. A very slender foundation for so ponderous a superstructure.

In all controversies *offensive* operations are carried on with the greatest advantage, because the general imperfection of human knowledge leaves many points vulnerable even in subjects the best established. Letters iii. and iv. are directed against the *constitution* of Presbyterianism, the distinguishing feature of which is said to be the system of *representation*. And it is urged, that when the majority in the representation becomes corrupt, the whole body, under their influence, must become the same, unless the uncorrupt part obeys this summons to separate. This statement appears to us greatly overcharged, nor do we plainly see, that the corrupt majority has any *constitutional* influence sufficient to counteract the successful execution of duty in those who are disposed to perform it.

In opposition to the representative system, the radical vice of Presbyterian government, Mr. Innes asserts the distinguishing feature of independency to be individual opinion or conviction in every act of that species of government. It seems, however, almost a contradiction in terms to call that system of association a government, in which every member is left perfectly free to follow the dictates of his own conscience, on every subject. Every government implies a consent of the whole body to submit to certain laws, the execution of which is delegated to a part, to whom authority necessary for that purpose is committed: and this authority must, in many cases, interfere with and controul private opinion. If the cases are accurately defined, and appear to be calculated for the more effectual execution, upon a general scale, of the object of the society, no objection can be alleged against the authority here spoken of, which does not equally hold with respect to this object. It should be observed likewise, and Mr. Innes has not removed the difficulty, that the supposition of a corrupt majority presses with as much weight upon Independency as upon Presbyterianism. The unconstitutional influence in the one case is likely to be as great and as injurious as the constitutional in the other; and the remedy held out by the Independent system, in the liberty of secession, is of too desperate a nature to entitle it to any favourable opinion.

Concerning the second head of this author's charge against the established church of Scotland, the defects in its administration, this being a question of fact, we shall claim permission to be silent: observing only, that, from the acquaintance which we have with the state of discipline in that part of the united kingdom, it would give us pleasure if we could perceive the same in this.

We have only to remark further, that when two systems are compared together, they should be compared upon equal scales. A very incorrect and unjust judgment will generally be the result of comparing a novel society or sect with an ancient one, which has had time to acquire corruption; or a small society or sect with an extensive one, in which a greater proportion of corruption, agreeably to the encroaching nature of evil, will almost always be found. This remark is set in a very forcible light by Bishop Warburton, when combating Bayle's Apology for Epicureans and Atheists. "As to the lives," says he, "of his *Epicureans*, and other Atheists, which we now come to; the reader is first of all desired to take notice of the fallacy he would here obtrude upon us, in the judgment he makes of the nature of the two different principles, by setting together the effects of *atheism*, as they appear in the majority of half a score men; and those of *religion*, as they appear in the majority of infinite multitudes: A kind of sophism, which small sects in religion have perpetually in their mouths, when they compare their own morals with those in large communities, from which they dissent." Divine Legation, book i. sect. 5.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press:—*A History of the Military Operations of the British Forces in Hindostan*, from 1744 to 1784; in two large vols. royal 4to.; with Maps, Charts, Plans, and Views; by Dr. JOHN MOODIE:—*Elements of Elocution*, or an Introduction to Pronunciation and Reading; in which the Pauses peculiar to Poetry are distinguished by particular Marks; by Mr. ROBERT HAMILTON, Teacher of Elocution in the Colleges of Old and New Aberdeen:—*A Review of the Reports to the Board of Agriculture*, by Mr. MARSHALL.

In the Press:—A new and splendid edition of WALPOLE's *Royal and Noble Authors*, by Mr. PARKE; in 5 vols. 8vo.:—Mr. PARKINSON's second volume of the *Organic Remains of a former World*:—A new Edition of Dr. VINCENT's *Nearchus*:—*Caledonia*; or, A Historical and Topographical Account of North Britain, from the most Ancient to the Present Times; with a Dictionary of Places, Chorographical and Philosophical; by Mr. G. CHALMERS:—A second volume, containing Cambridgeshire, Cheshire, and Cornwall, of *Magna Britannia*; by the Rev. DAN. LYSONS, and SAM. LYSONS, Esq.: also Part the Second, containing 24 Views in the said Counties, of *Britannia Depicta*:—*Zoography*, or the Beauties of Nature, displayed in Beasts, Birds, Fishes, Insects, Shells, Plants, Minerals, and Fossils; by the Rev. W. WOOD, of Leeds:—*A Practical Attempt towards freeing Individuals and Families from the Disposition to Scrophula, Consumption, and other prevalent Disorders*; founded on Reports kept by several Medical Gentlemen at the Preventive Institution at Bristol; with an Explanation of the Design, and occasional Remarks by the Editor, T. BEDDOES, M. D.:—*A System of Chemistry*, in 4 vols. 8vo.; by Mr. MURRAY, Lecturer in Chemistry, &c. at Edinburgh:—A new edition of the three volumes already published of MITFORD's *History of Greece*, with a fourth volume entirely new:—A new Edition, with Additions and Corrections by the Author, of the *Criterion*, or *Miracles Examined*; by the Bishop of SALISBURY.

Mr. WOODFALL, in consequence of the death of his father, has become possessed of the copy from which the genuine edition of *Junius's Letters* was printed, together with a great number of private letters written to the late Mr. Woodfall, from the Author, illustrative of his personal character, and many of his objects in writing and publishing those celebrated Letters. Mr. Woodfall proposes to print a new edition of the Letters, on the plan at first proposed by the author; but which could not then be put in execution, consistently with his views of having them published at a particular period. In this edition such parts of the private correspondence will be given, as may be deemed interesting to the reader; together with Fac-similes of several of the Letters; the publication of which, will, it is presumed, have a tendency to satisfy the curiosity of the public, with respect to the much contested author; as they will exhibit the hand-writing in which all Junius's letters were sent to Mr. Woodfall for insertion in the Public Advertiser.

Mr. M. GREGSON, of Liverpool, has lately published the result of some interesting *Observations, relative to the Use that may be made of Articles consumed by Fires*. He collected from the ruins of the warehouses destroyed at that place in 1802, a quantity of wheat, burnt sugar, rice, flour, and cotton. He reduced the sugar to a fine powder, and made it into a water colour paint: it also answered as a varnish ground, an oil colour, and a printing ink. The burnt wheat answered the same purposes: and the fine American flour he made into excellent paste. Thus, though the articles damaged by the above fire sold for little more than £.13,000, Mr. Gregson expresses his conviction, that, had his method been adopted, a saving of £.44,000 might have been made on the grain alone. The Society of Arts and Manufactures have voted him their Gold Medal for his observations.

Since the opening of the *Royal Infirmary for Diseases of the Eye*, in Nassau Street, in March 1805, there have been received 1894 patients; of whom 1259 have been discharged cured, 60 pronounced incurable, and 575 now remain on the books of the Infirmary. Within the period of nine months, among other operations, 76 had been performed for the extraction of the cataract, 69 of which were attended with perfect success.

Mr. ROYSTON is engaged in an extensive

work on the *Medical Literature* of this country. It will contain a description and analysis of books published in the English language, on the science of medicine; beginning with the earliest works, and ending with the year 1800. It is intended to be given in the manner of a Bibliotheca, describing the editions, form, and peculiarities of every work; with an analysis of the contents of each volume; constituting a concordance of facts and opinions, arranged in a manner that will afford a ready reference for the student, the practitioner, and the man of science.

The late Mr. RUSSELL, celebrated amongst men of science for the production of the Lunar Globe, left, at his death, Two Lunar Planispheric Drawings, the result of numberless telescopic observations measured by a micrometer: one of which Drawings exhibits the Lunar Disk in a state of direct opposition to the sun, when the eminences and depressions are *undetermined*, and every intricate part, arising from colour, form, or inexplicable causes, is developed and delineated; the other, of precisely the same proportion, represents the eminences and depressions of the moon *determined* as to their form, producing their shadows when the sun is only a few degrees above the horizon of each part. The former of these was engraved by Mr. Russell, who had likewise very considerably advanced in the engraving of the latter, when death terminated his labours: it is, however, left in a forward state. Mr. William Russell, son of the late Mr. Russell, proposes to publish by subscription these lunar plates. The price to subscribers will be Five Guineas.

Mr. STOCKDALE is preparing *Three Grand Imperial and Topographical Maps of the United Kingdom*, on 48 large sheets of atlas paper, each sheet measuring two feet two inches, by two feet ten inches. The cost of the *Map of Ireland* will not exceed to subscribers 3 guineas; *Scotland*, 2 guineas; and that of *England and Wales*, 4 guineas.

Mr. JAMES HUNTINGFORD, formerly of Winchester, has circulated Proposals for *An improved Map on the Plane of the Equator*, designed as an Introduction to the Use of the Globes, and to initiate the Pupil into the Rudiments and Study of Geography, by a more ready and expeditious Method than any common Map can afford. One projection on the North Pole will be given; and another on the South Pole, on the reverse side of the paper. This map will have all the principal places; and it is said, will be on such a plan, as to give the pupil a more scientific notion of a globe than can be acquired by any common map, and to enable him to solve the usual problems on the globes. It will be accompanied with a Treatise. The price will be 18s.

Mr. HAWKER, of Dudbridge, Gloucestershire, lately exhibited at Sir JOSEPH BANKS's, *Complete Drawings, and several Bones, of a large Fossil Animal*, similar to a crocodile, which was found in a solid stratum of limestone, twenty feet thick. It was imbedded fifteen feet below the surface of the stratum. The skeleton measures ten feet and a half in length, and all the parts are wonderfully perfect. The jaws contained the teeth in high preservation, and still covered with enamel. One of them, which was broken, had so exactly the fracture of petrified wood, as to furnish strong ground for suspicion, that many fossils, generally held to be of vegetable, are of animal origin. In the same stratum of limestone are found many cornua ammonis, muscles, and other shells.

Salt, it is said, has rendered barren apple-trees, in an orchard belonging to Mr. GILBERT, agent to the late Duke of BRIDGEWATER, highly productive of fruit; by being spread on the ground, round each tree, at a small distance from the trunks.

Mr. DANIEL LAMBERT, of Leicester, the largest man probably in the world, is now exhibiting himself in Piccadilly. He is about 36 years of age, five feet eleven inches high, and his weight is upwards of 50 stone, 14 pounds to the stone. He enjoys perfect health and vigour; his breathing is free and easy; his sleep undisturbed, to which he has no extraordinary propensity; and he eats common food, and drinks water only. His unusual bulk arises from an immense accumulation of fat within the abdomen, and in the adipose membrane under the skin. The tumefaction of the thighs, legs, and feet, is enormous; while the arms and hands do not much exceed the usual proportion in fat persons. All the functions of the body are in good order. He never felt pain or uneasiness from the stretching of the skin. His bulk has increased gradually from 20 years of age. His father and uncle were both large men; but neither of them exceeded 30 stone.

FRANCE.

M. BIEMONTIER, Inspector-General of the bridges and roads in France, has paid much attention to quicksands found on the sea-coast and other places. He observes, that horses and other animals rarely fall of themselves into danger from them; and

that if at any time they do, they throw themselves instantly on their side. Hence he recommends to any person who should meet such misfortune, to extend himself nearly in the attitude of a swimmer, when he throws himself into the water.

Bonaparte has purchased, from his brother-in-law Prince Borghese, the celebrated *Borghese Villa*, at the price of 13 millions of franks. The valuable collection of antiquities which it contained, is to be transported to Paris, in order to enrich the Napoleon Museum.

The National Institute has proposed as a subject of a Prize Essay, to be adjudged in July 1808, *To examine what has been the influence of the Crusades on the Civil Liberty of the People of Europe; on their Civilization; and on the progress of their Learning, Commerce, and Industry.* The discourse is to be written in French or Latin; and must be delivered in before the 1st of April, 1808. The prize is a Gold Medal of 1500 francs in value.

The French booksellers TREUTTELL and WURZ have announced a *Collection of Original Works of* LOUIS XVI. in 3 vols. 8vo. MSS. of the King, partly written by him, and partly dictated, and corrected with his own hand.

M. POIDEVIN, of Rouen, has published a warning of the *Danger attaching to the use of Earthen Ware and Pottery of a bad Quality*, on account of the metallic oxides used in the glazing, which are capable of doing much injury, being frequently soluble in fat or acid substances. The most noxious effects are the cavities or pits, and the underbaking. The cavities are occasioned by being too little acted on by the fire, and thereby not fused into a vitreous substance. By underbaking the enamel does not agglutinate, and is capable of being taken up by all the liquid with which it may come in contact.

GERMANY.

The University of Gottingen has been threatened with a general desertion. Three hundred of the students, dissatisfied with their professors, and believing themselves injured, by a refusal of justice on their complaints against the burghers; retired to Minden; declaring they would not return, till their injuries were redressed. The Government of Hanover entered into a negotiation with them; and all difficulties were removed. The students received an amnesty for their insurrection, and are returned to Gottingen.

Dr. STRUVE has invented a machine, by means of which, without long preparation, Galvanism may be applied to distinguish apparent from real death. He denominates it *The Test of Life*. He has published a Treatise on its use. The instrument is sold at Goetlitz, for 15 crowns.

M. KEHMAN, Physician to the Prince of Furstenberg, has received a letter from his son, Physician in the suite of the Ambassador from Russia to China. It is dated from Kiatcha, frontier of China, Oct. 14, 1805. This gentleman had vaccinated a number of the children of the Monguls: and he assures his father, that, from the measures which had been adopted, Vaccination will be practised from Jekutzh to Jakuch.

ITALY.

A letter from Ragusa, inserted in the Vienna Court Gazette, says that the Vaccine Inoculation has in that country, through the zeal of Dr. STULLI, surmounted all the obstacles which prejudice and carelessness threw in its way. The Catechism written by Dr. CARRO, of Vienna, having been translated into the Illyrian tongue, and circulated in Ragusa and its neighbourhood, had induced a great number of the inhabitants to adopt the Vaccination. It is likewise making progress among the Dalmatians and Turks.

Bonaparte has nominated a number of Italian Literati members of the Legion of Honour. He well knows the influence of the press on public opinion; and seems anxious, therefore, to enrol all scribblers who come under his authority, whether natives or foreigners, in his favourite legion; where, like soldiers good and true, they must either by ink or blood, sustain and defend his cause, crown, dignity, and disorganizations.

RUSSIA.

The Imperial Russian Society of Arts and Sciences at St. Petersburgh, is employed in making arrangements for the future use of the Roman Letters in writing and printing the Russian language.

In the list of persons who died in the year 1805, in the Heptarchy of Pinsask, five of them were 110 years of age; one 113; four 120; one 128; one 130; and one of the uncommon age of 150 years.

AMERICA.

Col. LEWIS, who was commissioned, in 1804, by the President of the United States, to explore the sources of the Missouri, ascended this river for the space of 500 leagues; and stopped in 47° of latitude, in order to pass the winter. Here the tem-

perature was so severe, that the snow, which was two feet deep, did not disappear till the end of March. He found different colonies of Indians; who, in general, gave him a good reception, and furnished him with what necessaries he required. They informed him, that he would have 200 leagues to travel before he could reach the Great Cataract; and about the same number further, before he could arrive at the Great Mountains, whence the Missouri has its source; and, that on crossing these mountains, he would immediately reach the South Sea. The smaller torrents, which flow into this river, being all distinguished by French names; it may be presumed, that the French from Canada had penetrated into these countries; which have been since visited by Mackenzie.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached on the late Naval Victory, in the Parish Church of Great Stanmore, Middlesex, December 5, 1805. By the Rev. A. R. Chauvel, LL. B. 1s.

A Sermon preached in the Parish Church of Winwick, December 5, 1805, for the late Naval Victory. By the Rev. G. Hornby. 1s.

Two Sermons preached in the Cathedral at Winchester, on the 5th of December, 1805, and on the General Fast, February 20, 1806. By the Rev. E. Poulter, M. A. 2s.

Disunion in Religion unfriendly to the Ends of Edification and Peace; its Consequences; and the Means to check its Progress. By J. Symonds, B. D. 1s. 6d.

Scripture Views of Vice and Contention, exhibited in an Essay upon Proverbs, xvi. 14. 6d.

Grace Displayed; the Substance of a Sermon preached at Scarborough, January 26, 1806, on the Occasion of the much lamented Death of Mrs. Hopper. By S. Bottomley. 1s.

Sermons chiefly designed to elucidate some of the leading Doctrines of the Gospel. By the Rev. E. Cooper. Vol. II.

Pastoral Admonitions, a Sermon preached in Substance at the Ordination of the Rev. James Cream, of Stoke Ash, in Suffolk. By Edward Manser. 1s.

Dialogues on the Doctrines and Duties of Christianity, intended for the Instruction of the Young, and to lead them to the Study of the Holy Scriptures. By Mr. John Jackson. 2 vols. 25s.

A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on May 5, 1805. By the Rev. C. Barker, B. D. F. A. S. 1s.

The Christian Spectator; or, Religious Sketches from real Life. 2s. 6d.

The Beneficial Effects of Christianity on the Temporal Concerns of Mankind, proved from History and from Facts. By the Rev. Beilby Porteus, D. D. Lord Bishop of London.

An Introduction to the Geography of the New Testament, comprising a Summary, Chronological and Geographical, View of the Events recorded respecting the Ministry of our Saviour, with Questions for Examination, and an Accented Index, accompanied with Maps. By Lant Carpenter, Exeter.

MISCELLANIES.

A Treatise on Practical Navigation and Seamanship, with Directions for Managing a Ship in all Situations. By W. Nicholson, Esq. 8vo. 8s.

The Elements of the Latin Tongue. By the Rev. R. Armstrong.

A Chemical Catechism for the Use of Young People, with copious Notes for the Assistance of the Teacher. By S. Sparkes, manufacturing Chemist. 8vo. 12s.

A Series of Prints, descriptive of the Scenery, the Habitations, Costume, and Character, of the various Tribes of Native Inhabitants, and of many of the rare Animals of Southern Africa, from Drawings taken from Nature. By Samuel Daniel. Complete, in ten Numbers; each Number containing Three Prints, 18 Inches by 13. Two Guineas each, or Twenty Guineas the Set.

A Picturesque Representation of the Manners, &c. of the Russians, in Colours, with an accurate Explanation of each Plate in English and French. Three vols. Imperial folio, Fifteen Guineas.

Journal of the Transactions in Scotland, during the Contest between Queen Mary and those of her Son, in 1570, 71, 72, and 73. By Richard Bannatyne, Secretary to John Knox. 8vo. 15s.

A Letter addressed to the Right Hon. W. Windham, Secretary at War, on the Subject of exercising Volunteers on the Sabbath Day. By a Lord of Parliament. 1s.

The Complete Works, in Philosophy, Politics, and Morals, of Dr. Franklin, with Memoirs of his Early Life, written by Himself. 3 vols. with Plates. 1l. 16s.

W. Baynes's Theological Catalogue for 1806; consisting of an extensive Assortment of Books in Divinity, Ecclesiastical History, and Sermons; Second-hand and New.

Thoughts on changing the System of National Defence at the Present Moment; and on the Change proposed. 2s. 6d.

The Warning, a Letter to the King; developing the Ruinous Consequences as well of the present System of War, as of a separate Peace. 1s.

Reflections on Mr. Windham's Plan submitted to Parliament for the Improvement of the Army. By an Officer. 1s. 6d.

A Chronological History of Voyages and Discoveries in the South Sea or Pacific Ocean, from the first Discovery of that Sea to the Year 1620. By Captain James Burney, of the Royal Navy.

RELIGIOUS INTELLIGENCE

SOCIETY FOR THE SUPPRESSION OF VICE.

The society has circulated an address to the public, in which they develope the views and principles of their institution; and call on all who have at heart the best interests of the nation to countenance and support their efforts in favour of morality and religion. Various objections which have been preferred against them are answered; and various calumnies satisfactorily refuted. We recommend a perusal of this address to all friends of good order. A copy of it may be obtained by application at the society's office, No. 31, Essex Street, Strand, or at the Shops of the following booksellers; Rivingtons, Hatchard, Butterworth, and Richardson.

SOCIETY FOR RELIEVING THE DISTRESSED GERMANS, &C.

Since our last the committee who have undertaken the distributions of the money raised for alleviating the distresses on the Continent, have communicated to the subscribers a variety of fresh details. We extract a few passages as furnishing a faint exemplification of the miseries reserved for England in the event of a successful French invasion. May they serve to stimulate us to unabated exertion in our country's cause, and to reconcile us to any sacrifices, however great, which our national security may require: and may they serve also to awaken in us gratitude to God for past exemption; and a disposition to testify that gratitude by acts of beneficence to our suffering brethren. "A Protestant Clergyman in Austria thus writes:

"A skirmish took place at ——, which was the cause of our misfortune, we, and the whole country round, being thereby exposed to plunder. My wife and children fled—I alone remained in the house. At eight in the evening the French entered our village; at twelve in the night they came to me. As long as I had plenty of provisions, and the protection of two officers, every thing went on well; but when these were consumed, and my protectors gone, I then could no longer escape being plundered. I was obliged to leave my house, and every thing in it, to their mercy, and save myself by flight.—When I came back I found every thing gone or ruined.—No less than 50,000 men passed through our place, and the greatest distress prevails here.

"*P. S.* Written by the wife of the Clergyman.—The French took every thing we possessed—our provisions, clothes, linen, &c. My husband was stripped of his great coat, and his boots were even taken from his legs. They tore my handkerchief off my neck. They first took the money, and then every thing else. They had nearly compelled my husband to go with them in order to point out the richest farmers. They literally left us nothing, for what they could not carry off they entirely destroyed. Our drawers and presses they broke in pieces; they pulled the bedclothes off the bed, which, together with the curtains, they cut in pieces. When we returned to the house we found nothing left. Had not our neighbours brought us food, we must have perished for want."

Besides what I had on, I had nothing left, but one pair of stockings, together with an apron and an old handkerchief, which is worth nothing. My husband met with a similar fate, having nothing left but what he had on. Thanks be to God that it is over. We are in tolerable health, to be quite well is not to be expected, being full of cares and sorrows, in want of all necessaries of life, and having no money wherewith to purchase them. God will provide. We felt the greatest anxiety concerning our children."

Erfurt, Jan. 3. 1806.

"The present war, and the march of troops, which have almost centered in our neighbourhood, and are still here, have carried the misery to its highest pitch: by so many thousand men meeting in this point, our general stock of provisions is completely consumed. From the public magazines, which formerly supplied the market in time of need at a moderate price, nothing is furnished, because all is required for the soldiers: nor are the poor, as formerly, supplied with wood at a low price. Hence we now often hear of persons who have put an end to their lives. A man, who was a carter, took poison lately in despair, and left a wife and six children. Another man, also a father of five children, hanged himself. In short the misery is indescribable, and will increase daily if relief is not soon given.

Extract of a Letter from the Right Rev. Dr. Salford, Abbot of Loccum, to the Rev. Mr. Kueper, German Chaplain to his Majesty at St. James's.

"In my last I testified to you the great joy our State Ministers feel, with me, at the benevolent resolutions of your noble Society for procuring relief to the distressed in Germany.

"The most dreadful thing now is the want of corn, together with the want of money to procure considerable supplies from foreign countries. This is the more severely felt, as amongst the country people there are many hundreds that will be quite impoverished for want of horses, which are taken from them, and either lost or ruined. Those few that came back were disabled, and the good ones that were left, have been afterwards, and are continually used for transporting magazines, artillery, and baggage waggons belonging to the Prussian, Russian, Swedish, and English troops. It is only the English who pay for those horses as well as for every thing else. And what new changes and disasters, my dear friend, may we not have to expect yet? May Almighty God only preserve our former constitution, under which our country has been happy, and the high value of which you certainly feel as deeply as I do."

"The adversities and calamities we have incessantly been struggling with these three years, and the miseries and dangers *which still threaten* and surround us, are great beyond description, and it certainly requires a firm and manly courage, and much Christian confidence, not to despair at the terrible sight of them. Every where numbers of estates are to be sold, and their value of course has greatly diminished. In villages and cities, the best situated and convenient houses are offered for any price. People of extended possessions feel happy to get money lent on high interest from foreign usurers. Many respectable persons, who formerly lived in abundance, people of every rank and description, have been under the necessity of pawning every thing, to pay the contributions, feed the French soldiery, and save their families from starving. Commerce and trade have been almost entirely destroyed, with many other useful branches of industry. Artists and professional men of every description want customers and employment. The funds for relieving the poor have decayed and diminished, while the number of those that live on alms have increased. The many charitable institutions, every where established to distribute Rumford Soup and fuel, all fall short to provide for the most urgent wants of the distressed."

Extract of Letter from a respectable Merchant in Memmingen.

"Our city also sustained a very considerable loss in the late unhappy war. When the Austrians first arrived here, in endeavouring to fortify the city, they ruined many hundred acres of rich garden ground. Many families, which supported themselves by cultivating hops, lost their all. When the French came, our misery increased. For four days no house had less than six soldiers quartered upon them, most had from sixteen to twenty, and many even from fifty to sixty. Had they been satisfied with what our poor citizens could afford, it would have been tolerable—but I shall never forget their cruelty. Having an officer quartered upon me, I used to hear the cries and lamentations of the poor, whom these barbarians had

driven from their own houses, because they were unable to supply them with delicacies for the gratification of their palate. The melancholy consequences of this was very manifest at Christmas. At this season it is customary for several of the Patricians, and six merchant-houses, to give to every poor person that calls. This year, for the first time, many very decent citizens appeared among the number, entirely as beggars, so that the heart of every true patriot could not but bleed at the sight of them."

Professor Timæus, of Luneburg, in a letter to the Rev. Mr. Schwabe, in London, states the miseries of his country, Hanover, to be very great. He considers one-fourth of the inhabitants of Luneburg as completely ruined. Nothing is left of their property; they must live on the labour of their hands; and can scarcely do that at present, as no work is to be obtained.

"The many millions of debt that the country inevitably contracted during the last three years," he adds, "impose upon the inhabitants of Luneburg a heavy proportion of taxes; which must often be extorted with tears, and the sale of the last remaining property. Humanity, Justice, and Mercy, cease, where the bayonet rules."—"Two very bad harvests add to the causes of distress. In many parts, the farmer has scarcely obtained sufficient for his own consumption."—"More dreadful than all this, is the moral corruption and the diseases, that have been brought into our country by the war. Infidelity, illicit intercourse of the sexes, with all its dreadful consequences,—contempt of the most sacred obligations,—are the melancholy bequests left to us. They are spread, and have taken deep root among the higher and lower classes; and show, even now, symptoms, which must blight for many generations, the noblest hopes of humanity."

Augsburg, January 6, 1806.

"The places which have most suffered are, *Swabia*, especially the environs of *Ulm*; and the environs of *Brunn* and *Olmutz*, near which the dreadful battle of Austerlitz took place. Three times, viz. in 1796, 1800, and 1805, has the theatre of war been brought into Swabia; three entire districts, namely Soflingen, Ellschingen, and Alpeck, are *totally annihilated*.

"When Bonaparte, in October, with 200,000 men, surrounded the 84,000 Austrians, the season was very severe; nearly 300,000 men, without tents, and without provisions, were obliged to lie in the open air. The unthrashed corn was taken from the barns, to build huts, light fires, and feed the horses; when this was expended, whole villages were pulled down to keep up watch-fires."

Ulm, January 10, 1806.

"Let me give you a few particulars respecting the melancholy fate of the village Jungingen. Three times were the French driven out of it by the Austrians. All the houses were shot through. The poor inhabitants concealed themselves as well as they could. When the French had at last gained the victory, they began to plunder. Every thing moveable was taken away, even the clothes of the children. The flour they baked immediately, but in such a hurry, that it was not properly kneaded, so that even after the loaves were baked they were full of water. You may judge by this, how they were baked. The wife of a rich farmer expostulated with them: 'Take,' said she, 'all the flour I have, use it properly, and there will be plenty, but do not waste it in such a sinful manner.' But all her remonstrances were ineffectual. They drew the oats unthrashed before the horses, and strewed the corn for their own beds.

"One poor woman, who was destitute of provisions for herself and five small children, was compelled to emigrate. She set off with an infant in her arms, and the eldest child a cripple of ten years, led another. The father was just on the point of following with the rest of the family, when a ball struck him. A neighbour ran to his assistance, and finding him weltering in his blood, he fetched back his wife, but the poor man soon died of his wound.—As the provisions were all consumed, the village was entirely deserted for some time, with the exception of a single individual.—No idea can be formed of the mournful aspect of this village, with many others, after the battle. Numbers of French and Austrians, mingled with horses, guns, sabres, &c. were dispersed over the fields, dead or wounded, some stripped entirely of their clothes. The parsonage of this village was so damaged as to be quite uninhabitable, so that the Clergyman was obliged to remove to a town at some distance; from whence he now walks every Sunday, even in the worst weather, there being no horse left to carry him."

Letter from the Rev. John Gosner, dated Dirlewang, 17th January, 1806.

"The miseries and sufferings of ULM, you have already heard of; that quarter

has undoubtedly suffered most. In many districts every thing was consumed or plundered. Clothes, money, utensils, wood, cattle, horses, &c. were forcibly taken, and from many houses even the doors, beams, and every article of timber, for the supply of their watch-fires. A Frenchman, on his return, related the painful sensations felt by him on an occasion when he was forcing the beams of one dwelling, with the poor inhabitants weeping around him. He quitted his attempt; his compassion, however, availed but little;—*few* others followed and removed all."

Erlangen, January 22, 1806.

"*I yesterday received letters from my brother in Vienna, containing the following reply upon the subject in question.* The districts of Krems, Stein, Mautern, Stockerau, Hollabrunn, Mallebeu, Znaim, and their neighbourhood, have suffered dreadfully. Most of the inhabitants have forsaken their dwellings, nearly all have been burnt, and converted into so many heaps of ruins. They now wander about in the utmost distress, and are starving.—At Witterbach, near Mariazell, the whole place was completely ransacked and plundered; indeed the whole of that neighbourhood suffered extremely. Every day, and indeed every hour, presents objects to my view, who formerly could themselves give, but who now supplicate bread at the doors of others: their whole families dispersed, and the greater part despairing of help, present an awful spectacle as you view them in the extremes of despair, moving in a state of stupor, with their feelings paralized.—In most of the above quarters battles and cannonadings took place. Numbers of men and cattle were killed, who, from the diminished number of inhabitants, have not been buried sufficiently deep; an epidemical disease may therefore be feared towards spring. It prevails awfully already about Olmutz."

MISSION IN TARTARY.

Extract of a letter from the Rev. H. Brunton to a friend, dated Karass, 15th Feb. 1806.

"It is probable you have seen some account of our mission, wherefore it is unnecessary for me to enlarge upon the circumstances of it. One old man whom we ransomed, for a trifle died a Mahommedan. One woman left us, having given a young girl in her stead, who is very hopeful. We allow any one who is grown up to leave us, without requiring him to pay any thing for his redemption, even although we have ransomed him in consequence of his profession of Christianity. One young lad has wavered a good deal. He has left us and returned repeatedly. We have almost no hope of him. We have about 15 however, who are in a very hopeful state. The majority of them are able to judge concerning right and wrong. Some of them show such marks of seriousness as have frequently been observed in youths, and written and published with the view of impressing the minds of those who are less religiously inclined. One young Sultan about 17 or 18 years of age (Katugeny) has had the resolution to renounce Mohammedanism, embrace Christianity, and live in our family. He is neither very religious nor otherwise, but he possesses a strong judgment, and is convinced that Mahommedanism is an imposture. Mr. Dickson, one of the missionaries, is appointed by the Society to teach the children English. Abdy, the late Mohammedan priest of the village at which we live, teaches them the Turkish language, and the principles of Christianity from a Turkish tract which I have written and printed, and from some catechisms which I wrote, but which have not been printed. The priest possesses a strong judgment and a metaphysical turn of mind. He is very thoughtful and uneasy in his mind. I have little doubt of his rejoicing at the success of Christianity, yet he has not had the resolution to embrace it himself.

"You have without doubt heard that several of our number died, and that the same mortality prevailed among the women as among the men. After hearing this, it is not surprising if you suppose the place where we have settled to be very unhealthy. It is to be observed, however, that few of them died in our settlement. One woman died in it in childbed, an event that might have happened in any place. The rest, excepting an old woman, died in a Russian town above 30 versts from Karass, to which we supposed ourselves to be driven in consequence of a war which broke out between the Russians and Cabardians, and which is scarcely yet come to a conclusion. The natural unhealthiness of the place does not seem to me to be any discouragement, but the plague has raged around us for two or three years past, which is somewhat alarming. Agues have been more severe this season than usual. Cancers and epilepsies are pretty frequent

among the Mohammedans. Great numbers of them are affected with madness, which they suppose to proceed from the influence of the Devil. The priests whip them severely; threaten them till they tell the names of those whom they suppose to torment them, which are written and thrown into the fire; and read over them a small Arabic book containing the names of Noah, Mohammed, Jesus Christ, &c. by which means they conceive themselves to restore many to soundness of mind. Most of the other diseases of this country are frequent in Britain.

"I have had a good deal of conversation lately with a man belonging to a people called Sonnas, who dwell to the northward of Imerett, or Imeritia. Our geographers mention a people in the Caucasian mountains, on the banks of the river Lisagour, formerly called Soanes, whom they suppose to be the most ancient inhabitants of this country; and whom they state to have been a powerful people. The Lisagour, or the river Ajour or Ager, runs through the Sonna country, divides it into two parts, and discharges itself into the Black Sea. The country contains about 60 villages, some of which may be accounted considerable towns. Latli is said to contain about 900 houses, which are built of stone and lime. Most of these consist of more stories than one. Most of the people are free, and acknowledge no king but Jesus Christ. A number of villages, however, are at the absolute disposal of two chiefs. The name of one of them is Sioky, and the name of the other Otur. A Chief called Fingis too has seven villages at his disposal, but I conceive that he has been lately constituted a chief. The free people are the most powerful. There are some Georgian words in their language.

"The people of Sonna believe that there is one omnipresent God, who disposes of all things according to his own pleasure; that the human soul is immortal, and unconfined to any particular place after death; and that Jesus Christ is their only king and saviour. They pray that God may bless them for Christ's sake, and perpetuate to them the blessings which their departed friends enjoyed. They baptize their children by washing them all over. They administer the Sacrament, but in what form I know not. They have images in some of their churches, one or two of which churches they conceive to have been produced miraculously by the power of God. In one of them they have the complete form of a young foal, which they believe to have been likewise divinely produced, but in what light they regard it I know not. When they swear, they wish they may be turned to the left hand at the day of judgment, if their oaths be false. They have certain seasons at which they abstain from flesh, milk, and eggs. They kill cattle and feed the poor, when they repent of great sins. At present some of them labour under dreadful conviction of sin, and pray night and day. The man with whom I conversed, begged me to tell him whether I thought it likely that God would forgive them or not. They keep Sunday in a religious way. They likewise observe many other days. Their priests marry. They have many church books but do not know the meaning of them. They look on their preservation, and the preservation of Christianity among them, as a miracle. They find fault with the religion of the Georgians.

"I have not room to give you an account of their laws: a few particulars more, however, I shall mention. Some of them keep slaves, but this is a practice of which the better sort of them disapprove, and dread that it will bring calamities upon them. They inoculate their children with the small pox on the crown of the head. They have abundance of fruit, and inclose their gardens with stone walls, but they have no grapes. Their men and women eat together. Women are not afraid to travel alone from one village to another, a thing very uncommon in this country. The apartments of their houses are very large and contain themselves and their cattle. Perhaps their number amounts to near 200,000, but there are no certain data by which a calculation of it can be made. The particulars which I have mentioned, however, have been confirmed by many persons with whom I have conversed. Were it possible, I should be glad to try to do something for them.

"It appears that the Russian Emperor has begun to think of the propriety of ransoming heathen children, and teaching them the principles of the Christian religion. His minister Count Coutchubey has offered us and the Sarepta people as many as we may choose for this purpose. The Sarepta people intend to take 40 or 50, and we wish to take the same number. Our academy will be large and expensive, but I hope it will be supported."

From letters received by the Society from their Missionaries, we extract the following further particulars:

"Our three baptized natives go on well and behave in a manner that gives satisfaction to the whole family."—"We suc-

ceed in printing far beyond my expectation. We have now a great part of a tract printed in the Turkish language which almost every Tartar understands. I do not think that any printer in Britain could have done it better, I have no doubt of the ability of our printers to print the Scriptures, and as soon as we have the means of procuring paper, we intend to begin the printing of the New Testament."—"The children have good capacities. Some of them have made such proficiency (in reading both English and Turkish) that I hope they will soon be able to assist in teaching the younger children."—"It is my opinion, and indeed we are all convinced, that every effort should be made to ransom children from slavery, with a view to teaching them useful knowledge. Young children are by far the most hopeful: their minds are free from prejudices against Christianity, nor have they learned those vicious customs and habits that prevail among the Mohammedans. We have found by experience, that old people are extremely untractable, and that it is very difficult to bring them off from their evil practices."

"In a former letter, I mentioned the return of the young Sultan Katagerry. For some time he appeared to be in a very unhappy state of mind, and neither adhered to the Mohammedan nor to the Christian religion. At last he formed the resolution of renouncing the delusion in which he had been educated, and after making it known to some of us privately, he publicly declared his belief of the Christian religion, and his determination to abide by it. Since that time he has continued stedfast in the profession of Christianity, notwithstanding the persecution he has met with from his relations, and the derision with which he is treated by his acquaintances. He is about seventeen years of age; of a most prepossessing appearance, and engaging manners. His talents are of a superior kind. He understands both the Tartar and Turkish languages, speaks the Russ pretty fluently, and is making rapid progress in the English. He can now read a chapter in the Bible, with little difficulty. He frequently attempts to support the Christian religion, even against Mows (priests), and Effendis (doctors). It is our desire and prayer, that he may be made a blessing to many of his wretched countrymen, who are fast bound by ignorance and delusion, and whose heavy chains are rivetted by the cruel bondage in which they are held by their chiefs, who reign with an unmerciful sway, over both their bodies and their souls.

"Abdy does not come on as we could wish, and is still in an unsettled state of mind. However, he does not scruple to argue stoutly against Mohammedanism. One evening in the time of their Oraza, or fast, he attacked the Effendi in the Mosque, after he had been haranguing the people. One point on which they argued, was the passage in the Koran, which allows Moslems to take four wives; another point was, Mohammed's amour with Zeid's wife, in which the arch-impostor succeeded by persuading her husband to divorce her, that he might be at liberty to marry her. Against these and some other particulars in the Koran, Abdy argued with great keenness. The Effendi at last got into a rage, and exclaimed, 'You are a rebel! you adhere to the Christian way, but that is not our way. You are inclined to hear what the English people say, and pay more regard to the New Testament than to the Koran, which God gave to our prophet by the angel Gabriel.' 'As for the Koran,' said Abdy, 'that is an out-of-the-way question; it contains things which perhaps were not intended for us. But with regard to the New Testament, even Moslems allow it to be a revelation from God, and I believe it to be so. I don't say that I have renounced all that is in the Koran: but supposing I had two horses, the one, a weak lean one, and the other a strong fat one, and if I were going to fight against my enemy, I would mount the strong horse, and leave the weak one at home.' When the people, who were still present in the Mosque, heard this, some of them said, 'Abdy, you have been going about the English people these three years, why did you not inform us of these things before now?' Abdy replied, 'These three years I have only been learning myself, and I did not wish to teach you what I did not understand, and what my mind was not settled about.' Many such conferences take place betwixt Abdy, and the Effendi, and the people. What effects they will produce, time will discover. One thing is plain, many of the people are friendly towards us, and favourably disposed towards our religion."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

The only event of considerable moment which has occurred on the continent of Europe during the last month, has been the establishment of monarchical government in Holland, in the person of Louis Bonaparte. Such changes have of late become so common, that they cease to occasion surprise. The manufacturing of Kings has become one of the ordinary occupations of the cabinet of France. In the stipulations which have been entered into between France and Holland, Bonaparte engages to maintain the integrity of the Dutch possessions at home and abroad. This contract involves an ambiguity which was probably intentional. It may be understood, as may suit the convenience of Bonaparte, to mean, that the Dutch possessions are to be maintained entire in their existing state, or as they were at the commencement of the war. A new constitutional law has been given to Holland, by which the public debt is guaranteed; equal protection is granted to all religions, the exercise of them being confined to the interior of the churches; the king is invested with the whole executive authority of the State, and with the government of the colonies and the direction of every thing relative to their internal regulation. The power of legislation is placed in the king, concurrently with the Assembly of their High Mightinesses, consisting of 33 members, the vacancies in which are to be filled by the king's choosing one of two persons nominated by their High Mightinesses. In all other respects things are left on the same footing on which they stood under the former constitution.

The fortress of Gaeta still holds out against the French in Italy; and will probably be able, in consequence of the facility of supplying it with men and provisions from the sea to stand a long siege. The new king of Naples made his triumphal entry into that city on the 10th ult.

No certain accounts have as yet been received of the evacuation of the Mouths of Cattaro by the Russians, although it appears probable that that event may have taken place before this time. In the mean time the French armies continue to occupy the same stations in Germany which they held three months ago. Augereau's head quarters are at Frankfort. A corps under Bernadotte occupies Anspach, Bamberg, and Nuremberg. Davoust's corps is stationed in lower Swabia on the left of the Danube. Soult's corps is cantoned in lower Bavaria. Mortier's corps is in the interior of Franconia, and Ney's corps in upper Swabia, besides a few other corps which are dispersed in these circles. The total number is said to amount to 100,000 men.

A French force under General Lauriston took possession of the city and republic of Ragusa on the 27th ult. The only reason advanced for annihilating the independence of this little state is an obscure and vague insinuation, that the enemies of France have exercised too much influence there. A very important circumstance, however, is disclosed in the proclamation issued on this occasion, viz. that it is not the possession of Ragusa, the occupation of Dalmatia, or the expulsion of the Russians from the Mouths of Cattaro, which will satisfy Bonaparte. He looks to the evacuation of Corfu and the whole of the Seven Islands, as well as to the retiring of the Russian squadrons from the Adriatic. Until these objects are effected, he declares his intention of retaining possession of Ragusa. But if these objects were effected, no one who knows Bonaparte will believe that he will ever restore that State to its former independence.

We mentioned in a former number, that by the blockade of the Adriatic ports, Russia had formally recognized the right of blockade which has always been contended for by this country, and to prevent our exercise of which Russia formed and headed in the last war the northern league. Sweden, another of the confederates in that league, has likewise recognized the right, by ordering the blockade of the Prussian ports in the Baltic to be maintained, not only against Prussian, but against neutral ships.

It is reported, though it is impossible to say with what truth, that Russia is endeavouring to mediate a peace between Prussia and Sweden.

An Ambassador from the Turkish Court has arrived at Paris, with felicitations on Bonaparte's accession to the imperial throne. In replying to his speech Bonaparte made the following significant observation. "Let Sultan Selim recollect

that his enemies, who are my enemies also, wish to approach him. From me he can never have any thing to fear. United with me he never need to dread the powerful arms of any of his enemies."

EAST INDIES.

We are happy to state, that on the 16th of February last, when the packet sailed from Bengal, tranquillity had been entirely re-established. The treaties with both Scindiah and Holkar have been ratified.

NORTH AMERICA.

A circumstance which lately occurred in America has unhappily tended to aggravate the discontents excited in that country by the course which our Government has pursued relatively to neutral commerce. A shot from one of our cruizers stationed off the port of New York, in bringing to an American vessel, accidentally killed an American seaman. This occurrence has produced a very strong sensation throughout America, which has manifested itself in acts of intemperance and outrage. The body of the man thus killed, was exposed to view in the most public places in New York. The corporation of New York marched in procession at his funeral. The inhabitants met and adopted violent resolutions. The provisions purchased for the British ships in the offing were stopped and given to the poorhouses. And the President has issued a proclamation for the apprehension of the Captains of the British ships composing the cruising squadron, with a view to their trial for murder. Those who have taken the lead in these transactions have been of the Federalist party: they seem to regard the circumstance as affording a favourable opportunity of obtaining popularity at the expence of Jefferson and his party, of whose pusillanimity on this occasion they speak in the most opprobrious terms. The present effervescence, however, we trust will soon subside, and leave all the various points in dispute to be settled by calm and temperate discussion, instead of tumultuary meetings and inflammatory resolutions.

Mr. Pinckney has been sent over to this country to assist Mr. Monro in adjusting the differences between the two countries.

The Ex-General Miranda, who is a native of South America, and whose thoughts have for a long time been directed to the liberation of that continent from the Spanish yoke, has secretly fitted out an expedition from New York, with that view. In his way he called at St. Domingo, where he obtained some addition to his force. He has since made his appearance on the coast of the Caraccas, on which it is said he means to make a descent, in the expectation of being joined by the natives. His own force is supposed not to exceed five or six hundred men.

GREAT BRITAIN.

SLAVE TRADE.

In our last number we expressed a hope that the act for abolishing the foreign Slave Trade would be followed by farther measures for putting a final period to the whole of that criminal traffic. That hope has been happily realized. On the 10th instant, the House of Commons resolved, on the motion of Mr. *Fox*, "That, conceiving the African Slave Trade to be contrary to the principles of justice, humanity, and sound policy, the House will, with all convenient speed, take measures for abolishing it, in such manner, and at such time, as shall be thought advisable." The late period of the session not admitting of the investigation which the House of Lords would deem it necessary to institute, previously to passing a bill, the only step, with a view to general abolition, which it appeared practicable to take, was to express the sense of parliament on the subject, and to give a solemn pledge to the country and to the world, that they would proceed early in the next session to legislate upon it. The resolution was carried in the lower house, after a debate which was protracted till one in the morning, by a very large majority, 114 voting for it and 15 against it; and it was sent up to the Lords with a request that they would give it their concurrence. Several circumstances prevented their lordships from deliberating upon it before the 24th

instant, when Lord *Grenville* concluded a speech no less remarkable for the pure and upright principles which it asserted, and for the right feeling which it manifested, than for the powerful and impressive eloquence with which it was expressed, by a motion to concur in the vote of the House of Commons. A debate ensued which continued till past midnight, when, to the honour of their lordships, a large majority voted in the affirmative. The numbers, independent of proxies, were 41 in favour of the resolution and 20 against it. We purpose in a future number not only to give the names of those, in both houses, who distinguished themselves on this occasion, but to gratify our readers with a sketch of the very interesting debates which took place, and which have issued in the triumph of reason, of humanity, of justice, of religious principle, over the sordid, selfish, and inhuman, but powerful passions which actuate those who are themselves engaged in the trade, and the no less unfeeling and detestable policy which is falsely urged in its support, by cold and speculating calculators who, in this respect resembling the philosophers of modern France, seem to regard the shedding of human blood as no more than the diverting of a little red fluid from its ordinary course, and are disposed to perpetuate the guilt, the miseries, and the murders of the Slave Trade, rather than forego a single possibility of commercial gain.

But this is not all. Both the houses of parliament have addressed his Majesty, praying that he would be graciously pleased to negotiate with foreign powers for the purpose of procuring a general abolition of the Slave Trade. And lest the resolutions which have been adopted should have the effect of giving a temporary impulse to slave-trading speculations, a bill has been brought in, and we trust will pass into a law, to prohibit any ships from entering into the Slave Trade, which are not already actually engaged in it. This will effectually prevent its increase; indeed must insure its diminution: and, as the act is intended to be in force for two years, we have little doubt that before that time its operation will have been completely superseded by the total abolition of the trade which it serves in the mean time to restrain.

No one who has been accustomed to peruse our pages will doubt the sincerity with which we congratulate our readers on the prospects thus happily opened to the view, and with which we desire to unite with them in grateful acknowledgments to the Author of all good, for these earnests of his favour. The time, we trust, is not now far distant, when we shall gladden the eye of heaven, by relieving the fourth part of the globe from the oppression, degradation, and misery of this accursed traffic:—when arresting the progress of that system of fraud, treachery, and blood, which converts the immense continent of Africa into a field of warfare and desolation, we shall begin to heal the breaches we have made; we shall begin to compensate for our accumulated wrongs, by ardent endeavours to introduce its wretched inhabitants to the blessings of Christianity, the comforts of civilized, and the sweets of social life.

PARLIAMENTARY PROCEEDINGS.

The charges exhibited by Mr. Paull, against the Marquis Wellesley have occupied a considerable portion of the time of the lower House. The examination of witnesses on the Oude charge (that charge which inculpates the conduct of the noble Marquis in his transactions with the Nabob Vizier of that province) began on the 18th inst. and is still continued. The object of Mr. Paull is to prove that the late Governor General, without any just cause, contrary to the Company's orders, and in violation of solemn treaties subsisting with the Nabob, made exorbitant exactions of money from him, forced from him the surrender of territory guaranteed by treaty, and treated him in other respects with great indignity, endeavouring to degrade him in the eyes of his own subjects, and to excite them to disobedience and insurrection.

The tax on private breweries, which Lord

H. Petty announced his intention of substituting for the duty on pig iron, has been relinquished. Its place is to be supplied by an addition to the assessed taxes of 10 per cent. on their present amount. An abatement, however, is to be allowed, in the case of persons having families of more than two children and whose assessed taxes do not amount to £40 per annum, of 4 per cent. for each child. This is intended as a substitute for the abatements under the property tax.

The Mutiny bill establishing the principle of limited service, as detailed in a former number, has passed into a law.

A Bill brought into Parliament for the purpose of facilitating the intercourse between America and our West India Islands, has given rise to much debate in Parliament, and to much clamour out of it. It does not appear to us however that the measure is one which would have excited public attention, had it not furnished a convenient occasion for promoting party purposes.

The Bill for training the mass of the people to the use of arms, is now making its way through Parliament. We are truly rejoiced to find that a clause has been introduced into it prohibiting Sunday-drilling, except in cases of necessity. This formal recognition of the sanctity of the sabbath, reflects honour on his Majesty's Ministers, and must afford heartfelt satisfaction to every friend of religion.

Sir John Newport, we are happy to observe, has carried through the House of Commons a bill for regulating the schools in Ireland, the funds destined for which have, it is to be feared, lately been the subject of great abuse.

NAVAL INTELLIGENCE.

The blockade of the river Traves has been countermanded; and orders have been issued directing ships of war and privateers to make no prizes, and to detain no vessels within the Baltic.

The Pique frigate has taken in the West Indies two French men of war brigs after a sharp contest.

In the West Indies, a squadron of four French and another of four Spanish frigates, are said to have made their appearance.

DOMESTIC INTELLIGENCE.

On the 11th inst. the Peers assembled in Westminster Hall to declare their judgment on the charges of impeachment which had been preferred by the Commons against Lord Viscount Melville, when after a scrutiny of the votes he was pronounced to be acquitted of all the charges. The numbers were as follows. First article, Not guilty 120, Guilty 15.—2d Not guilty 81, Guilty 54.—3d Not Guilty 83, Guilty 52.—4th Not guilty unanimously.—5th, Not guilty 131, Guilty 3.—6th, Not guilty 88, Guilty 47.—7th, Not guilty 85, Guilty 50.—8th, Not Guilty 121, Guilty 14.—9th, Not guilty 121, Guilty 14.—10th, Not guilty 124, Guilty 11.

It is understood that considerable differences of opinion exist between Government and the East India Company with respect to the administration of India. The appointment of Sir George Barlow to succeed Lord Cornwallis as Governor General gave great satisfaction to the latter, and the success which he has since had in the auspicious work of pacification, seems to justify fully the expectations which were formed of his conduct. He has however been recalled by the King's sign manual. In his place it was proposed by Government to substitute Lord Lauderdale; but to the nomination of this nobleman the Court of Directors, as well as the great body of proprietors, have shewn a decided repugnance; and, agreeably to the act of Parliament, his appointment cannot take place without their concurrence. The matter still remain unadjusted.

Rumours of negotiation and approaching peace with France have raised the funds two or three per cent. These rumours are more probably the consequence than the cause of the rise. The cause may possibly be that in the contemplation of the change which thas taken place in the Government of Holland, considerable sums of money have been transmitted thence to be vested in our funds.

ECCLESIASTICAL PREFERMENTS.

Rev. Charles Trevanion Kempe, M. A. Cherichayes St. Michael, St. Stephen, and St. Denys R. co. Cornwall; and the Rev. Thomas Bennet, M. A. Boconnoc and Broadoake RR. in the same county; all *vice* Forster dec.

Rev. Charles Baillie, Cleveland archdeaconry, founded in York cathedral; and

the Rev. Thomas Newton, Husthwaite perpetual curacy, with Carlton chapelry annexed; all *vice* Peirson, dec.

Rev. Henry Tilney, M. A. Hockwold cum Wilton R. Norfolk, *vice* White, dec.

Rev. Edward Mansfield, Bisley V. co. Gloucester, *vice* Hawkins, dec.

Rev. Hugh Jones, Talgarth curacy, co. Brecon, *vice* Morgan dec.

Rev. John-Thomas Fenwick, M. A. Northfield R. with Crofton-Hackett chapelry annexed, co. Worc. *vice* Jervoise, dec.

DEATHS.

On Thursday June 12, aged 23 years, at her father's house, Eltham, Kent, Mrs. Henry Budd, wife of the Rev. Henry Budd, Chaplain of Bridewell Hospital, and Minister of Bridewell Precinct. Casting all her care upon her Saviour, she endured a lingering illness with patience, and finished her short course with a fortitude, resignation, hope, and peace, which nothing but true Christian principles can inspire.

At Waterford, in Ireland, of a dropsy in his stomach, the Rev. John Browne, a descendant of Sir Anthony B. (ancestor of Viscount Montague).

At Bishop-Auckland, aged 77, Peter Bowlby, LL. D. registrar to the Dean and Chapter of Durham.

Rev. James Doubleday, of Calton, in Staffordshire.

At Cerney, co. Gloucester, on her birthday, in her 38th year, and after an illness of only two hours, Lady Maria Price, wife of Barrington P. esq. daughter of the late and sister of the present E. of Strathmore.

Mr. J. Gann, of Exeter Street, in the Strand, returning home from his club, in the evening, suddenly dropped down in the street, and expired without a groan, leaving a wife and five infant children.

Aged 90, the Rev. James Kettle, 40 years pastor of the Dissenting congregation in High-street, Warwick.

After going to bed in perfect health, Mrs. Tovey, wife of Mr. George T. of Abbot's Leigh, co. Somerset.

At Exeter, the Rev. C. B. Pye, son of Mr. Pye, attorney, of Norwich.

At Clapham, Surrey, aged 85, Dame Catherine Waldo, relict of Sir Thomas Waldo.

In Norfolk-street, Birmingham, in her 104th year, Mrs. Maria-Teresa Twiss; who retained her faculties to the last.

At Bath, aged 81, the Rev. Simon Adams, of Laundon Grange, Bucks, and rector of Ousden, Suffolk.

At Egton, aged 71, the Rev. Richard Robinson, M. A. minister of Egton, Glaisedale, and Goatland, near Whitby, chapels in the gift of the Archbishop of York.

Aged 71, the Rev. Nathan Haines, D. D. prebendary of Southwell, vicar of St. Mary, in Nottingham, rector of Cotgrave, and perpetual curate of Sneaton, co. Nottingham; perpetual curate of Tong, co. York; and first domestic chaplain to the Earl of Manvers.

Rev. Joseph Watson, vicar of Godmanchester, near Huntingdon; also vicar of Weston under Wetherly, co. of Warwick.

At Allenhead, co. Northumberland, in his 60th year, the Rev. Joseph Carr, B. D.

Aged 86, the Rev. Thomas Salt, M. A. rector of Hildersham, co. Cambridge, vicar of Nazing, in Essex.

The Rev. Richard Mountford, rector of Stockton, co. Salop.

Rev. William Draper, M. A. of Corton-Denham, co. Somerset, rector of Orchard and Weston-super-Mare, in that county.

At Bareges, in France, the Rev. John Craufurd, rector of Elvaston, near Derby.

At Wicklow, in Ireland, the Rev. Mr. Howse.

At his parsonage-house, Drummore, co. Derry, aged 74, the Rev. Gabriel Stokes, D. D. chancellor of the cathedral of Waterford, a prebendary of the cathedral of Elphin, and Rector of Desertmartin, in the diocese of Derry.

At Ballyconnel, the Rev. Dr. Dillon, a Roman Catholic bishop.

At the manse of Glenisla, in Scotland, the Rev. Alexander Peat.

At Swansea, the Rev. Edward Allen, M. A. fellow and late tutor of Worcester college, Oxford.

Rev. Mr. Pyefinch, rector of the first portion of Westbury, near Shrewsbury.

At Faldingworth, near Lincoln, the Rev. Mr. Davis, rector of that parish.

At Bristol, the Rev. Henry Jackson Close, M. A. formerly rector of Hitcham,

Suffolk, and of Carleton St. Peter, Norfolk.

After a few hours illness, aged 45, the Rev. JOHN FLAMANKE, vicar of Saxthorpe, co. Norfolk.

The Rev. SAMUEL-SIMON LAWRY, M.A. of Queen's college, Oxford; rector of Blunham, co. Bedford.

At Kingsbury, Berks, the Rev. THOMAS POWLE, rector of Hampstead-Marshall, in the same county, and of Allington, Wilts. At the same place, on the 12th of February last, his youngest son, Charles F. Esq. barrister at law, and commandant of the Hungerford Volunteer Infantry.

Rev. FRANCIS MEREWETHER, rector of Foxcote and Combhay, co. Somerset.

Aged 82, the Rev. GEORGE THOMAS, vicar of East Dereham, Norfolk, and brother of the late Dr. T. bishop of Rochester.

Rev. H. J. JEFFERIES, rector of Minchinhampton and Rodborough, co. Gloucester.

At Dalby, aged 75, the Rev. THOMAS LUMLEY, LL. B. of Jesus College, Cambridge, rector of Dalby, and 40 years rector of Brandsby, both co. York.

At Farley, co. Stafford, the Rev. JOHN BILL, rector of Draycot, in that county, and formerly of Christ College, Cambridge.

Rev. JOHN W. HARRISON, M. A. Rector of St. Clement's Shrewsbury, and a minor canon of the Cathedral Church of Worcester.

By a blood-vessel bursting in his head, while he was driving his niece in a gig, the Rev. WILLIAM BUTTS, rector of Little Wilbraham, and vicar of Granchester, both in Cambridgeshire.

Suddenly at the Admiralty, in his 58th year, Sir MICHAEL LE FLEMING, bart. It appeared from the evidence of Lord Howick, and several gentlemen at the Admiralty, before the Coroner's Inquest, the next day, that the deceased, who was Member of Parliament for the county of Westmorland, visited Lord Howick to solicit the preferment of a *protégé* of his, an officer in the Navy, and at the moment of repeating "We are apt to speak well of those we are partial to," he fell, and, in an instant, expired, without a groan.

ANSWERS TO CORRESPONDENTS.

W. H. desires us to inform our readers, that the quotations given in his paper on the "Means of promoting the prosperity of the Established Church," (No. for April, p. 212) from a publication entitled "*Pluralities indefensible*," had been quoted by the author of that work from a treatise written in defence of pluralities. They are therefore to be considered as historical facts, allowed by two contending parties, and applied by him to a subject of a different nature.——The paper of W. H. will appear.

We are truly rejoiced to be able to inform W. W. that the object of his paper, viz. the prohibition of Sunday drilling, has been attained.

We must decline inserting the lines of W. C.

The letter of an ABECEDARIAN will probably be inserted. We would suggest, however, to our correspondent, that it is not a very liberal mode of arguing a point, nor, as far as respects us, is it likely to be very effectual, to declare that, if our opinion on the subject of his letter shall prove different from that which he has expressed, he will withdraw his order for the Christian Observer. He is certainly at liberty to do so without the formality of a previous notice.

G. M.; M. M.; R. Q.; LYDIA; S. C. W. Jun.; G. B.; and a paper on the Miracle of restoring sight to the Blind, are under consideration.

S. N. C. has probably read with care the work to which he alludes. Some account of it from his own pen might therefore be desirable. It will obtain from us a candid consideration.

CHARTOPHYLAX; and F. H.; will appear at some convenient season.

ERRATA in the present Number.

P. 329, col. 1, l. 11 and 12, for *the question* read *these questions*.

P. 345, col 2, l. 14 from bottom, for *offer* read *affix*.

3, from bottom for *loose* read *love*.

THE

CHRISTIAN OBSERVER.

No. 55.] *JULY*, 1806. [No. 55. Vol. V.

Religious Communications.

SKETCHES OF THE REFORMATION. NO. XIV.

BISHOP RIDLEY.

THIS distinguished reformer and martyr of the English church is universally allowed to have assisted Cranmer in framing the articles of religion which appeared in the reign of Edward the Sixth, and which, with a few trifling variations, were confirmed by Queen Elizabeth, and have since continued to be the acknowledged rule of our faith. He was a man of extraordinary erudition, and whose learning was sanctified by religion to holy uses. His whole life evidenced the sincerity with which he embraced the doctrines of the reformation. And whether we consider his varied attainments in knowledge, the unblemished purity of his life, the suavity of his manners, the moderation which always marked his conduct, his ardent yet well regulated zeal in propagating and defending the truth, or his calm yet immoveable courage in adhering to the path of duty; we must give him a chief place among those eminent servants of the Lord Jesus, "of whom the world was not worthy," and who for their master's sake, "loved not their lives unto the death."

"We shall seldom meet with an instance," observes the author of his life, "except in the great exemplar whose steps our blessed martyr followed, of one who in the article of death was so regardless of his own sufferings, and so recollected and solicitous for the good of others. Let the delicate, the selfish, and the uncharitable, read and wonder!

"The fire being given to them, when Ridley saw it flaming up towards him, he cried with an exceeding loud voice, 'Into thy hands, O Lord, I commend my spirit. O Lord receive my spirit.' But the fire was so ill managed by piling too great a quantity of faggots over the furze, that the fire first burned beneath, being kept down by the wood. Which when Dr. Ridley felt, he desired them for Christ's sake to let the fire come to him. His brother hearing his earnest request, but not understanding well the reason of it, with an ill advised kindness to rid him out of his pain, heaped more faggots upon him, quite covering him with them; which made the fire smouldering beneath so intense, that it burned all his lower parts before it once touched the upper. This made him leap up and down under the faggots, and desire them to let the fire come to him, saying, 'I cannot burn.' Which indeed appeared too true; for after his legs were consumed, he shewed that side toward the spectators, clean, shirt and all, untouched with the flame. Yet in all this torment he forgat not to call upon God, having still in his mouth, 'Lord have mercy upon me,' intermingling between whiles, 'Let the fire come to me, I cannot burn.' Thus he continued crying without relief, till one of the standers by with his bill pulled off the faggots above; and when the tortured martyr saw the fire flame up, he wrested himself to that side. And when the flame touched

the gunpowder, he was seen to stir no more, but burned on the other side; and either from the chain loosing, or by the overpoise of his body after his legs were consumed, fell over the chain down at Latimer's feet.

"Thus died this worthy martyr and the glory of the English reformation." Ridley's Life of Ridley, p. 668.

But I now return to what is my more immediate purpose, which is to give the readers of the Christian Observer, a succinct view of the sentiments of Ridley on the main points of our holy faith. And here it might be deemed sufficient to refer at once to the articles which he assisted in framing, and to the homilies, which, if he did not assist in framing them, he nevertheless cordially approved. In the present divided state of opinions, however, respecting the fair import of those articles and homilies, as applicable not to points of an abstruse and incomprehensible nature, but to the leading facts and fundamental principles of Christianity, (such as the depravity and helplessness of man, salvation by grace, justification through the blood of Christ by faith only, regeneration and sanctification by the power of the Holy Spirit, &c. &c.) it will be necessary to go farther, and to shew by less disputed, though not less disputable evidence, what were in reality the sentiments of this venerable prelate, as they may be collected from other sources.

The first point on which I mean to touch, and to which indeed, I shall confine myself in the present sketch, is the view which Ridley entertained of the nature of

THE CATHOLIC CHURCH.

In a conference between Ridley and Latimer, in which they considered a number of objections supposed to be advanced against them by the papists, there is much on this subject, and on the kindred points of unity and schism. "You know," it is supposed to be objected "how great a crime it is to separate yourself from the communion or fellowship of the church, and to make a schism or division." To this Ridley replies, "I know that the unity of the church is to be retained by all means, and the same is necessary to salvation. But I do not take the mass for the communion of the church, but a popish device, whereby both the commandment and the institution of our Saviour are eluded, and the people of God are miserably deluded. The sect of the Anabaptists, and the heresy of the Novatians, ought of right to be condemned, forasmuch as *without any just or necessary cause*, they wickedly separated themselves from the communion of the congregation, for they did not allege that the sacraments were unduly administered, but turning their eyes from themselves, wherewith according to St. Paul's rule they ought to examine themselves, and casting their eyes upon others, either ministers or communicants, they always reproved something in them for which they abstained from the communion as from an unholy thing."—"If it were any one trifling ceremony, or if it were some one thing of itself indifferent, (although I would wish nothing should be done in the church which doth not edify the same) yet for the continuance of the common quietness, I could be content to bear it. But, forasmuch as things done in the mass tend openly to the overthrow of Christ's institution, I judge that by no means either in word or deed I ought to consent unto it."

Latimer, while he assents to the justice of these sentiments, makes this additional observation, "I remember that Calvin beginneth to confute the Interim after this sort, with this saying of Hilary, 'The name of peace is beautiful, and the opinion of unity is fair: but who doubteth that to be the true and only peace of the church, which is Christ?' I would you had that little book; there you would see how much is to

be given to unity. St. Paul, when he requireth unity, joineth with it, According to Christ Jesus, no farther. Diotrephes now of late did always harp upon Unity, Unity. Yea, Sir, said I, but *in verity* not popery. Better is diversity than unity in popery. I had nothing again but scornful taunts, with commandment to the tower."

The objector is then supposed to represent the danger of forsaking the church. "He shall not have God to be his Father which acknowledgeth not the church to be his mother. Without the church, be the life ever so well spent, none shall inherit the kingdom of heaven." Ridley's reply is remarkable. "The holy catholic or universal church, which is the communion of saints, the house of God, the city of God, the spouse of Christ, the body of Christ, the pillar and stay of truth; this church I believe according to the creed. This church I do reverence and honour in the Lord. But the *rule* of this church is THE WORD OF GOD, according to which rule we go forward unto life. *And as many as walk according to this rule,* I say with St. Paul, *Peace be upon them, and upon Israel which pertaineth unto God.* The *guide* of this church is the HOLY GHOST. The *marks* whereby this church is known to me in this dark world, are these: THE SINCERE PREACHING OF GOD'S HOLY WORD; THE DUE ADMINISTRATION OF THE SACRAMENTS; CHARITY; and FAITHFUL OBSERVING OF ECCLESIASTICAL DISCIPLINE, ACCORDING TO THE WORD OF GOD. And *that church or congregation which is garnished with these marks is in very deed that heavenly Jerusalem which consisteth of those that be born from above.* This is the mother of us all, and by God's grace I will live and die the child of this church. Out of this I grant there is no salvation. In times past, saith Chrysostom, there were many ways to know the church of Christ, that is to say, by good life, by miracles, by chastity, by doctrine, by administering the sacraments. But from that time that heresies did take hold of the church, it is only known by the Scriptures, which is the true church."

Latimer confirms Ridley's views, and adds, among other things, "This is to be ignorant, to know many things without Christ. If thou knowest Christ well, thou knowest enough though thou know no more."

"I grant," proceeds Ridley in reply to another objection, "that the name of the church is taken after three divers manners in the Scripture. Sometimes for the whole multitude of them who profess the name of Christ. But as St. Paul saith of the Jews, 'not every one is a Jew that is a Jew outwardly;' even so not every one that is a Christian outwardly is a Christian indeed. For if any man have not the spirit of Christ, the same is none of his. Therefore that church which is his body, and of which Christ is the head, standeth only on living stones, and true Christians, not only outwardly in name and title, but inwardly in heart and in truth. But forasmuch as this church, as touching the outward fellowship is contained within the former, and hath with it outward society of the sacraments, and ministry of the word, many things are spoken of that universal church (which St. Augustine calleth the mingled church) which cannot truly be understood, but only of the pure part of the church, &c."

"It is worthy to be noted what Lysa writeth upon Matthew: 'The church consisteth in those persons in whom is true knowledge and confession of the faith, and of the truth. Evil men are in the church in name and not in deed'."

Latimer observes here, "I have no more to say in this matter; for you yourself have said all that is to be said." He afterwards remarks however, "But it is demanded whether the sounder part of the catholic church may be seen of men or no? St. Paul saith, 'the Lord knoweth them that are his.' What manner of speaking is this in commendation of

the Lord, if we know as well as he who are his?"

In a subsequent part of the conference, Ridley remarks, that such things as were ordained of men, if not contrary to God's word might be tolerated: but with respect to such things as are contrary to the word of God, "whether they ought to be borne by any Christian or no, let him judge who is spiritual, who feareth God more than man, and loveth everlasting life more than this short and transitory life."

In the same strain Ridley expresses himself during his last examination before the popish commissioners, "My Lord, I acknowledge an unspotted church of Christ, in the which no man can err, without the which no man can be saved, which is spread throughout all the world, that is the congregation of the faithful; and where Christ's sacraments are duly ministered, his Gospel truly preached and followed, there doth Christ's church shine as a city upon an hill." "I am fully persuaded that Christ's church is every where founded, in every place where his Gospel is truly received, and effectually followed."

The reader of the above extracts will not fail to perceive how very remote were the sentiments of the venerable Ridley, on the one hand, from the latitudinarian laxity which is the boast of so many modern religionists; and, on the other, from the intemperate zeal and intolerant bigotry which unhappily distinguish a few modern churchmen.

Q.

To the Editor of the Christian Observer.

SIR, Sunday, May 25, 1806.

BEING fatigued with the labours of the preceding day, I awoke this morning somewhat later than is usual with me at this season of the year; when the first sound that reached my ear was that of a passing-bell—the signal that one of my fellow creatures had just entered upon a state of eternal duration. The thought of eternity and its immense importance, pressed forcibly upon my mind; and a variety of reflections on this awful subject held me for some time in serious contemplation. Amongst other things, the danger and absurdity of the doctrine of universal salvation occurred; and I thought with regret on the profession of this pernicious doctrine, which was said to have been made on his death-bed, by a late eminent philosopher, who died not long ago in America.

A passage of Scripture occurred to my mind, as it has often done before, which affords a full demonstration of the falsehood of this doctrine. The terms of this passage are so clear, that they will admit of no sense but one, which proves the certainty of an eternal duration of the misery of the damned, unless we allow the doctrine of annihilation.

The idea of applying mathematical demonstration in support of any doctrine of divine revelation, may, at first sight, appear strange and absurd; but in this peculiar instance such demonstration will not be found inapplicable; and may be urged with propriety in confutation of such persons as boast of the rationality of their religious principles.

The doctrine which I mean to oppose, and which is held by too many who call themselves Christians, is this—That those who are not truly righteous shall suffer a certain degree of punishment in a future state, proportioned to their criminality; but shall at last, after this *time* of discipline (to use the expression of the philosopher, to whom I allude) be admitted to a state of eternal happiness.

This doctrine is in direct contradiction to the declaration which our blessed Saviour, the great Judge of all, made with respect to the traitor Judas.—*Woe to that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.* Matthew xxvi. 24.

This woe could not, consistently with truth, have been pronounced against any man for whom an eternal state of happiness was prepared, let his preceding punishment be ever so great, or of ever so long duration.

To demonstrate the truth of this proposition, it is only necessary to appeal to the judgment of any one, whether this woe could with truth be applied to the life of a person (a future state being now out of the question) who was appointed to live a hundred years in uninterrupted felicity, excepting the short space of a single hour, during which he should suffer any conceivable punishment. No doubt can be entertained of the answer to this inquiry.

Let us farther suppose this perfectly happy life to extend as far as the age of Methusaleh, and that the intervening period of misery had but the duration of one second of time—Could it be said of such a one, *It had been good for this man that he had not been born?* We must suppose the person to have lost his understanding who should hesitate to conclude that such a life was truly desirable.

Yet even these proportions of happiness and misery, dissimilar as they are, do not exhaust the force of my argument; for the least imaginable portion of time, call it the ten thousandth part of a second, bears a greater proportion to the longest limited duration which the imagination can reach, than that duration does to eternity.

The conclusion, therefore, is clearly demonstrated, that eternal happiness will not succeed to any period of misery of the damned; because on this supposition it could not be said of any one, *It had been good for that man, if he had not been born.*

If this awful truth had its proper influence on our minds, we should account every worldly enjoyment but as *dung and dross*, in comparison with the favour of God, and the attainment of that holiness, without which no man shall see the Lord.

W. H.

To the Editor of the Christian Observer.

I HAVE frequently regretted the discredit brought upon religion, and the little progress made in it, by many, whom I should be extremely unwilling to regard as merely nominal Christians, as possessed of the form of godliness, but destitute of its power. This, Sir, is a subject of the utmost moment; and one which forcibly presses itself on every thinking mind. Permit me then earnestly to solicit the attention of your readers to the following view of it. I shall speak, Sir, from experience; and possibly on this very account may express myself with the greater earnestness.

Christianity, there is reason to fear, is divisible not only into *real* and *nominal*, but into what may with propriety be termed *general* and *particular* religion. Many whose minds have been strongly impressed with the supreme importance of religious truths, and who perhaps, for a considerable time, have been *wholly* actuated by its energetic principles, slide away by degrees, through indolence and remissness, into the *general* sort of religion just mentioned. Others, perhaps, never rose to the same height of Christian attainments with those last-mentioned; but from the first period of their engaging in the service of God, have conceived that there has been little more to do, and have rested satisfied with this *general* religion. By this I mean, that they have not been accustomed in their daily repentance, in their self-examination, in their resolutions against sin, and in their cultivation of Christian graces to descend sufficiently to *particulars*. They repent of sin, it is true; but in so *general* a way, that they are rarely very deeply affected with it. They pray for increasing holiness; but still they

deal so much in generals, as seldom to produce in their minds that earnest endeavour to attain it, which is absolutely necessary if we would expect our prayers to be efficacious. Here then, Sir, lies the grand evil of the conduct which I am now condemning. The system here attempted to be described neither universally influences the conduct nor deeply impresses the heart. I do not mean to say that that divine principle which constitutes the distinction between vital and nominal religion, is wholly extirpated. But this I may safely assert, that the principle is miserably unproductive. Let me illustrate this by a practical instance. If, for example, the characters in question apply themselves to the entire conquest of any favourite sin, (though I am inclined to think that even this is seldom done with *sincerity*,) they do not, as persons really in earnest, trace it through all its ramifications; they do not scrutinize with sufficient, if any, accuracy, its origin and its real nature, the occasions which are apt to call it forth, or the circumstances which give it the greatest power. Again, does any Christian grace require culture? The means they employ in order to cultivate it expose the inefficiency of their principles. They pray for it in a general way, and may wish to attain the object of their prayers: but they are yet unwilling to sacrifice their love of indolence, or the pursuit of a favourite scheme to their eternal interests: they are averse to that spiritual activity, that steady vigilance, and that unfeigned sorrow for daily falls, which seems essential to a Christian's progress and success. The bent of their minds may be in the main towards holiness, and so far it is well: but do they exert that vigour, and bring into action those means which they might and ought to do, and which are well exemplified in the conduct of those who gave ALL diligence to make their calling and election SURE? Is the sin to which they find themselves prone traced through all its ramifications? Are the motives to cultivate any virtue, frequently and earnestly and particularly pressed upon the mind? Are circumstances favourable to its exercise eagerly embraced? And when they occur is the mind resolute in profiting by them? These are some of the most powerful means for advancing religion; and they are those which a person really in earnest feels it his duty and delight daily to employ. He holds them to be absolutely indispensable to the attainment of spirituality of mind. But the characters in question, I fear, know little of such exertions. A deadly languor pervades their souls. The subject of religion is deplorably forgotten through the day; and when called to mind at the stated hours of religious retirement, it is received with a cold and wandering heart. Sin, indeed, may be opposed, divine assistance to this end may be prayed for, and victory over sin may be the real desire of the heart. Yet surely, if that desire were sufficiently fervent, sin would be more vigorously resisted, and the Divine assistance implored with a more earnest and more undivided spirit: there would be that anguish of soul when tempted to evil, that love of communion with God, and that unremitting endeavour to overcome besetting sins, and attain the opposite graces, which bespeak a mind earnest to approve itself before God. But, Sir, is the line of conduct, which these persons pursue, sufficient to repel the advances of a foe equally subtle, vigilant, and powerful? Is it sufficient that we oppose to his indefatigable arts, feeble struggles, cold prayers, and a partial repentance? And can we expect under such circumstances to make any progress in the Christian life?

It is thus that the fortress of the human heart is assailed in its most vulnerable parts. The enemy does not venture to attempt taking the citadel by storm; he does not labour

to seduce it at once from its allegiance: this, he is aware, is too arduous an undertaking, and might lead to the exposure, and in the end, to the defeat of his designs. It is by secretly sapping the fortifications, by watching to seize upon some unguarded pass, and by encouraging treachery within, that he anticipates their final accomplishment. In the mean time the fortress is not yet taken, nor its allegiance withdrawn; it still in the general resists the enemy's assaults; the fault as well as danger rests in not paying sufficient attention to provide for the defence of every particular point, and especially to secure those that appear most assailable. Slight damages are not instantly repaired, nor is internal treachery an object of perpetual jealousy. Can we in such circumstances, look with confidence on the security of the fortress? Should we not rather be filled with habitual anxiety, lest some unfortunate incident, some sudden surprize, or some successful traitor within, should deliver it into the enemy's hands?

But to drop this metaphor; I repeat a former position, there is hardly a more deplorable effect of the conduct I am now condemning, than that it exposes and weakens the bulwarks of the soul. In the case of those especially, who previous to their acquaintance with religion had been living in the habitual commission of known sin, the danger is imminent in the extreme. For what is it to which such persons must now look to preserve their integrity, to repel the tempter, and to overcome the most alluring solicitations to evil, solicitations aided by inveterate habits, and maintaining a secret correspondence with a powerful party within the heart itself? Next to Divine aid, without which every human effort is undoubtedly vain, their only safety consists in that unremitting watchfulness to avoid sin, and that anguish of soul consequent upon any relapse, which the indolent system now reprobated tends utterly to annihilate. These are the Christian's arms. With these he is to overcome his spiritual foes. Deprive him of these, and you leave him a defenceless prey to his enemies. True it is, that his own unassisted arm would be insufficient even to repel, much more to overpower his adversaries. But the Christian's arm is nerved with more than mortal strength. And though without that supernatural energy his weapons must fall useless from his hands, yet it is the will of God, that the one should co-operate with the other, and that to procure from him strength for the combat, the Christian must conscientiously use the appointed means of defence and resistance.

"——————Alterius sic
Altera poscit opem res et conjurat amice."

While however I thus endeavour to press on the Christian the indispensable duty of spiritual vigilance and activity, or, in the language of St. Paul, of "arming himself with the whole armour of God, that he may be able to stand in the evil day," I am especially solicitous to obviate any suspicion that places human exertion in competition with the efficacy of Divine grace. In deploring the miserable consequences of indolence, I do not forget that God is all in all.

I proceed to point out another evil resulting from a system so unworthy a good soldier of Jesus Christ. This religion of generalities not only endangers the existence of religion in the soul, it strikes at the very root of a Christian's internal tranquillity. "Drink deep or taste not," is a citation most strictly applicable to the pleasures of religion. Let the true Christian be reminded, that when he has once enlisted himself under the banners of the Captain of his Salvation, his happiness is inseparably connected with a vigorous course of active warfare. Coldness, and indifference are in their own nature ruinous. Spiritual happiness lies in success; and a fair prospect

of success in steady and unwearied exertion. And I appeal to any who are acquainted with the divine life, whether peace can coexist with idleness. Surely God loves his servants too well to suffer them quietly to wander from his way, without endeavouring to recal them. The wanderers find their path rough and thorny. In spite of a somewhat confident, and it may be, a just persuasion, that they are still the servants of God, their mind is not at ease; something within seems to whisper that all is not as it might be, perhaps, as it has been. Little satisfaction is experienced in daily self-examination, and as little in the retrospect of past weeks or months. In reading the Scriptures, or any religious book, an unwelcome dread respecting the commands of God, and the intimations of his displeasure towards the slothful and careless, surprises and disturbs their minds; and this is accompanied with a secret disinclination to his service, and a desire either of explaining away the supposed severity of the divine law, or of shaping it by their own conduct. Such dispositions, I think, clearly argue the heart to be in an unsound state; and are rarely, if ever, experienced by the more active Christian. That it saps the very foundations of religious tranquillity is self-evident. Do the characters in question, (I appeal to themselves) when they turn their thoughts within, and examine the general cast of their feelings on the subject of religion, discover that perfect ease and satisfaction, not to say joy, that peace of mind, or that unfeigned willingness to lay open their hearts without disguise before God, which, I think, characterise the diligent and self-denying Christian, except when his spirits happen to be oppressed by external causes? More instances might be adduced in which the life of these persons is saddened, and their mind burthened by disquietude and suspicion; for which their exemption from the cheerful labours of a Christian warrior, is utterly unable to compensate. It would be injustice to religion to admit, that those exertions do in the slightest degree destroy its peculiar pleasures: they on the contrary enhance them.

But my paper has already, I fear, swelled to too great a length, and I hasten to a conclusion. Allow me however to remark, that no one would be more really grieved than myself to give *unnecessary* pain to any weak, but sincere follower of that compassionate Saviour, whose character it is not to break the bruised reed. Yet to cure the wound, it must first be probed; and tenderness for the feelings of the patient should not interfere with exertions for his recovery.

Let such readers as feel themselves interested in the subject of this communication, consider it with the attention and candour required from those who profess to hold the truth in *sincerity*. I feel the difficulty, or rather the impossibility, of sketching more than an indistinct outline of a design, which the peculiar circumstances of individuals can alone complete, and fill up with the proper gradations of light and shade. Such persons have indeed an infallible criterion of conduct, I mean the revelation of God in his word; and by that we shall be examined in the day when *God shall judge the secrets of men by Jesus Christ according to the Gospel*. But the study of the sacred volume will avail little, unless each affection of the mind, and each course of action, be referred to its decision with that *distinct particularity* which results from a patient and honest anxiety to know what we must do to be saved. Christians should imitate those "children of this generation," who, in arranging their secular concerns, avoid confusion and uncertainty by managing every transaction *separately*.

Your readers, Sir, will perceive, that my subject is by no means exhausted. The insertion of this paper may, perhaps, encourage me to pursue it as opportunities offer themselves.

X.

To the Editor of the Christian Observer.

In the number for September last of your valuable publication, you did me the favour to insert a paper, containing an extract from Mr. Herbert's "Country Parson," on the most effectual mode of preaching—I now beg leave to resume that important subject, and to send you some further observations on several points which are more or less connected with it. The greater part of what I have to communicate will still consist of extracts; both because the sentiments I wish to convey will be better expressed in the language of others, than in my own, and because they will at the same time be illustrated and animated by examples. Having been in the habit of noticing the most important particulars relative to the clerical character, as they have presented themselves in the lives of eminent ministers, or in other historical or religious works, I proceed to extract a few passages from my common-place book, which I trust may not prove uninteresting or uninstructive to your clerical readers.

I shall introduce my observations by two short extracts, which may serve to excite the attention of ministers to the supreme importance of their office, and to the necessity of working in it whilst it is called "to-day." Dr. Bernard in his life of Archbishop Usher, makes the following remark on the ministerial labours of that admirable prelate. "To have been *a constant preacher*, he took in his *elder* years more comfort by the remembrance of, *than in all his other labours and writings.*" Of a similar nature, though it refers rather to what was intended, than to what had been practised, is the following observation of Bishop Patrick in his account of Mr. John Smith, which has been already inserted in your work. "Our friend was as true, as humble a servant (without making any compliment) to the good of mankind, as any person that this day lives. This was his design in his studies, and if it had pleased the Lord of life to have prolonged his days, *it would have been more of his work.* For he was resolved, (as he once told me) very much to lay aside other studies, *and to travel in the salvation of men's souls, after whose good he most ardently thirsted.*" To these passages, I will only add one word of admonition and of encouragement, to every clerical reader. "Whatsoever thy hand findeth to do," in the work of an evangelist, in making full proof of thy ministry, "*do it with thy might*, for there is no wisdom, or knowledge, or device in the grave whither thou goest." And to animate your efforts, remember, that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

But what are *the best means* to prepare a man for the work of the ministry, and to render him successful in it? In addition to what has been already suggested in various papers in the Christian Observer, I would offer a few miscellaneous remarks. "There be four things," said Mr. Selden in his Table-talk, "a minister should be at. The conscionary part—Ecclesiastical story—School divinity—and the Casuists." It is not my intention to enlarge particularly on either of these heads, but merely to enforce upon the clergy, from the observation of the acute and learned Selden, the necessity of making very extensive and laborious application to various objects of study, the ground work of usefulness in the church. Lest this authority, however, should not be deemed sufficiently satisfactory, I would subjoin that of the celebrated Bishop Bull. In a Visitation Sermon, which deserves the attention of every clergyman, this learned and pious prelate observes as follows: "*The first requisite to the office of a teacher, is a very large knowledge.* 'For the priest's lips should keep knowledge, and they should seek the law at his mouth:

for he is the messenger of the Lord of hosts.' Mal. ii. 7. 'Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every Scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, *which bringeth forth out of his treasure things new and old.*' This extends itself into a very wide compass. Since theology is τεχνη τεχνων, και επιστημη επιστημων. The divine must be πανεπιστημων, he must have compressed the εγκυκλοπαιδεια. This at least is the *perfection* of a teacher. The *necessary* qualification will be somewhat lower. Here, however, there must be *theology, positive*, i. e. a knowledge of the necessary speculative truths revealed in Scripture,—*polemical, or controversial*, i. e. to defend the truth against enemies—*moral* or *practical*: theology is a practical science, absolutely necessary to be thus known by every teacher—*casuistical*, i. e. to resolve doubts and difficulties of a moral or religious nature. Hence it appears, that the teacher should be 'mighty in the Scriptures,' and for properly understanding them, much of antiquity, history, and philology is requisite," besides a large acquaintance with the best commentators.

As a practical illustration of the preceding observations respecting *the importance of knowledge* in a Christian minister, I add the following account of Bishop Burnet's studies, from his life prefixed to the history of his own times. Besides an accurate acquaintance with the learned languages, the biographer of this excellent prelate informs us, that "he went through the common methods of the Aristotelian logic and philosophy with applause. He then studied for a year the civil and feudal law, but upon determining to enter into the church, he began his theological studies by going through the Old and New Testament with all the commentaries upon the different parts of it then in repute: he examined into the most noted authors in controversy, and read Bellarmine and Chamier, in opposition to each other, quite through,—together with some of the most received systems of school-divinity; which, however, soon disgusted him, on account of their subtle and endless distinctions and disputes.—"In his hours of amusement, he ran through many volumes of history: and it is scarcely conceivable what a progress he had made in these studies, before he was eighteen, by an application which seldom fell short of fourteen hours in a day." It is afterwards mentioned, that Mr. Nairn, an eminent Scotch clergyman, led him into a new course of reading. By his recommendation he perused, "Smith's select Discourses, Dr. Moore's Works, the Writings of Plato and his Followers: but no book pleased him more than Hooker's Ecclesiastical Polity, from the principles of which he never departed." By the advice, also, of Archbishop Leighton, it appears, that Bishop Burnet became early "conversant with all the primitive writers, going through the apologies, and other treatises of the Fathers of the three first Centuries, and Binius's Collection of Councils, down to the second Council of Nice."

Thus much I have thought it necessary to extract upon the subject of the knowledge and learning of a Christian minister. I do not mean to say, that every particular which has been stated is alike important; or that the preceding unconnected passages contain any regular or entirely eligible method of study.—Something of this kind will, I trust, hereafter appear from some one of your learned correspondents. In the mean time, I shall be happy if any thing which I have brought forward should awaken the attention of any of your younger clerical readers, or of any who are intended for the church, to this subject, and should afford them any useful hints towards laying up those stores of knowledge which may, under the

divine blessing, tend to make them "able ministers of the New Testament," "workmen that need not to be ashamed, rightly dividing the word of truth."

It was my intention to have proceeded to several other points, relative to the spirit and temper of a Christian minister, and to the best mode of preaching: but as this paper is already sufficiently extended, I shall defer what I have further to communicate to a future number.

C.

To the Editor of the Christian Observer.

THE author of the inclosed paper was the Rev. *William Whitaker*, of Leeds, in Yorkshire. The last sermon he ever preached was on Matt. xxiv. 44: "Therefore be ye also ready, for in such an hour as ye think not the son of man cometh." This sermon he was induced to publish, with a preface, entitled "An Address to the Reader on the Danger of delaying the concerns of the Soul, in hope of a lingering Illness." I was particularly struck with this address as applicable to that numerous class of persons who labour under consumptive complaints, and who, it is well known, are exceedingly apt to indulge fallacious hopes of recovery, while their danger is plainly visible to every other eye. An anxious wish to prevent the lamentable effects of this wretched delusion, has made me desirous to obtain for the address in question, now little known, a place in the Christian Observer. And I am sure that should it be the means, as I trust it may, of awakening the minds of any to a perception of the necessity of instant preparation for eternity, you, Sir, will feel amply compensated for the space which it will occupy.

S. L.

MR. WHITAKER'S ADDRESS.

CHRISTIAN READER,

"No one, I believe, ever thought less of publishing a sermon when composing it, than I did of publishing this. An awful circumstance has however determined me to do it. It was the last I ever preached. The same evening, after my return from Morley, where I had delivered it, a blood-vessel broke in my lungs, and finished my capacity for usefulness, as a preacher, in an instant. A circumstance which I hoped might procure it some extraordinary degree of attention, especially from those who had a personal value for me.

"Another reason was, that it would give me an opportunity of bearing my dying testimony against that delusion of delusions, by which I am persuaded Satan undoes more souls than by all his other devices; I mean the hopes of a death-bed repentance, grounded on the presumption of a lingering death. This, I flatter myself, I may be able to do with some advantage (notwithstanding my present very weak circumstances, and utter unfitness to treat any subject with accuracy) as I have seen so much of the flattery and delusions of a decline, during that long and tedious indisposition, through which the Almighty, in the course of his all-wise providence, has called me to pass. This is the sole design of this introductory address.

"I know the generality of mankind are so far from having any formidable apprehensions of a consumption, that they think it affords a most happy opportunity of preparing for the coming of the Lord; and in the hopes of dying such a lingering death, often, alas! put off that which their conscience tells them is their duty, and which they would not for the world have left finally undone. When they think of the fever, the palsy, the apoplexy, or the cholic, they are alarmed; fear chills all their members, and they are almost persuaded to flee from the wrath to come. But as to a consumption, it carries no terrors with it; so far from it, that they think, if they may but be so happy

as to die of this disorder, all will be safe enough; they will then have plenty of time to reflect upon their past lives, to humble themselves before God, to apply to the blood of Jesus, and the grace of the Spirit; and that they shall moreover have so many daily calls to attend to, and improve, this favourable opportunity, that there is little danger of their neglecting to improve it. This is all a delusion! a dreadful delusion, big with the eternal ruin of most, if not all who trust to it. A consumption affords none of those favourable opportunities of acquainting ourselves with God, and preparing for eternity, which it so speciously promises. No: like the harlot, it smiles only that it may the more easily *delude*.

"This, reader, is not the rash hasty declaration of a recluse immured in his closet, but the deliberate opinion of one who has past through the various stages of this most deceitful disorder, and grounded upon his own observation during a long course of trial: of one, whose firm persuasion it is concerning his own soul, that if he had not been prepared before he fell ill, he had been undone for ever, (though no one was ever carried on in a manner more apparently favourable) and whose experience makes him as certain, that if thou trust to it, for making thy peace with God, it will as certainly undo thee. Bear with me, Christian reader, while I offer thee some of those observations which have induced me to be of an opinion so very different from that of the generality of mankind. If they appear only the hasty conclusions of a person rendered fretful by a long course of sufferings, then continue thy former hopes; but if thy conscience tells thee, as I am persuaded it will, that they are just, dread one moment longer to pursue a course which may be attended with the most fatal consequences. Oh remember that awful declaration, 'the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place, and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down.'—Isaiah xxviii. 17, 18.

"The reason, I presume, why this disorder has been generally thought so favourable to the great work of faith and repentance, is, that it is in itself extremely dangerous; yet attended with no great apparent pain or distress, and generally continues for a long time. Hence, I suppose, it has come to be thought favourable, both as affording *calls* to thoughtfulness, and *time* for exercising it. It must be confessed there appears something specious in this. One would imagine, considering how generally fatal all kinds of consumptions are, that they would at once alarm the person seized with them, and put him upon an *immediate* attention to the things that belong to his peace; in which case he would generally have considerable time for it. Yet surprising as it may appear, this is so far from being the case in fact, that it has passed into a common proverb, that *a consumptive man never thinks himself in danger*. The justice of this I scarce knew how to allow, till I came to experience it. But I am now convinced that it is an awful truth, well deserving the attention of all those who depend upon this as a season for repentance.

"The disorder alarms others, but it seldom creates any great alarm to the patient himself, till he comes to the very last stages of it; and perhaps not then neither, as nothing is more common than for a consumptive man to die in his chair or on his couch.—To this insensibility of danger a variety of things contribute.

"One is, the *gradual and interrupted manner* in which this distemper proceeds. When the impetuous warrior, who by raising battery upon battery, destroys his enemy's defences in a moment, ab-

ruptly breaks into a country, he creates instant terror wherever he approaches: even the most ignorant and stupid are alarmed, and put upon making use of every method of defence: whilst he who proceeds more cautiously by sap (whatever alarm he may give the garrison, who are aware of the danger of such a proceeding), seldom alarms the inhabitants much, till they see all about them ready to tumble into ruins. Thus, when those more furious emissaries of that great conqueror death, the plague, the fever, the apoplexy, the palsy, &c. appear, they create instantaneous alarm; persons cannot have the least apprehension of their approach without terror: but the consumption gives no such alarm: its approaches are so gradual, that it does not appear to bring death much nearer to view than whilst in health. On the first seizure what is more common than for a person to say, "I have only got a little cough, or a slight fever; it will soon go off again; I have often had such complaints before now, and never was any worse for them: colds generally affect me in this manner, but I shall be better in a few days?" In a few days, probably, his disorder abates a little, and then he concludes he is well. It returns again; again he hopes and talks as before. He sees his flesh waste, and feels his strength abate, but hopes soon to get rid of his cough, or fever, or sweats, and then he shall soon recover his flesh and strength, he does not doubt. Thus he goes on *deluding* himself, while all around him see his danger plainly enough. And what enables him to do it the more easily is, that as this disorder does not in general bring a person down very fast till towards the last; in order to be sensible of his decline, he must compare what he is to-day, not with what he was yesterday or the day before, but with some more distant period; which a person in such circumstances is seldom disposed to do. It is natural to every one, I believe, to take up with the shorter comparison, and then it is easy to see what the conclusion will be.

"The slow progress of this disorder also creates less alarm, as it affords hope from *futurity*, which other disorders will not give time for. The patient finds himself indeed, growing weaker; but 'it is owing to the excessive heats of the summer: in autumn he shall be better.' Perhaps he finds himself a little recruited by that mild season. The winter then, he becomes confident, will perfect all, and quite brace him up. On the contrary he finds his cough increase by that severe season, and that the confinement it occasions contributes further to break down his constitution. Well,—He hopes, and his friends encourage him to hope, that the spring will set all right, and free him from all his complaints. So the excellent *Watts* was dealt with, as he himself relates in the following lines:

Yet my fond friends would speak a word of hope.
Love would forbid despair.—Look out, they cry,
Beyond these gloomy damps, while winter hangs
Heavy on nature, and congeals her power,
Look cheerful forwards to the vital influence
Of the returning spring.——

Miscel. Thoughts, No. 47, p. 178.

Thus do our friends fatally flatter us with hopes of a May sun-beam, whilst not one of them is kind enough to hint at those cold north-east blasts we must feel before the arrival of that reviving season; and by which so many thousands of invalids are, in this unsettled climate, every spring sent into eternity; and so many more so broken down as soon to fall a prey to the heat of the summer. Fatal friendship!

"But this is not the only instance in which our friends cruelly lend their assistance to help forwards the delusions of this naturally too delusive disorder. One brings you a remedy for a consumption that has cured this person and the other person, and never was known to miss,

if taken in time. If you have faith in such kind of nostrums, this is sure to keep up your hopes till the event undeceive you, and shews it to be a broken reed, which pierces the hand instead of supporting it. Another bids you not to be discouraged; nothing is more common than for persons to continue weakly a long time, and after all recover their health again. I myself was told of one who recovered after being confined to his house for five years. When you are a little recovered from one of the paroxysms of the disorder, they are sure to tell you how much better you look than when they saw you last, and this not only during the first approaches of the disorder, but even to the last, if they can but recollect any one period in which you looked worse. In short, as the danger of this disorder is well known to be more certain than that of any other whatever, and the case of those who are seized of consequence more hopeless, so there is no one in which it seems to be more the united view of all around them to keep out of sight as much as possible whatever might create any alarm. If any are so thoughtless, or so much your friends as to act a contrary part, and plainly tell you their opinion, if you are not peculiarly happy in those about you, 'tis odds but effectual care is taken that they shall never more see you again: whilst, whenever the distemper will permit, your friends of a different stamp will as certainly be encouraged to get about you as much as they can, in order to keep up your spirits, or in other words, to keep off reflection: and in this they are generally too successful. Thus do friends and disorder join together, to keep the patient ignorant of his real case, and prevent him from making any spiritual improvement of it.

But it may be asked, are there no periods in this disorder wherein this deluder cannot cheat; when the patient cannot but be sensible that he is in very imminent danger? Yes, there are. Oh! the agonizing pains some feel, when every breath they draw is, as it were, tearing to pieces the tenderest membranes in the human body. Oh! the inexpressible anguish which others feel from an obstructed respiration, when the lungs refuse to fill, and the patient is brought almost to the agonies of death: Oh! the insupportable depressions of others, when their souls faint within them: what they feel none can tell, but those who have felt the like. But these, reader, are times for *exercising*, not for *acquiring* Christian graces. The Christian, in such circumstances, finds it quite labour enough to keep his mind in a composed frame, and with a filial temper to submit to the afflictive will of his heavenly Father. It cost me, in these paroxysms, many a sigh and tear to keep mine so; yea, and after all, I had frequent occasions to humble myself before God, that I bare not his will more submissively. Is this then a time (I appeal to thy conscience) is this a time to begin to do any thing for eternity? If thou suspectest me of misrepresenting matters, or setting things out more strongly than is needful, take the opportunity of applying to the next of thy acquaintance, who is in such circumstances. I will not say, Go and ask him what ability he finds to settle the great account between God and his soul? The question might probably get thee an immediate exclusion from his room. But take an opportunity to ask him to settle some account, or talk over some intricate affair: his answer, I dare say, will be, 'Do not trouble me with your accounts now; am I in any condition to attend to business, do you think? I could not do it were it to save my life.' Indeed! Then where will thy prudence be, reader, if thou leavest the great account between God and thy soul to be settled in such circumstances? If he cannot run with footmen without being wearied, how wilt thou be able to contend with horses. Jer. xii. 5.

"But when this extremity of pain is a little abated, may it not then be hoped that season will be favourable? No. The old delusions soon return. The intermissions, even to the last, are regarded as the sure earnest, at least as affording good hope, of a recovery; and no sooner is the severity of pain, or languishing of the disorder, a little gone off, than the patient begins to think himself in but little danger. I speak this from experience. Perhaps thou wilt not think it reader, yet I assure you it is true; that though my legs, have begun to swell, so as to be burdensome to me; though I am every night emaciated with the most dreadful sweats, and every morning cough up large quantities of thick matter from my lungs; and though my pen, which used to be *the pen of a* tolerable *ready writer*, now so shakes in my hand, that I can scarce write legibly; yet if I did not exercise my reason and judgment, there are times in which I should think myself in little danger. But what room is there to believe that he will exercise his reason, who is conscious that he is utterly unfit for death, and expects to behold nothing after it but blackness and darkness? How much more ground is there to fear that he will indulge the pleasing delusion, till it end in his everlasting ruin?

"The above is designed to shew how little prospect there is, that a sinner will ever be awakened to faith and repentance during a decline, and therefore, how highly dangerous it is to delay one moment in the great things that belong to our peace, in hopes of dying of such a disorder. Give me leave now to change the scene, and to add, that supposing it had all that tendency to awaken to faith and repentance, which some seem so fondly to imagine, what reason have we to hope that God will, by his grace, give efficacy to it? And yet without this, what hopes can we have of success, even from the most likely means? It was a bold expression of a certain great preacher, yet not more bold than true, 'Though God were to shake an unconverted sinner over the pit of hell, however it might frighten him, it would not convert him.' No, reader; to this something else is necessary, even that *divine blessing*, without which *Paul may plant and Apollos water*, without success. But what reason have we to hope, that God will afford his converting grace to those who have wilfully trifled away their season of grace, and refused to work till the time of working is over? Where is there one instance in all scripture, except that of the thief upon the cross, (which being a case that can never happen again, is by no means a proper precedent) of a person savingly called, after the season for working was over? I know of none. I read, indeed, of persons of the most abandoned characters washed and sanctified, and justified in the name of the Lord Jesus, and by the spirit of God, 1 *Cor.* vi. 11. and of a *Paul* obtaining mercy; that in him, as the chief of sinners, Christ might shew forth a pattern of all long-suffering to them that should hereafter believe, 1 *Tim.* i. 15, 16. Nay, and I read of some being called into the vineyard at the eleventh hour, *Matt.* xx. 6. when they had but one hour to work; but none of them called after the twelfth. No; the door seems then to be shut, and nothing left but for the Lord to take an account of his labourers. An awful consideration this for a sinner, who neglects to prepare for the coming of Christ, in hopes of a death-bed repentance. Reader, whoever thou art, may it have its due weight with thee. Methinks it may well make thee tremble, if thou art an unconverted man, to think upon what a precipice thou standest. Oh! think of it, and dread to trust to any thing to be done, when thou art capable of active service no longer. To-day, while it is called to-day, begin to prepare for eternity, lest the Lord swear thou shalt not enter into his rest at all. And concerning whom

have we more reason to fear he is uttering this awful excluding oath, than concerning those who have wilfully trifled away all the time in which they were capable of serving him, in hopes of repenting when they could serve him no longer.

"But supposing all these difficulties got over; supposing that, by a miracle of divine grace, thou art awakened in this most dangerous state to such a sense of thy undone condition as humbles thee thoroughly at the foot of Jesus, produces that godly sorrow for sin which worketh repentance not to be repented of, and which would have brought forth fruits meet for repentance, if opportunity had not been wanting. In this case, I doubt not thy state is safe. But what evidence canst thou in such circumstances have that it really is so? Our Lord says, by their fruits ye shall know them, *Matt.* vii. 20. and orders us to discover the reality of our relation to him by letting our light so shine before men, that they seeing our good works, may glorify our father which is in heaven, *Matt.* v. 16. In like manner also the apostle *James* says, that by works is faith made perfect, *Jam.* ii. 22. that is, illustrated and discovered to be real. But we have no other scripture criterion that I know of. All others are the inventions of men, consequently liable to deceive. What reasonable evidence then canst thou have that thy state is good, even supposing that it be so? I know well there are some who will encourage thee to trust to certain impulses and feelings; who talk of receiving satisfactory assurance of seeing Christ holding out his arms to receive them, from dreams, and strong impressions on their spirits, which assure them they are the children of God: but as these are no Scripture marks, a wise man will be very cautious how he trusts to them. When he considers to what a pitch the imagination may be worked up, he will always doubt such evidences as these; especially he will always have a doubt of them in such disorders as we are now treating of. The body being weak, and the spirits for the most part brisk, such impressions on the fancy, either from the operations of our own imagination, or the great enemy of souls, are easily made. We often perceive them in persons in such circumstances, with regard to common things; and what strange agitations are sometimes occasioned thereby!

"No wonder, then, if (without any divine operations in the case) the terrified uninformed mind be elevated with religious imaginations; such as that *God is theirs; Christ's blood is shed for them; the devil has no part in them,* &c. after conversing with persons of an enthusiastic turn, whose whole discourse consisted of such phrases as these, injudiciously applied: and therefore every prudent person will be very cautious how he rests on such evidence, or indeed takes any comfort from it, till he has had some opportunity of proving its genuineness by its fruits.

"Indeed it may justly make one very cautious with respect to all kinds of evidence not accompanied by works, when we consider how few of those who have been awakened on what they imagined to be a death-bed, ever kept their vows and resolutions when they recovered. For my own part, I do not know one. And though I believe there have been some few instances of this kind, yet the number is so very few, compared with those who have returned again to their folly, and perhaps become seven fold more the children of hell than before, as may well make a man tremble who thinks of a death-bed delusion, and doubt of every evidence of his own change, if he has not an opportunity of proving it by its fruits.

"How uncomfortable then, reader, must thy situation be, even supposing thou art really converted, in this most inconvenient season! While the Christian, who served God from his youth, is rejoicing in the consideration that he remem-

bers, and ever will remember, the kindness of his youth; and taking encouragement thence, not only to stay himself upon his God, but to rejoice in him amidst all his trials and afflictions, thou art beclouded with doubts and fears, with only a bare *Who can tell but the Lord may be gracious?* And when, on the other hand, these sensible joys are fled from thy fellow-Christian, and he can only trust in the name of the Lord, and stay himself upon his God, because conscious that in the main he has feared the Lord, and obeyed the voice of his servants; how dismal must thy soul be, how full of doubts, fears, and suspicions as to all thou hast felt, and of dismal forebodings concerning what is future.

"Come now, then, and let us reason together. Is the consumption a desirable season, to which to put off the great work of faith and repentance? Is it a disorder in itself likely to awaken thee, or afford thee any peculiar means of awakening? Is there any reason to hope that God will ever bless thee with the aids of his good Spirit, if thou thus wilfully triflest away the time of health, in hopes of a death-bed repentance? Or canst thou have any thoroughly satisfactory evidence of thy good state, supposing thee converted, if thou delayest to this most unfavourable season, or canst thou ever die comfortably without it? Say then, does a consumption appear a favourable season of acquainting ourselves with God, and preparing for eternity? Does it not appear less favourable to thee than it once did, from what has now been suggested? Yet I have not been able to tell thee half. Oh! that I could describe to thee half what I have felt in myself, of the extreme unfitness of this season for so great a work! Oh! that I could lay before thee, in a view one half as striking as they have often appeared to me, the delusions of the former, and the extreme languor and listlessness of the latter part of this most tedious disorder, wherein, literally speaking, the grasshopper is as a burden! But I cannot. My weak shattered frame forbids it. It is a wonder I have been able to say so much. But from what I have, judge of what I have *not*, been able to lay before thee, and then ask thyself seriously, whether it be not best immediately to fall in with the wise man's advice, *Eccles.* ix. 10. and whatsoever thy hand findeth thee to do, to do it with all thy might? Then mayest thou hope to die with comfort whatever death is appointed to thee, and to lift up thy head with rejoicing, amidst all the future horrors of a dissolving world.

"W. W."

The reader will perceive that in the foregoing address, the pious author, in dissuading persons against deferring the momentous concerns of the soul and eternity while health and strength are continued, has argued on the supposition that they should die of a lingering illness, and thus have timely warning of their latter end. But all who depend upon this, might here naturally be reminded, that they are chargeable with a most unwarrantable presumption. Supposing a decline were ever so favourable to a due preparation for death and judgment, it were madness to defer this necessary business, since none have the least rational ground to expect such indulgence, there being numberless other disorders by which mortals are carried to their long home; and we frequently see death sent without a moment's previous notice.

MISCELLANEOUS.

To the Editor of the Christian Observer.

ON THE EDUCATION OF FEMALES OF THE UPPER RANKS.

(Continued from p. 355.)

I SHALL now endeavour, as well as I am able, to supply the deficiency of which I have complained in the lecture of Mr. Sydney Smith, by stating some grounds which make it desirable both to Society and themselves, that a large portion of the youth of females *in particular*, should be devoted to religious exercise. These grounds, be it always remembered, are quite inferior to the considerations of eternal moment already mentioned; but they have a certain share of importance flowing from that *expediency* to which our philosophers are so fond of referring. And first let me urge the same argument in favour of religious instruction which I have before supposed to be alleged as an excuse for neglecting it; namely, the favourable disposition of the female mind to the reception of such ideas. We cannot, it is true, very clearly comprehend how any analogy between a material and immaterial substance should exist, and yet experimentally we find that the soul and body bear a strong resemblance to each other; and notwithstanding the variance which I suppose will always continue on this subject, I fancy the common opinion is the right one, that the difference between the male and female mind is the same as the difference between their persons; that the female is distinguished in both instances for softness, gentleness, and grace. Now these qualities must in every stage of her existence render her rather the better subject for *receiving* religious impressions. As therefore we cultivate a rich in preference to a poorer soil, it should seem, on the principles of common sense, that if any difference ought to exist as to the care with which religion is to be implanted into the minds of the young, the excess should be on the side of the female. But be the original advantage on which side it may, there can be no comparison as to the ease with which religious feelings are *kept alive* in the mind of a girl and of a boy. A girl is, or ought to be, nursed under the eye of her parents, sheltered by their care from every evil which can disturb the serenity of her heart, and every vice which can corrupt the fountain of her thoughts. While a boy is, practically at least, let loose upon the world, and before he is fifteen, has suffered rough fortune enough to call his passions into full play, and seen or heard, I will venture to affirm, *much more* of vice than, with tolerable care, the whole of his after life will expose him to. The effects are correspondent. Girls who are educated as Christians come out into life with all the religious impressions which were printed on their infant minds still fresh and lively. Boys, on the contrary, shake off at school all the shackles of principle which confined their infant limbs, the bands of straw which bound these little Sampsons; and, having liberated themselves from ties which they have learnt to associate with their leading-strings, become great proficients in the gentlemanlike arts of lying, swearing, and libertine language. If they are ever reclaimed, it is the effect of after-thought and the grace of God operating on a sound understanding. "Their reasons rebaptize them when adult;" but this change too rarely happens, and when it does take place, may be considered rather as a new graft than any shoot from the original stock. It is, I am convinced, in many instances as completely a conversion as that of a heathen to Christianity. If, there-

fore, there be any doubt whether it is more easy to implant religion in the mind of a girl than of a boy, this surely is quite clear, that when implanted it is more easily preserved there. Now it is obviously *expedient* that the stock of virtue in the world should be as large as possible. As, therefore, to recur to our old metaphor, a good farmer lays out more capital on a field which is well fenced, than on one which is exposed to be browsed and poached by his neighbours; a sound philosopher would direct that a larger portion of the parental attention should be given to impress religion on the mind of a daughter than of a son. I, who am no philosopher, look more to the salvation of an immortal soul than the finest scheme of political expediency; but with respect to the well-ordering of this world only these considerations appear to have some weight.

This however is not all: the same causes which produce so striking a difference between the two sexes in their youths, act with considerable force through the whole of their after lives. Even the best men have great difficulties to struggle against which oppose their progress in religion. "I never bring back at the close of day (says Seneca) the same dispositions and affections which I carried out with me in the morning." Thus it is with all of us; our tempers are soured by contest, our moral feelings deadened by constant intercourse with vice, our passions wrought up and exasperated by the temptations of ambition and the collision of interests. Above all, habits of business (though certainly a part of our duty) fatally undermine religion by employing our attention till they have fixed our affections on the perishable things of this life. But women live as it were in an hallowed land; a territory of *Elis*, where no hostile armies dare to enter. "Violence is not heard in their dwellings, wasting nor destruction within their borders." Woman therefore is the natural shrine of religion.

For her the unfading rose of Eden blooms,
And wings of seraphs shed divine perfumes.
For her the spouse prepares the bridal ring,
And white robed virgins hymeneals sing.
To sounds of heavenly harps she dies away,
And melts in visions of eternal day.

If, therefore, religion be of importance to the community, it must be of equal importance to nurse it early in the only bosoms which are likely to guard it faithfully: and as a man I must be allowed to say, that whatever obligations the female sex may owe to our industry for supplying them with comforts and luxuries, they amply repay the debt in keeping alive, by example or gentle admonition, the little religion which yet remains among us. This subject however has been so eloquently urged by one of the best of men, that I shall press it no further. I cannot, however, avoid observing, that the religious influence which women at present exercise over men is most lamentably less than it might be. They are formed by heaven to make every thing lovely, and Christianity recommended by their smiles would wear a thousand graces. Yet it must be owned that at present the greater number of females, though less vicious than men, can hardly be said to be more virtuous; and I fear they owe even their negative excellence rather to the protection which their sex affords them from temptation, than to the influence of vital religion on their hearts.

But beyond the concern which the public has in the proper education of females, they have themselves an interest in it greater perhaps than they generally comprehend. It was observed by Mr. Smith, that mothers soon lose all authority over boys, and seldom retain much even of their attention. I suspect this is not quite so true as Mr. Smith imagines, or at least that the puerile petulance of which we are so proud at fourteen, is reduced by a little reflection before we are four and twenty; as in the interval we have perhaps learned to estimate things more justly, and have discovered that our

mothers know rather more than we fancied, and we ourselves rather less. However, it must be confessed, that to retain much reverence for a silly prattling woman, who at threescore still glides the ghost of beauty amid the circles of fashion, requires rather more principle than most youths possess. Let a young man then whisper one word of admonition into older years, and assure all mothers, that, selfish and thoughtless as we are, they are never despised by their sons except when they deserve it. A good mother will preserve the reverence and affection of her children by the simple force of goodness. Why it is that even vice is delighted with virtue may be a question; I fancy there is an original sense of the beautiful which not even long habits of immorality can quite extinguish. The fact however will hardly be disputed. Indeed I believe this homage is paid in *all* cases where virtue is really believed to exist; but the bad are very apt to suppose hypocrisy, and sometimes obliged in self-defence to ridicule the goodness which they really venerate. This, however, only happens to those whose conduct seems to reproach their own. Now a mother never is suspected of hypocrisy; we know her too well; and the tacit reproaches which her virtues utter against her unworthy offspring, though painful, can hardly be resented: they are but in unison with those early admonitions which are always remembered with gratitude at least, if not with profit. Every secret pang, every external distress, a fit of sickness, or a gleam of heavenly grace, carry back the mind to that parent who gave us being, who nursed our infancy, and watched our manhood; whose grey hairs perhaps our vices have hastened, but whose piety and patient goodness still preserve a control over us, when fear and shame have long ceased to operate.—I believe it does not happen ten times in a century that a really virtuous mother is despised by her children. The same truth may be evinced by a different process. It is laid in the constitution of things that virtue shall possess the ascendancy over vice whenever they stand upon a level; in a mother, therefore, aided by the sanctity of age and sex, and with every early association in her favour, it must be honoured.

Nor is this homage of the young towards the old easily secured on any other terms. Indeed, I believe it is exclusively the reward of goodness. Talents and knowledge may do something, but the idle and profligate seldom value acquirements highly; and though talents of a certain kind will command admiration, they are not exactly of the description which old people generally possess. Besides which, they are apt, especially among women, to decline with declining years; and though "the case may sometimes be respected for what it once contained," this will only happen where the contents are very extraordinary. If, therefore, the mothers of the present generation feel themselves deserted by those whose strength should have been the prop of their weakness, how can they more wisely provide against the renewal of the same calamity in their daughters, than by early training them in those habits of piety and domestic virtue which will survive the lapse of time, and not only retain for their grey hairs the veneration of those they will most love, but perhaps enable them by the gentle control of influence and example, to reclaim the thoughtlessness of youth from those vices which must equally disgrace the parent and the child.

But the interest which women have in the cultivation of the religious principle is not confined to their later years. Most of the smiling sylphs who are now entering upon life hope one day to become wives; and though, when I consider what beings men are, I am sometimes surprised a sensible girl should be willing to quit the cheerful ease she enjoys under her father's roof,

to entrust her happiness to the care of a stranger; yet the course of the world evinces the fact, and therefore I am entitled to reason upon it. Now if they are to marry, it is obviously important they should marry well. I do not mean *well* in a worldly sense, that is to men of large fortune; for "godliness is great riches if a man be content with that he hath;" but so to marry, that they may have a reasonable prospect of happiness. And yet though this is clearly the most hazardous game of their lives, I believe I am nearly right in saying, that it is played by most women in total darkness. It may be true that we know little of them, but I am apt to suspect that they know still less of us; and happy is it for our sex that this ignorance prevails. But of all men, the individual whom a girl is likely to know the least of, is that very individual on whom it is probable her happiness or misery through life may depend. Most men are guarded in the company of women, and dress themselves in their very best behaviour; but a lover becomes a different being: other men paint, but the lover wears a mask. I do not say that he is guilty of a wilful deception; but it is in the nature of things that we should strive to please those we love, and this we naturally attempt by assuming just those sentiments and manners which are best suited to the taste of our mistress. The season of courtship in short is generally a season of twilight, in which every object looks beautiful, but none is very clearly distinguished. The virgin marries one man and lives with another. Her lover was gentle, smiling, and attentive: her husband is coarse, ill-tempered, and selfish. These are melancholy realities, ascertained only when it is too late; for though the happiness of a virtuous pair is *perfectly reciprocal*, it is not so with the generality of men. Providence has given us some superiority, and we have taken so much care to improve the advantage in our own favour, that it is possible for a husband to render his wife perfectly wretched without much diminishing his own comforts. — Constant acts of petty tyranny are more fatal to happiness than the greatest single calamities. I doubt if the Italian Countess that was confined in a dungeon for twenty years, suffered more from the jealousy of her husband, than many women in this land of liberty have endured in an equal period from the capricious despotism of theirs.

Now all this, though melancholy enough, if it were remediless must be quietly submitted to, like other unavoidable evils; but if it be possible for women by any precautions to diminish the dangers to which they are exposed, it must be rational to attempt it. I think it is possible; for I think it may be shewn that women have considerable freedom of choice, and I am much mistaken if a really religious education will not qualify them to choose well. To me it seems a great mistake to imagine that women have but little power of selection. It is true that they cannot propose themselves where they please, and in this we may be said to have the advantage. But then they have a negative; they possess this prerogative in undoubted right, and it is of a nature which trenches so much upon ours that the empire is nearly divided. In truth this prerogative is exercised much more frequently than appears. A young woman may have rejected a dozen suitors, who never gave one a direct refusal; for who will press his suit to its issue in defiance of repulse? A lover has an eagle eye which watches every glance of his mistress, and the sensibility either of his tenderness or his pride is generally quick enough to prevent his continuing attentions when he discovers that they are obtrusive. In point of fact, therefore, though we nominally possess the privilege of proposal, that privilege is nearly neutralized. If, however, it be said, that custom has authorized rather

more freedom of advance on our side, this I believe is in some degree counterbalanced by the self-command which a contrary custom teaches on theirs. The liberty which men have, they in fact throw away by using it unwisely, and enjoy less only because they possess more. Thus men frequently contract marriages which they themselves disapprove, but into which they are led almost unknowingly. The first step is their own, and perhaps a hasty and foolish one; every subsequent step they make with regret, but find themselves constrained by a sense of honour and the difficulties of receding. These dilemmas women never fall into; they are preserved from falling into them by the want of that liberty which is thought so desirable; and these dilemmas are not unfrequent. But the common case is this; a youth of twenty has roving eyes, which are soon attracted to some pleasing object; and his affections become fixed before his judgment has had time to operate. *His* power of selection is evidently gone: but the girl whom he happens to admire still preserves hers; and after she has discovered his attachment, can coolly deliberate on the propriety of encouraging it, before she permits her own heart to be engaged. The control which custom has taught her to exercise over her feelings, gives her this advantage, and it is the same which a cool fencer possesses over a passionate adversary. Now it is evident, that in this case, which is a common one, the advantage is on the side of the female. In short, the power of selection is, in one important view of it, the power of judging dispassionately; and so superior indeed are the habits of self command which women learn, that nine tenths of the precipitancy and folly which love produces in the world are to be found in our own sex.

Now if it be true that the power of selection is to a considerable degree possessed by women, the next point is how they may learn to exercise that power wisely. And to me it is quite clear that religion is their proper instructress. In the first place, consider how much misery is produced in the world by what are called matches of expediency; into which women enter, not because their affections are engaged, but because it is not thought right to refuse a *good offer*. I do not say that such marriages are condemned in Scripture, but I am sure they are not encouraged. "They who will be rich fall into temptation and a snare." The contented spirit of Christianity, therefore, which is careless of pomp and bustle, has a tendency, in a considerable degree, to diminish this evil.—Again, as men are very greatly under the dominion of violent passions, women, it may be supposed, are a little so; and many foolish couples are united for life, who had better have been seated at the two poles, because neither would take time to discover that they possessed no common qualities necessary to each other's happiness. So far as this may be owing to precipitancy on the part of the female, a religious education offers an excellent corrective; for Christianity is always found to compose the mind, and prevent the overflow of swelling passions.—Another frequent cause of unhappiness is the want of taste. A woman sees marks of coarseness and indecorum in her suitor, but has not delicacy of mind enough to be disgusted with them. In after life she finds that these were in fact indexes of selfishness and sensuality; but it is too late. Now religion is peculiarly qualified to give the highest mental refinement; and one who has been early nursed in her school will probably discover before marriage, (notwithstanding the delusion prevalent at that period) those faults which would have rendered her miserable after.—Lastly, the good are naturally fond of goodness, and of nothing else; for "what communion hath light with darkness, what concord hath Christ with Belial?" Were early habits of

piety, therefore, wrought into the female mind, we should hear less of trips to a neighbouring country; of young misses of eighteen throwing themselves away on dashing captains, or undertaking the hopeful task of reforming rakes. The good would be more clearly preferred, and the grounds of that preference more distinctly marked; and the virtuous of our sex would thus enjoy the highest reward which it hath pleased God to allow us here, in the real affections of the other: while the vicious must be content either to quit their habits of profligacy, or drag out their lives in cheerless celibacy and contempt.

Thus we see how much real religion would reduce the dangers to which young women are now exposed, in entering upon that state which is to last for life. The number of marriages might probably be diminished, but the diminution would be such only as the wise husbandman effects when he prunes his trees, by cutting away the lifeless and unsightly branches. All those matches which are virtuous or likely to produce happiness will be left, and their number multiplied; some of the less rational will be prevented; but these may well be spared both to the public and the individuals.

There is yet another motive of interest which even this world presents to the younger part of the female sex in favour of early religious instruction, and this surely may speak home to every bosom. It is generally supposed that they are pleased with the attention of young men. Let me assure those who feel any desire for our love or admiration, that nothing will so certainly purchase both as the "beauty of holiness." They will not easily equal us in force of mind or range of intellectual acquirements; nor am I quite sure that when they do we shall feel disposed to love them the better for it. But in religious excellence they will easily surpass us; and (strange as it is) this is a superiority of which we are quite unenvious. Women can scarcely believe how happily Christianity sits upon them. It looks as if it had been made for them alone. Its meek, and kind, and holy spirit, harmonizes so beautifully with the graces of the female mind and person, that the wildest spirits, like the lion at the feet of Una, lie down and gaze in admiration. It is not mere beauty that is attractive; that is to say, mere symmetry of features and figure; there is, after all,

Something than beauty dearer, when we look
Or on the mind or mind-illumin'd face;
Truth, honour, goodness, harmony and love.

Besides which, young men sometimes *think*, even in the hey-day of blood and spirits: and perhaps those who are likely to make the best husbands do not think the least. It does, therefore, by fits occur, that the days of rapture must have an end, and the days of reason arrive. Even the most thoughtless can hardly help asking himself, Where he shall find a lasting charm, when the bloom of youth is worn away? While the more serious is apt to enquire, Whether the heart is good as the spirits are playful? How far the dispositions of her whom he would fain choose as his partner for life are such that he can hope to make her happy by his exertions? Whether if calamities befal them, he shall bear her consolation or complaints? Whether when the hand of heaven shall part them, he may hope to be united to her for ever in a better state, or must hide his eyes from the hideous alternative? In short, religion is every thing in women. Without it they are pretty baubles; but who does not know that baubles soon tire us and are tossed away? With it they are all

High fancy feigns, or lavish heart can wish.

What I have said on the subject of religious education, be it remem-

bered, is not intended in exclusion, but in aid of Mr. Smith's system. I am as desirous as he can be that the minds of our young females should be better cultivated than they are in every liberal branch of knowledge. All I entreat is, that no attainments, whether personal or intellectual, be pursued to the neglect of religion. I feel also satisfied of this; that a Christian education will supply the very best corrective for the evils which are dreaded in women from increased knowledge. Would literature render them pedantic? Christianity will preserve them modest. Would science make them disputatious? Christianity will teach them meekness. The union of religion and knowledge is undoubtedly most desirable, and surely also not unattainable: yet if either *must* be neglected, who can hesitate in this case or in any other? Perish learning—"If any man thinketh he knoweth any thing, he knoweth nothing yet as he ought to know; but if any man love God, the same is known of him."

One word only to the philosophers, and I have done. Should this paper chance to meet their eyes, they will probably treat it and its author with perfect contempt. I confess it contains no depth, and not much originality of thought. But if, *as the truth is*, it has pleased our gracious God to place the most important of all truths near the surface, let me ask, whether those act wisely who despise what is obvious, and seek only what is profound? For my part, though I am far from wanting curiosity, I think it more *philosophical* to estimate knowledge by its value when obtained, than by the difficulty of obtaining it; to "seek *first* the kingdom of God and his righteousness," and leave it to the wisdom of Providence to give or deny the means of prosecuting less necessary branches of research.

D. L.

THE WORLD AS IT IS.

NO. III.

(Continued from p. 361.)

Pro molli violâ, pro purpureo narcisso,
Carduus et spinis surgit paliurus acutis.

I RAMBLED one fine afternoon to a village distant about two miles from Mr. M.'s residence. Its inhabitants were celebrating their annual festivities on the green, round which their cottages were sprinkled. "Here," thought I, "is a true picture, or rather the reality, of rural innocence and happiness." As I approached within a stone's cast of the revelry, I could however plainly distinguish, in the confused clamour, many a disgusting and blasphemous expletive; but at *that* time I heard the language of impiety without any disturbance about its guilt; and excused these profane rustics by an apology for evil which greatly increases its moral turpitude; namely, that they mean nothing by it, or have forgotten its criminality. I found myself in the middle of the concourse just as the prize of a new hat had been awarded to the most successful of the village gladiators; and the victor was soon after carried off in triumph to the L— Arms; while I, after purchasing some fairings for Mr. M.'s children, returned homeward.

I was strolling back through the valley which stretches from beyond Deloraine to the scene just visited, musing in romantic mood on the felicity of a country life, its bracing labours, and exhilarating diversions; when the site and unusual neatness of a cottage tempted me to explore its interior. It was empty; but I soon discovered the wife of its owner gathering underwood in a neighbouring copse. She was attended by three children, whose ruddy looks and boisterous merriment were contrasted with the wan complexion and silent melancholy of their mother. A short interview with this groupe convinced me, that to tranquillity and health, the two

main ingredients of sequestered happiness, this poor woman was a stranger, though inhabiting a picturesque cottage in a more picturesque glen.

Under the influence of this discouraging conviction I pursued my way, pensive and thoughtful, till my reverie was suddenly interrupted by a sight of the aspiring battlements and turrets of Deloraine, reddened by the last rays of an autumnal sun. The spectacle was magnificent: and I lingered in the valley beneath, till the splendid vision melted into the sober gray of evening.

My afternoon adventure furnished materials for table-talk during the interval between supper and bed-time; and I had leisure to argue on the undeniable innocence and happiness of villagers, instancing in confirmation of my positions the humours of the wake. Having already forgotten my uncle's opinion about the non-locality of the world—"To such sequestered retreats," said I, "your tremendous *world* finds no access." He was not, however, to be beaten off his principles by assertion. "My opinion still is," he replied, "that the world's influence is universal. You yourself have this very day witnessed an example of its triumphant ascendency even in a cottage. Its *spirit* is quite as active in a village as in the capital itself." "But what, Sir, do you understand by its *spirit?* You are again launching my pinnace into the illimitable deep of undefinables." Mr. M. rejoined, "Yes, I allow it: for it is no more possible to interpret the meaning of the world's *spirit*, than of the world itself.—But I ask you, what *you* intend, when you condemn a person for acting in the spirit, for instance, of disloyalty,—the expression is as definite when applied to the world, as when applied to disaffection. I understand the term, when detached, to signify an habitual devotion of mind to a favourite object; what that object is, depends upon the context: in the present case, it is the world.—But you are startled at my charging the villagers with worldliness. My accusation results from a conviction, that human nature is every where essentially the same; that is, that its moral qualities are unchangeable by external circumstances: its disposition may indeed lie dormant, but it is not therefore extinct. It is only quiet when it meets with no corresponding outward temptation. If a man cannot lead the fashions in a city, he will lead the carousals of a hamlet. The spirit of the world can only operate within the sphere actually in possession; and hence a person's conduct in a village affords certain data for calculating what his behaviour would be, were he removed into the metropolis. The tree would not lose its nature, but transplanted into richer soil would of course become more luxuriant. The man who won the hat felt, I doubt not, as much importance and superiority over the surrounding rabble, as ever elated an ancient gladiator when decorated with the honours of the circus. A green is substituted for a circus, a crowd of rustics for an assembly of Romans, and a new hat for a garland. And as to the cudgel-players' procession to the L— Arms, *that* had all the glory of an ovation.—I am astonished," continued my companion, "at the foolish ideas so many people entertain, of the comparative purity and harmlessness of the country, and obscure life. One would suppose, that people collected their information on village innocence from the absurd engravings of the print shops, where piping shepherds, and filletted lambs, and sentimental shepherdesses are introduced into landscapes, which, were they sketched after nature, would shew for such shepherds a depraved and vulgar peasantry, for their lambs dirty sheep marked with the initials of their owners, and for gentle shepherdesses, awkward and immodest dairy maids. Were this, however, all the mischief, it might be laugh-

ed at and forgotten. But I insist farther, that folly, dissipation, profligacy, and crime, are far from being indigenous only in towns. Pray had not the man who wore the hat, a deep scar on his left cheek?"—"Yes."—"I know him too well: his name is Red Walter; at least he is called so; and he is celebrated all over the country for getting money without working for it, nobody knows how, but every body guesses; and for spending the money as soon as it is gained, in sensuality. I will venture to affirm, that the prize hat is pawned before to-morrow morning for half its value to the keeper of the L— Arms. The woman in the valley is his wife, and her health is sinking under her husband's cruelty. *Now*, where is the innocence and happiness of the country? A picturesque glen is here the den of a ferocious smuggler!

"Yes, Sir, but Walter's is an extraordinary case."

"Extraordinary, because he has the most shrewd understanding, and a frame the most athletic in the parish; and his sharpness and activity are accordingly more prominent. Give the others his wit and vigour, and we shall have a whole township of Walters."—I refrained from telling Mr. M. what I had distinguished in the clamour of the wake; but the recollection of that immodesty and profaneness strengthened my friend's logic more than I was willing to acknowledge. He went on, "Now, without pointing out the turpitude of this man's conduct as opposed to religion, I would only require a sentimentalist who studies rural life in Thomson and Goldsmith, to support the alleged moral superiority of man when vegetating in the retirement of the country. What, cannot he find *there* the paths of perdition! Alas, men never want opportunities and materials for sin: vice requires no costly and complicated apparatus: if they are debarred from indulging in the splendid dissipation of the Theatre and Opera, they will wallow in the nauseous pollution of an alehouse: in either case I believe the proportion of criminality and worldliness to be precisely the same. Only in one instance depravity is elegant, in the other loathsome. People give villagers credit for virtue, because they hear, or rather see in print, so little to the contrary; whereas the sins of high life are exhibited in every newspaper. Princes, nobles, and statesmen, live in public, and are so keenly watched that no action escapes notice, and if obnoxious to censure, finds no mercy. But did every hamlet furnish, with the west end of the town, its periodical registers of profligacy, court and country manners would occupy the same column. Now the revelry of this wake, even were it not directly hostile to religious principle, would still be hostile to the inferior principle of affection. Here is a man who starves an industrious wife, whom he promised by the most sacred of all engagements to love till their final separation, for the sake of his own qualifications;—a conduct more mean and dishonourable than the conduct of a highwayman: of the two, I think, that the highwayman is the most respectable character: *he* does not, for instance, murder his victim by inches. What injustice is that, to denominate, as some of our democratic witlings do, oppression the exclusive privilege of the aristocracy!"

"You do not however say," (I was glad to creep out at any loop-hole,) "that he starves his *children*."

"But of the miserable pittance allowed to his wife she reserves but a scanty portion for herself. The rest is all given to the children. This I know well; for Mary's self-denial, and tenderness to her little ones, are as notorious as Red Walter's barbarity. — Sentimentalists found their ideas on distant observation; they esteem the inhabitants of cities more wicked, since their wickedness obtrudes itself in every street; besides, in a crowd mischief counts its patrons by the thousand; and thus the aggregate being so enor-

mous, they look at *that*. They do not trace consequences to their causes; vice and cruelty to an inherent love of evil. They are for pruning away the branches, not for extirpating the seminal principle. All this proves that ignorance of human nature is the parent of error, whether the bantling assume the severe gravity of metaphysics, or the seductive gaiety of romance; and I think, that our modern philosophers' doctrine of perfectibility, and the novelists' recipe for defecated happiness is equally absurd; for what can draw crystalline streams from an impure fountain? And I just as much reverence the dialectics of Godwin, as the moonlight sonnets of Charlotte Smith."

Cruel experience, Sir, has authenticated Mr. M—'s comparative estimate of town and country morals. With the history of my disastrous adventures in that sequestered valley, where once I expected to restore Arcadia, you are well acquainted. If the remembrance of "the green solitudes of Cumberland" (you recollect that phrase in The Recess) excited no emotions more unpleasant than those of mere disappointment, I should scarcely dread their recurrence. But it is far otherwise! ***

Would I had fall'n upon those happier days
That poets celebrate. Those golden times
And those Arcadian scenes that Maro sings,
And Sydney, warbler of poetic prose.
Nymphs were Dianas then; and swains had hearts
That felt their virtues. Innocence it seems,
From courts dismiss'd, found shelter in the groves.
The footsteps of simplicity impress'd
Upon the yielding herbage, (so they sing)
Then were not all effac'd. Then speech profane
And manners profligate were rarely found,
Observ'd as prodigies, and soon reclaim'd.
Vain wish! those days were never. Airy dreams
Sat for the picture. And the poet's hand
Imparting substance to an empty shade,
Impos'd a gay delirium for a truth.

TASK, b. iv.

(To be continued.)

To the Editor of the Christian Observer.

SINCE the Christian Observer professes to take peculiar notice of those occurrences which attract the public attention, and at the same time indicate the state of modern opinions in respect to morality and religion, you will probably grant admission to the following paper, which calls the attention of your readers to some circumstances in the cause of the Hon. Miss Mary Seymour, brought before the late Lord Chancellor, and subsequently heard by the House of Lords. I need not inform you that this subject has lately engrossed a large share of the conversation of persons of the higher class.

With a view to the information of those of your readers who may be unacquainted with the case, I shall in the first place state the leading facts. Lord Hugh Seymour, son of the late Marquis of Hertford, and younger brother of the present Marquis, married Lady Horatia Waldegrave, daughter of the Earl of Waldegrave and of the present Duchess of Gloucester. Lord Hugh and Lady Horatia had several children, of whom Miss M. Seymour was the youngest. Within a few weeks after the birth of this child, Lady Horatia was ordered by her Physicians to repair to Madeira, on account of a consumptive complaint, and Lord Hugh accompanied her. His Lordship appears to have been the familiar friend of the Prince of Wales, although the intimacy had been subject to interruption; and it may perhaps in some degree be ascribed to this friendship that, on the occasion of Lord Hugh's departure to Madeira, the child already mentioned was allowed to be placed under the temporary care of Mrs. Fitzherbert; a measure in which Lady Horatia appears to have acquiesced, though she afterwards felt some regret on account of it. Lady Horatia, after accompanying his Lordship to the West Indies, where he was appointed to the chief naval command, returned alone to England, and soon after died at Clifton. His Lordship

was attacked by the yellow fever, and he died within so short a period after the decease of Lady Horatia as not to have heard of that event. I cannot help pausing here, in order to notice the afflictions which often overtake those who are the objects of general envy, and fill the highest ranks in life. "Man," says the Scripture, (and the saying is applicable to high and low) "is born to trouble as the sparks fly upwards." —"He walketh in a vain shadow and disquieteth himself in vain, he heapeth up riches and cannot tell who shall gather them."—"Man that is born of a woman hath but a short time to live and is full of misery. He cometh up and is cut down like a flower. He fleeth as it were a shadow."—"In the midst of life we are in death."

The attachment which subsisted between Lord Hugh Seymour and his Lady was peculiarly strong; as was also the affection of both the parents towards their children. Lord Hugh terms Lady Horatia in his will, "the most beloved wife that ever existed." He observes that he had "looked to her as the source of all his hope," and he concludes with "assuring his dear wife that his last breath would waft to heaven his prayers for her happiness, and for that of their dear, dear children, whom (said he) we love equally, and whom I leave to her protection under God's grace, and to the continuance of her love, which I wish to be such as I bear to her."

But I proceed with my narrative. Lord Hugh Seymour appointed Lady Horatia to be the sole guardian to all his children in case of her remaining unmarried; and in the event of her marrying again, he directed that the Earl of Euston, his brother in law, and Lord Henry Seymour, one of his own brothers, should be joint guardians with her Ladyship. It appears, however, that Mrs. Fitzherbert, having contracted a great affection for Miss M. Seymour during the child's visit, was anxious after the death of both the parents to retain the charge over her. Lord Euston and Lord Henry Seymour were not satisfied with this arrangement. They made application to Lord Chancellor Eldon, who nominated them guardians, and disallowed the claim of the other party, Mrs. Fitzherbert. The child, who was now at their disposal, was likely to be placed by them under the care of one of the sisters of Lady Horatia, the Countess of Waldegrave.

An appeal from this decision was made to the House of Lords, and the Marquis of Hertford, whose professed purpose it was to leave the child under the charge of Mrs. Fitzherbert, was introduced as a party claiming the guardianship, and he was appointed guardian by a very large majority of Peers; the present Chancellor, Lord Erskine, recommending this decision.

The introduction of this new party has, as I understand, been considered by lawyers as somewhat novel. But whether the admission of it was, or was not, irregular; and whether, if it were irregular, it may, or may not, lead to dangerous consequences, I presume not to decide. I shall only remark, that the publicity of all the transactions of our courts, and the freedom with which an inquisitive and enlightened bar is accustomed to canvass their decisions, constitute the great safeguard of our liberties, and that I gladly, therefore, leave to the lawyers the agitation of this question.

The general arguments in this interesting cause appear from sundry papers printed on the occasion of the trial to have been nearly as follows. On the one hand it was said, that Mrs. Fitzherbert was much attached to the child, and the child to Mrs. Fitzherbert; that the health of the infant was tender, and that the separation might even endanger her life; and that the Prince of Wales moreover had undertaken to give to her a fortune of £.10,000 on her coming of age, on the condition of her remaining with Mrs. Fitzherbert. His Royal Highness

made an affidavit, from which, for the sake of accuracy, I shall give some quotations. His Royal Highness stated, "that about June, 1801, he received a message from Lady Horatia, requesting him to call upon her; that he found her in an extremely debilitated state; —that she mentioned to him how little time she had apparently to live; and that when his Royal Highness tried to divert her ideas from such melancholy prospects she desired him to be silent, as she had much to say to him, and particularly as the purport of it was the request of a dying mother in behalf of her child; that she called the infant, who was sitting on the Prince's knee, remarked what a lovely sweet babe she was, how fond of the Prince, and how the Prince appeared attached to the infant; that she thanked him in warm expressions, and observed how fortunate she had been in meeting with such a friend as Mrs. Fitzherbert had been to her, under all circumstances, with whom to leave the child, and not only expressed her strong approbation of the condition she found the child in, but her complete happy situation under Mrs. Fitzherbert's care; that she then adverted to a conversation she had held with Mrs. Fitzherbert, said she should have been as unfeeling as a brute to have taken the child from her" at the time in question, "observing that the child knew no other mother but her.—But," added she, "I have something more, Prince of Wales, to say to you. Recollect that it is the last request of a dying mother, and that is, that you will take an oath and swear to me most solemnly, that you will be the Father and Protector through life of this dear child. Whereon he gave his solemn engagement to her, to fulfil to the utmost her request; that Lady Horatia then said she should die content, and that God would reward him for it." The Prince of Wales proceeds to state in his affidavit, that it was as an evidence of his sense of this engagement that he settled on the child the £.10,000 already mentioned.

It was urged on the other side of the question, that Mrs. Fitzherbert is a catholic, and a wish was expressed that the House of Lords, if they should see fit to reverse the judgment of the late Lord Chancellor, should devise some means of preventing the infant from being educated by a person of that persuasion. The disposition of the father of the child to prefer Lord Euston and Lord H. Seymour as guardians, to all other persons, was said to have been clearly manifested by the circumstance of his having nominated them to be joint guardians with his widow in the event of her second marriage; and the mother's wish in favour of the same guardians, or in favour at least of such guardians as would not leave Miss Seymour in the hands of Mrs. Fitzherbert, is affirmed to be rendered equally clear by several expressions in letters of Lady Horatia, which are in the possession of the Countess of Waldegrave; expressions, undoubtedly, not easily to be reconciled with those ascribed to the deceased by his Royal Highness the Prince of Wales, during his last interview with her. The terms on which the affidavit of the Countess of Waldegrave states Lady Horatia to have written, are these: "How happy shall I be to hear that my poor dear children *are all together.*" —"I *fear* that Mrs. Fitzherbert will not give up little Mary *till my return,*" namely her return from the West Indies. "It is so very distressing to have my child *there,*" namely under the roof of Mrs. Fitzherbert. The Countess of Waldegrave's evidence is confirmed by that of Lady Euston.

The objection of Mrs. Fitzherbert's being a papist is repelled by a declaration of that lady, that she is of opinion that every child ought to be educated in the religion of its parents, and by evidence given, that she had begun to train up this infant

in the principles of the church of England. The testimony of the Bishop of Winchester is resorted to on this subject. His Lordship states "that he had, in consequence of an application of Mrs. Fitzherbert, recommended the Rev. Mr. Croft, of Portland Chapel, as the religious instructor of Miss Seymour; that Mr. Croft had assured his Lordship that his employment was attended with great satisfaction and success; that the young lady had made great proficiency in the catechism of the church of England, had read several books of instruction in the principles of that church, and promised, as far as a child of her age could promise, to be a firm and steady member of the church."

I shall now take the liberty of offering a few observations.

And first this occurrence may suggest to all parents the importance of taking *effectual* means of placing their children, in the event of their becoming orphans, in the hands of those to whom they incline to confide them. It is natural for a father to suppose that, if he appoints his widow to be a guardian to his children, that widow, in the event of her own death, may nominate such succeeding guardians as she may chuse. This, however, is unquestionably an erroneous supposition. The law does not permit a widow, though she herself should be a guardian, to name a succeeding guardian to her children. The father alone can nominate. In default of his nomination, the Court of Chancery assumes that office. It moreover appears from Miss Seymour's case, that even though the two parents should have *indicated*, the one by writing, and the other by a conditional appointment in a will, a *disposition* in favour of certain guardians, those guardians may not be the persons nominated by that high authority to which the appointment devolves. The eldest of the several next of kin may be preferred by the Chancellor, or by the House of Lords, without any reference to circumstances which the deceased parents might have deemed of transcendent consequence in the decision. In the present instance, a Roman Catholic is made the *de facto* guardian and instructress of a Protestant infant. On the same ground it may equally happen that various other considerations, both of a religious and moral nature, may be overbalanced, in the eye of the Chancellor and of the House of Lords, by the circumstance of relationship, of worldly connection and pecuniary interest.

Parents also should learn, from this case of Miss Seymour, not to be too delicate or complimentary upon points of such unspeakable moment. The visit of a child permitted or encouraged, with a view to the gratification of an acquaintance, may lead, as we have here seen, to the complete transfer of that child into the hands of the person with whom she had taken up a temporary residence.

But it may perhaps be said, that all objections ought to be considered as done away in the case of Miss Seymour, by the circumstance of Mrs. Fitzherbert's having engaged to educate her as a protestant. Is it then sufficient that a clergyman of the church of England should occasionally visit her, in order to instruct her in the principles of our church? Granting that the foundation is ever so wisely laid, who is to raise the superstructure? A religious education chiefly consists in the application of the all-important doctrines of our religion to the occurrences of common life; in a continual recurrence to the great truths which have been taught; in the comparison of the ordinary motives, the habitual temper and the daily conduct, of the young disciple of Christ, with the motives, temper, and conduct of our Saviour and of his apostles. You are to renounce, says the Rev. Mr. Croft to his pupil, while he instructs her in the Catechism, "the pomps and vanities of this wicked world and all the sinful lusts of the flesh."

But who is more immediately to see to it, that she does renounce them? Who is to be the practical expositor of these terms? Who is to point out to her, when she enters the stage of life, what is that particular *pomp* which she is to fear, what are those *vanities* of which she is to beware, and what are those *sinful lusts* from the least contamination of which she is to shrink? Is it not Mrs. FITZHERBERT?

It has been frequently remarked of late, that the principles of science heretofore taught in our universities have been general, and have not been sufficiently brought to bear on the concerns of human life. Many lectures have been instituted with the view of supplying this defect. The modern mathematician is beginning to learn the connection between the problems of Euclid and the management of a vessel, and the student in mechanics how to enrich his country by turning machinery to manufacturing uses. It would be well if the same common sense were applied to religion, and the science of divinity were contemplated with a clearer reference to practice. In vain is all our fund of theological knowledge; in vain is all the orthodoxy conveyed by our catechism, or inculcated in a weekly lecture from the pulpit, if we are not taught how to steer our vessel, and how to augment our stock of moral wealth. It matters little whether we are Protestants or Papists, if our religion consists in assenting to the articles of our creed; —if deriving our doctrine from one instructor, and our practice from another, we learn to conceive of our Credenda, and of our Facienda, as of successive lessons on separate sciences, taught at their respective seasons by masters independent of each other. A disposition to separate religion from morality constitutes indeed one character of popery. To profess a most devout and implicit faith in the doctrines of the church, and to join with this profession much practical unbelief;—to combine a few occasional strictnesses with a general system of indulgence;—to be gay and dissipated during fifty weeks of the year, but extremely sorrowful in Lent;—and to set the merit of a most unsuspecting faith against all the licensed follies and irregularities of the life;—are faults which belong more particularly to the catholic church. They form however a part of popery to which some are extremely well affected who retain the name of protestants. Is there not a danger lest in these respects at least, Miss Seymour should be brought up a papist?

A PROTESTANT.

REVIEW OF NEW PUBLICATIONS.

DR. PINCKARD'S *Notes on the West Indies.*

(Continued from our last Number, p. 372.)

WE have already shewn by an extract from this interesting work, that the author had no inclination to aggravate the enormities of the slave trade, or to withhold from its conductors such extenuations of their crimes as the facts which fell within his notice might afford; on the contrary, that he was disposed to form hasty conclusions in their favour, and to defend them upon fallacious appearances from some part of the imputations under which they laboured.

Towards the planters of the West Indies, he has not exhibited less candour; or rather we may fairly

say, he appears to have had a strong predisposition to think favourably of their conduct as masters, and to apologize if possible for the slavery of the Colonies; as the following further extract from his epistolary journal may prove:

"But however great the richness, beauty, and fragrance of the estate, its canals, and its walks, still I am sensible that I shall more firmly secure your attachment to it, by mentioning the simple fact that, to slavery, it affords—a happy home!

"I know not whether upon any occasion, since my departure from England, I have experienced such true and heart-felt pleasure as in witnessing the high degree of comfort and happiness enjoyed by the slaves of 'Profit.' Mr. Dougan not only grants them many little indulgences, and studies to make them happy, but he generously fosters them with a father's care; and they, sensible of his tenderness towards them, look to their revered master as a kind and affectionate parent: and with undivided, unsophisticated, attachment cheerfully devote to him their labour and their lives.

"Not satisfied with bestowing upon his slaves mere food and raiment, Mr. Dougan establishes for them a kind of right. He assures to them certain property, endeavours to excite feelings of emulation among them, and to inspire them with a spirit of neatness and order, not commonly known among slaves; and I am happy to add, that the effects of his friendly attentions towards them are strongly manifested in their persons, their dwellings, and their general demeanour.—Perhaps it were not too much to say, that the negro yard at 'Profit,' forms one of the happiest villages within the wide circle of the globe! The labouring poor of Europe can attain to no state at all adequate to such slavery, for had they equal comforts, still could they never be equally free from care.—The slaves of Mr. Dougan are not only fed, and clothed, and tenderly watched in sickness, without any personal thought, or concern, but each has his appropriate spot of ground and his cottage, in which he feels a right as sacred as if secured to him by all the seals and parchments of the Lord High Chancellor of England and his court. Happy and contented, the slave of 'Profit' sees all his wants supplied. Having never been in a state of freedom, he has no desire for it. Not having known liberty, he feels not the privation of it; nor is it within the powers of his mind either to conceive or comprehend the sense we attach to the term. Were freedom offered to him he would refuse to accept it, and would only view it as a state fraught with certain difficulties and vexations, but offering no commensurate good. 'Who give me for nyuam Massa,' he asks, 'if me free?'—'Who give me clothes?'—'Who send me doctor when me sick?'

"With industry a slave has no acquaintance, nor has he any knowledge of the kind of comfort and independence which derive from it. Ambition has not taught him that in freedom he might escape from poverty—nor has he any conception that, by improving his intellect, he might become of higher importance in the scale of humanity. Thus circumstanced, to remove him from the quiet and contentment of such a bondage; and to place him amidst the tumults and vicissitudes of freedom, were but to impose upon him the exchange of great comparative happiness, for much of positive misery and distress.

"From what has been said you will perceive that to do justice to the merit of Mr. Dougan, would require a far more able pen. His humane and liberal conduct does him infinite honour; while the richness of the estate and the happiness of the slaves loudly proclaim his attentive concern. We were pleased with all around us, but to witness so happy a state of slavery gave us peculiar delight. The cottages and little gardens of the negroes exhibited a degree of neatness and of plenty, that might be envied by free born Britons not of the poorest class. The huts of Ireland, Scotland, France, Germany, nay, many even of England itself, bear no comparison with these. In impulsive delight I ran into many of them, surprising the slaves with an unexpected visit, and, verily, I say the peasantry of Europe might envy these dwellings of slavery. They mostly consist of a comfortable sitting room, and a neat well-furnished bed-room. In one I observed a high bedstead, according to the present European fashion, with deep mattrasses, all neatly made up, and covered with a clean white counterpane: the bed-posts, drawers, and chairs bearing the high polish of well rubbed mahogany. I felt a desire to pillow my head in this hut for the night, it not having fallen to my lot, since I left England, to repose on so inviting a couch. The value of the whole was tenfold augmented by the contented slaves being able to say, 'all this we feel to be our own.'

"Too often in regarding the countenance of a slave, it may be observed that,

"Dark melancholy sits, and round her throws
A death-like silence, and a dread repose;"

but throughout Mr. Dougan's happy gang the more striking features are those of mirth and glee: for, here, the merry dance and jovial song prevail, and all are votaries to joy and harmony. Before the doors of the huts, and around these peaceful dwellings, were seen great numbers of pigs and poultry, which the slaves are allowed to raise for their own profit: and from the stock, thus bred in the negro yard, the master usually purchases the provisions of his table, paying to the negroes the common price for which they would sell at the market. The conduct of Mr. Osborn to his slaves, and indeed, of many others I might mention, is also very highly commendable. The negroes at Arcadia have much cause of contentment: their happiness and welfare being guarded with a parental care. Were all masters kind and humane as Mr. Dougan, and his neighbour, slavery might have few enemies: and the peasants of Europe, amidst their boasted freedom, might sigh, in vain, for the happiness enjoyed—by *slaves!*" (vol. ii. p. 205—209.)

We have real pleasure in copying this charming portrait of West India philanthropy, and should be ready to admit to our author, that if all masters were like Mr. Dougan, slavery would be an evil only in name. Nay, if a large proportion of the planters resembled this truly benevolent character, humanity might find some compensation in the general system for the misery inflicted by such a minority of masters as abused their formidable power.

But, alas! there are comparatively very few planters who act at all on the principles here described; and taking the practical delineation to be correct, as from what we have heard of the extraordinary character of Mr. Dougan it probably is, we dare venture to affirm, that nothing resembling, or in any near degree approaching, this beneficent example, is to be found throughout the West Indies. It indeed sufficiently appears from many other parts of the work we are reviewing, that the general treatment of slaves is diametrically opposite to that of Mr. Dougan, as an extract given in our last number, and others which we purpose hereafter to give, will evince.

Let, for instance, Dr. Pinckard's general account of the clothing and lodging of the slaves in Barbadoes, be compared with the domestic comforts or rather luxuries of the happy negroes of "the Profit" plantations.

"It is not the practice to load the slaves with superfluity of clothing.—A shirt, and a pair of breeches, or only the latter for the men; and a single petticoat for the women, constitute the whole apparel. Bedding and bed-clothes find no place in their list of necessaries: they usually sleep on a hard plank, in the clothing of the day. Repose is both insured and sweetened to them by labour—and the head needs no pillow but the arm. Some who, by means of industry and economy, are more advanced in their little comforts, procure a kind of matting, a paillasse of plantain leaves, or some other species of bedding, to defend them from the rough plank; but this is an indulgence self attained, not a necessary provided by the master. The architecture of their little huts is as rude as it is simple. A roof of plantain leaves, with a few rough boards nailed to the coarse pillars which support it, forms the whole building. The leeward side is commonly left in part open, and the roof projects to some distance over the door way, forming a defence against both the sun and the rain." (vol. ii. p. 113, 114.)

Still more opposite to our author's picture of Mr. Dougan's benevolence are the traits which he in many places gives of the feelings with which these poor fellow beings are regarded by their oppressors in general. Many shocking cases of cruelty in punishment are incidentally noticed, but the following anecdote, though it exhibits nothing enormous or remarkable in the act of punishment itself, serves more clearly than most of the other facts related by Dr. Pinckard to mark the ordinary character and feelings of West Indians in the relation of masters and mistresses; and indeed he gives it for that purpose.

"The corporal punishment of slaves is so frequent, that instead of exciting the repugnant sensations felt by Europeans on first witnessing it, scarcely does it produce, in the breasts of those long accustomed to the West Indies, even the slightest feelings of compassion. The lady I have above alluded to, *appears of good natural disposition, and in no degree disposed to general cruelty*; but the frequency of the sight has rendered her callous to its common influence upon the feelings.

"Being one morning at her house, while sitting in conversation, we suddenly heard the loud cries of a negro suffering under the whip. Mrs. —— expressed surprize on observing me shudder at his shrieks; and you will believe that I was in utter astonishment to find her treat his sufferings as matter of amusement. It proved that the punishment proceeded from the arm of the lady's husband, and fell upon one of her own slaves: and, can you believe, that on learning this, she exclaimed with a broad smile, 'Aha! it will do him good! a little wholesome flagellation will refresh him.—It will sober him.—It will open his skin, and make him alert. If Y— was to give it them all, it would be of service to them!'

"I could not compliment the lady upon her humanity. The loud clang of the whip continued, and the poor imploring negro as loudly cried, 'Oh massa, massa! —God A'mighty!—God bless you, massa! —I beg your pardon!—Oh! massa, oh! —I beg your pardon!—Oh! God A'mighty —God bless you!'—Still the whip sounded aloud, and still the lady cried, 'Aye, its very necessary'!" (vol. ii. p. 192, 193.)

If our readers are not already satisfied by this and the shocking extract in our last number, that Mr. Dougan's was a strong exception to the general case, in the benevolence of his feelings and conduct towards his slaves, we shall give them hereafter full satisfaction on this point.—Mean time we shall perhaps surprise them by saying, that the pleasure we feel in the contemplation of this singular character, this Howard of the sugar colonies, and his benevolent system, is liable to a great drawback on the score of humanity itself.

Such are the sad consequences of slavery, the unprecedented slavery at least which exists in the western world, that to have a master just, liberal, and kind, or exempt in an extraordinary degree from the opposite vices, is to the poor negroes a most dangerous advantage, and likely to be a source of future misery and destruction.

In our review of Mr. Brougham's Colonial Policy (vol. for 1803, p. 624) a solution of this seeming paradox may be found. The case of M. Gallifet's negroes, of which the apologists of the slave trade were there shewn to have made a shamefully disingenuous use, will serve to prove, that till the only remedy for the evils of colonial slavery, the abolition of that pestilent commerce, shall be applied, the benevolence of a master may prove a source of aggravated wretchedness to his slaves, when transferred into different hands.

When a liberal and beneficent use of his extreme authority shall, through the shutting up of the slave markets, become the clear and undeniable interest of every master, the state of slavery will soon generally cease to be such as it now is, a state which nothing but the power of habit acting on our pliant and patient natures can enable man to support; but till then, every particular and temporary alleviation, such as raises the state much above its average standard, diminishes the capacity, by breaking the habit of enduring its usual hardships; and prepares for the slave whose treatment is thus meliorated the necessity of a new seasoning, more cruel and destructive even than the first process which usually bears that name, when he afterwards passes to a severe, or even to an ordinary master. His spirits sink under the painful transition; and the body supports it with still more difficulty than the unhappy and desponding mind.

Our candid and feeling author had not been long enough in the West Indies to witness such reverses and their deplorable consequences, or his just admiration of what he saw at the Profit, would

rather have excited in him new horror at a system which so cruelly frustrates the purposes of benevolence, and dashes its liberal bowl with poison, than suggested those hasty reflections by which he seems to extenuate the evils of slavery itself in the abstract, by the contemplation of this singular case. He has furnished such sad accounts of the sickness and mortality which prevail among the white inhabitants of the colonies, that it is strange he did not at least reflect how soon the fragility of human life, not to mention the great instability of West India possessions, might give a new owner, or what might be almost as dangerous to the happiness of the negroes, a new manager, to "the Profit."

With deep concern we are enabled by private information to add, that this plantation and its slaves did, in fact, meet the ordinary fate of such property, a quick succession of owners, soon after our author's departure from the colony. Their benevolent proprietor, who was scarcely more singular from his conduct as a master than from his constant residence on his estate, did not long survive that period; and "the Profit" plantation devolved by his will to his numerous children, some of whom were in the West Indies, but others resident in Europe.

Of the latter, we are happy to add that they are worthy representatives of such a father, and we doubt not that the other branches of his family, were they known to us, would be found deserving of equal praise. If so, the slaves of "the Profit" perhaps felt no worse immediate effects from the death of their beloved master than such as necessarily flowed from the loss of his personal superintendance and management. — This, however, is no slight exception, as every planter can attest; and besides, their fortunate security against the fullest reverse of their late happy destiny, has, alas! been greatly and rapidly diminished; for so extremely brittle is the thread of human life in the West Indies, that of six or seven adult successors to this property, three only we believe now remain alive; and these have fixed on England for their future residence. Should the estate still remain with the amiable family to which it belongs, executors, trustees, and attornies, with their limited powers and casual feelings, are likely to fill the chair of the late independent, experienced, and benevolent owner.

Can even the case of these singularly favoured negroes, then, furnish any sound exception to, or extenuation of the evils of slavery? or does it not rather suggest a new argument for the abolition of the slave trade?

We wish that such masters as possess in any degree the feelings and experience of Mr. Dougan might be allowed to decide that question.

Our author, in the course of his faithful and impartial minutes, had several times occasion to remark the gross insensibility of the female heart, naturally tender though it is, to the sufferings of a hapless race of beings, in respect of whom its feelings have been artificially hardened by the habits of colonial life.—We have already given one instance of this seemingly extraordinary feature in West India character, and will now add another extract of the same kind; for to the reflecting mind this shocking consequence of slavery may be highly instructive. We may judge of the obdurate system itself by the strange effects which its attrition has produced.

"Unfortunately, I am now enabled to speak of the punishment of a slave, which was far more severe than that mentioned in my last letter; and, I am sorry to add, attended with similar marks of insensibility, and want of feeling, on the part of a white female. Happening to call one morning upon a lady at Stabroek, in company with several Europeans who had been my fellow-passengers hither, we were scarcely seated before we heard the bleeding clang of the whip, and the painful cries of a poor unfortunate black.

"The lady of the house, more accustomed to scenes of slavery than ourselves, pointed to the spot, and, as if it were a

pleasant sight for strangers, or something that might divert us, asked, with apparent glee, if we saw them flogging the *negre?* Truly we saw the whole too clearly. A poor unhappy slave was stretched out naked, upon the open street, tied down with his face to the ground before the Fiscal's door, his two legs extended to one stake, his arms strained out, at full length, to two others in form of the letter Y, and thus secured to the earth, two strong armed drivers placed at his sides, were cutting his bare skin, by turns, with long heavy lashed whips, which from the sound alone, without seeing the blood that followed, conveyed the idea of tearing away pieces of flesh at every stroke."

On the term *driver*, our author has here the following note:

"Slaves so termed from being promoted to the distinguished office of *following their comrades, upon all occasions, with a whip at their backs, as an English carter follows his horses.*"

When a description of this ordinary method of working the plantation slaves in the West Indies was first given to the English public by the author of The Crisis of the Sugar Colonies, (see our review of that work, vol. for 1802, p. 307) it excited general horror and indignation. Though much had been already published on the subject of negro slavery, this dreadful feature of the system had remained unknown in Europe, only because former writers had thought the fact as notorious as the sooty complexion of the oppressed human beings who are the objects of such brutal treatment, and therefore supposed it as needless to notice the one as the other.

But as soon as the opprobrious fact was told, and was found to have excited just abhorrence in the minds of some Englishmen hitherto prejudiced in favour of the West India party, the latter, with more than their usual contempt of truth had the effrontery to deny the charge. It was even openly asserted in the House of Commons by a gentleman then high in office, and himself a West India planter, as well as agent for one of the Islands, that the statement in the pamphlet above referred to, as to the method of working the negroes, was totally false. Such a public assertion, from a person of such high respectability, could not fail to produce in uninformed minds a doubt at least of this important fact, if not an absolute disbelief of its existence; and yet it has happened that among many other elaborate defences of the colonial system since published, not one is to be found in which the author has ventured to countenance this Parliamentary champion of the slave trade, by denying the driving method, while several of them have in substance avowed it.

Doctor Pinckard in various places incidentally takes notice of the practice, and shews by his description that the account given in The Crisis is, in its most shocking circumstances, perfectly true. What is stronger still, his notices of this detestable method of coercion chiefly occur in parts of his Journal where our traveller's heart is overflowing with kindness and gratitude towards the planters of Barbadoes, for their hospitality to him soon after his arrival; and in company with passages in which he shews an eager desire to apologise for and applaud them. We give as examples the following extracts:

"Near this place, our attention was arrested by a party of slaves, or, according to the language of the Island, a gang of negroes, who were employed in making a road to the Governor's house. It was the first large body of slaves we had met with toiling at their regular employment immediately under the lash of the whip, &c.—A mulatto overseer attended them, *holding a whip at their backs;* but he had every appearance of being as much a stranger to industry as the negroes, who proceeded very indolently, without seeming to be at all apprehensive of the driver or his whip, *except when he made it fall across them in stripes.*" (vol. i. p. 256, 257.)

Our author afterwards found occasion to give pictures of slave labour very opposite to the indolence here noticed, and on which he makes some erroneous remarks. The driver could have told him that in the sta-

tute labour of the public roads in the West Indies, as well as in England, the private owners wish the contributed team, whether human or quadruped, to be spared as much as possible; and that his rule of coercion on the roads was the reverse of that which is prescribed to him in the cane piece or at the mill.

Again a few days later, the journalist thus notices this shameful but universal practice in his account of his next ride into the country at Barbadoes.

"At one spot, in the course of our ride, we had our attention arrested by observing a party of four, almost naked, females working in a cane-field. Curiosity would not allow us to pass on, without devoting to them a moment of particular regard. We, therefore, went a little off the road to approach them nearer; when we found that they were labouring with the hoe, to dig, or cut up the ground, preparatory to the planting of sugar; and that a stout robust looking man, apparently white, was following them, holding a whip at their backs.—Observing that he was the only one of the party who was idle, we enquired why he did not partake of the task, and were told, in reply, that it was not his business—that he had only to keep the women at work, and to make them feel the weight of the whip, if they grew idle, or relaxed from their labour.

"Impulsive nature flushed at this information, and we felt shocked and indignant, at seeing a man, apparently strong enough to do as much work as the whole of the four, employed in the sole occupation of brandishing the whip over these poor degraded females." (vol. i. p. 282, 283.)

(To be continued.)

Hints for the Security of the Established Church. Humbly addressed to his Grace the Archbishop of Canterbury. 8vo. pp. 39. London, Hatchard, 1806.

ALTHOUGH this pamphlet be anonymous, the author has contrived to give it a degree of personal interest, and to recommend it to the attention of the illustrious dignitary addressed, by alleging a considerable intimacy with his Grace's predecessor.

"The subject unto which I thus presume to solicit a candid attention, is one on which I had the honour of frequent conversation with your amiable, conscientious, and vigilant predecessor. I am competent to say that it engaged much of his anxious attention, although principally at a time when declining age, and increasing infirmities, rendered him less able to engage in the rising contest. But he saw the growing evil, and sorely dreaded the probable effect. I thus introduce his respected name to notice further, that I understood from him, that a resolution had in some measure been adopted, even in concurrence with some of the most respectable of the dissenters, to propose certain regulations of the Toleration Act, which might check that spirit of indiscriminate schism which now threatens, not merely the establishment, but even religion itself: but that it was deemed adviseable to pave the way by an act, which should enable the Bishops to silence one prevailing argument in favour of separation, by enforcing the stricter residence of the parochial clergy: thereby not only securing to the people vigilant pastors of their own communion, but probably excluding also intruders on their flocks." (p. 4, 5.)

We will not stay to give an opinion respecting the effect of the resolution here alluded to, were it carried into execution; because we fear that the jealousies of both parties, whether grounded or ungrounded, would materially impede the prosecution of such a measure, although, on the very face of it, it should be proved to be reciprocally beneficial. But we strongly object to the last sentiment in the foregoing citation, which assumes, as the necessary event of the residence of the clergy, that there will be secured to the people vigilant pastors of their own communion. We must regard this as an oversight, to make the author consistent either with himself or with truth. If ordination, necessarily, and without exception, infuses all the virtues of the priesthood, then the persecuting bishops and clergy of Queen Mary's reign, were not only true, but vigilant pastors of the Christian flock. They were indeed vigilant enough; but it was as wolves, not as shepherds. Our

author in p. 13, characterises, with just severity, "those noxious, and disgraceful weeds, the hunting, the gaming, the drinking, and the time-killing churchmen." Does he promise himself much spiritual or anti-schismatic advantage from the residence of such incumbents? Or can he call such, *vigilant* pastors? Something far more satisfactory, and with which we cordially concur, is said, p. 15.

"We must secure an efficient priesthood, and a vigilant episcopacy: the former, seriously impressed with the importance of their obligations, competent to defend their assailed faith, and recommending it to their flocks by their earnest, moral, and pious demeanour:—the latter watchful in their superior and most important calling, as lights, not only to their own particular church, but to the world." (p. 15.)

Immediately after our first quotation, and at p. 5, commences a discussion respecting the residence bill, the object of which, the author justly regrets, is yet but imperfectly attained. Although, for reasons which appear above, we are not very sanguine concerning the effect of this bill, should even its entire object be attained we consider its operation or tendency in several respects of a negative description, as highly beneficial. Clerical covetousness, if not in the disposition, at least in the act, and in the disgrace and injury attached to the act, is considerably restrained. The influence of the most unworthy, (and may we say, pestiferous?) part of the clergy is circumscribed. The sense of responsibility which residence must, in some degree, impose upon all but the most hardened, together with various restraints arising from the same source, by increasing the repulsiveness of the office, to those who are averse from its duties, must gradually, although perhaps imperceptibly, diminish the number of those who enter into it with unworthy motives.

Some observations follow, which we entirely approve, on the expediency of restoring the office of Archdeacon to its proper efficiency. "This officer," the writer observes, "is very aptly termed the *oculus episcopi*," and is "of infinite utility."

Our author now advances to the most arduous part of his undertaking, and having acquired courage in his progress, or presuming upon his concealment, shrinks not from prescribing the duties, and even exposing the faults, of the episcopal order itself.

"But, my Lord, I find myself imperceptibly advancing towards a subject of greater delicacy, but which I have always considered as a still more prominent cause of this and other too prevailing evils. In thus bringing it to public notice, I am sensible that I tread on very tender ground: but, my Lord, others will tread it with worse motives; and as it will be good policy in the delinquents (may I thus presume to call them?) to correct the evil, so must it not be considered as an act of hostility to point it out. Far be it from me to charge the present Right Reverend Bench with neglect of their important duties. I am far from undervaluing the piety, literary talents, and professional exertions of several amongst them. But the question, if proposed, as to the spirit and nature of their office, would not fall without its due point and application. Are they not ἐπισκοποι—overseers? Overseers of what? Of their own dioceses surely. Yet keen must be the sight of some to enable them to watch the progress of events from the very distant stations to which they have removed themselves. Is it, my Lord, honestly to undertake this office, when existing and continued engagements, by preventing residence, absolutely bar the proper discharge of its most weighty obligations?—Is it to perform the part of an overseer, to withdraw altogether from a diocese to a very distant residence; and to concentrate all the personal communications with it into occasional political pamphlets, submitted under the equivocal shape of a triennial charge?

'Cold friends to me: what do they in the north,
When they should serve their sovereign in the west?'

Or again, by what parallel example of praise-worthy excellence shall we countenance the practice of withdrawing from active scenes, where duty calls, to an obscure seclusion at a distance; or of lingering, for months together, amid the vapid insipidities of a public watering place? Re-

port states, that similar delinquencies have been. The consequences are not confined to the bad example: here is a radical impossibility that such bishops (whose duty I will venture to say it is to be personally acquainted even with every curate in their diocese) can be informed of the various proceedings of their clergy: and thus, he, who should be the adviser, the instructor, the superintendant, becomes in truth the greatest stranger of the whole flock.

"Certain dissenters have objected that the modern bishop is no counterpart of the character thus denominated in the New Testament, or in the primitive church. In this they palpably err. But it is to be lamented that their error should be countenanced by somewhat too-nearly bordering upon truth. The office is as strictly apostolic now, as it was in the very first ages. I should however fear to trace the parallel with respect to practice. The advice of Ignatius, μηδεις χωρις Επισκοπε τι πρασσειτω των ανηκοντων εις την εκκλησιαν: and again, Οπυ αν Φανη ο επισκοπος εκει το πληθος εστω, cannot well be interpreted otherwise than as exacting a personal superintendance: and accordingly in ancient times, consistently with Gospel language, the bishopric was considered as the spouse of the bishop; and like a faithful husband, he attached himself to her for life. Now, it must be owned, the same harmony does not always prevail. Too frequently he solicits a divorce, for reasons not unusual in such cases, that he may marry with one more richly dowered: and then again will he separate, as if wearied with her importunities. So did not the bishops of old times. Discipline is excellent: that of our church is peculiarly so: but it must not only be enforced by authority, it must be recommended by example also." (p. 9—12.)

The importance, and we fear, the justice of this extract will, we trust, excuse its length. It would, indeed, give us the ambiguous satisfaction which results from the triumph of truth over our feelings, perhaps in some degree our prejudices too, to add the two immediately succeeding paragraphs. But in this case we should probably have ground for the same apprehension as the author himself, who immediately after observes, "But your Grace will apprehend that you discern an enemy in disguise. Believe me, you are in error. You have before you one, who is deeply impressed with the dangers which threaten the venerable fabric of the Church of England; one who admires it for the purity of its doctrines and the apostolic excellencies of its polity; one, moreover, who yields his full tribute of applause to the learning, the piety, the exemplary morals, and the active professional exertions of a very great majority of her prelates and clergy; but one, at the same time, who sorely laments that the enemy should derive any advantage from the delinquency of a few." p. 14. With an amendment respecting the expressions "very great majority," and "few," we should be content to adopt this apology for ourselves. Nothing can be more iniquitous, although nothing is more common, than to brand those who point out the faults of the clergy as enemies of the church. This effect may indeed be obviated by those who have the address so to qualify their censure, or so to balance it by equivalent concessions of an opposite description, as to satisfy the persons who would otherwise take offence at it. But this is a conduct which neither integrity nor consistency will allow.

The 16th page brings us to the subject of dissent. And here the first article which comes under discussion is the Toleration act. It is alleged that this statute has been perverted from its original design; and the writer will surprize some persons by asserting, that "in maintaining the fair principles of this act," "the respectable Dissenters themselves are equally interested with the members of the established church." "Break through it," he adds, "according to the modern attempt, and the hedge which fences the privileges of the Dissenters is equally broken down, as that which defends the church." p. 18. Our author observes, pp. 22, 23,

"That act was intended for the relief of tender consciences, and was applicable to those who had previously established systems, which they could not pursue, but at

their peril. But here, the minister does not grow out of the congregation, as was evidently the presumption in the act of King William; but the minister goes about to form, to seduce, to trepan a congregation, as an object of private convenience and profit to himself; and the act, which yields him a licence to preach, becomes, not, as it was intended, a relief to a tender conscience, but a means of estrangement and seduction from the established church."

In order to illustrate the abuses of the act in question, the proceedings of a numerous class of separatists, here denominated Methodists, is described. Concerning these it is said, that "two principles of arrangement, which have been hitherto unknown, distinguish and characterize their system. The one is, rarely to permit the residence of a minister with a congregation beyond the term of a single year." p. 19. This is considered as a politic provision, both on account of the attraction of novelty which it secures, and because the individual minister is thereby prevented from establishing an independent influence. The second principle is the establishment in this country of a regular *propaganda societas*, under Methodist protection. It is asserted, that the efforts of this society are directed to the indefinite multiplication of Methodist societies, and, as it should seem, by stratagem; and that the adventurers, thus commissioned, "are most successful, where there is no resident minister, or where he is said to be indolent, or inattentive to his charge." The writer has, we think, overrated the comparative numbers, power, and hostility, of the Methodists; but we consider him perfectly justifiable in representing their efforts as most successful where there is no resident minister. He should have likewise stated the still more unfavourable case, when the resident not only is *said to be*, but *actually is*, indolent and inattentive to his charge. There are, however, instances in which the very vigilance and success of a faithful pastor have proved an invitation to dissenting missionaries to commence their exertions in the same field. When the minds of men are first awakened to religious impressions, a dexterous injection of doubts respecting various particulars in the national church seldom fails to produce the effect of alienating their affections from her; and it is natural for them to believe, that the truth is with those, who, as they conceive, have opened their eyes to the perception of error.

But to return to our author. The remedy which he proposes of the wide spreading mischiefs described by him, a remedy both the policy and practicability of which are fairly questionable, is, that every "minister, preacher, or teacher, shall *be licensed to and confined to his own appropriate registered place of worship.*" p. 24. He considers that it would operate as a further check upon indiscriminate schism, were every teacher, when licensed, to be required to specify to what class of dissenting Protestants he belongs." p. 25. "I am aware," he adds, "that this would in many cases be imposing a considerable difficulty on the individual." ibid. The author then adduces some stories and reports in confirmation of his general argument: but as we cannot ourselves vouch for their authenticity, and as by adopting them we should expose ourselves to an assault from the opposite quarter of probably an equal number of equally authentic anecdotes; we shall beg, in the present case, to stand neuter with respect to all; observing only, that we much distrust such logic so applied, whatever cause it may favour.

It is but justice to this zealous opponent of schism to quote the following passage:

"Nor would I venture to condemn every species of separation as a culpable schism. But I would urge it for the consideration of many kinds of separatists, whether their objections are of sufficient weight to justify their separation; and whether the public mischief does not much more than counterbalance the private gain?" (p. 30.)

At page 31, the author, with more accuracy than usual upon this subject, represents it as the plea upon which "the whole class of Methodists" justify their separation, when they do separate, from the church, "that the doctrines of the church are not taught in the church." This charge is somewhat equivocally repelled by referring to the literary productions of the clergy. Some of these undoubtedly do honour both to the authors, and to the church in which they minister. But is the palpable and pernicious heresy of many of the sons of the establishment to be overlooked in such an inquiry? Does the writer know nothing of Dr. Paley, Mr. Fellowes, or, among the *theologi minorum gentium*, Drs. Kipling, and Croft, the Anti-jacobin Reviewers, British Critics, &c. &c.?

After some censure of private chapels, the author proposes the erection of free churches, like those of Bath and Birmingham, at the public expense: a measure, which it would give us great pleasure to see extensively put in execution. And then, reverting to the subject of doctrine, he asserts, with that blind prejudice against Calvinism, and that invincible misconception upon the subject, which characterise some theologians of the present day, that, "in the ordinary Methodist societies, the calamities of the Calvinistic doctrines are generally prevalent; predestination," &c. &c. p. 36. Can this writer be ignorant, that the Methodists, the Wesleian Methodists at least, who alone are formed into societies, are distinguished by their adoption of the tenets of Arminianism?

But the readers of the Address before us will perceive, that we have passed over a passage relative to doctrine, which occurs immediately before that just alluded to, and which they will probably conceive of too much importance to be dismissed without some remark. We think the same; and for this very reason we give it its present place, that we may bestow more distinct and careful attention upon it. It is as follows:

"In the opinion of some persons, I may possibly seem to have failed in the proper point of my address, in having objected to facts, without noticing the peculiar doctrines of the individuals against whom I have remonstrated. To such persons I shall only observe, that doctrines were not the objects of my attack. Many certainly that are highly objectionable, and some altogether new, are extensively circulated; but I fear the shafts which were levelled at them would fall pointless to the ground. All that the church is solicitous for, is, that they shall not be clandestinely or irregularly taught." (pp. 35, 36.)

Now although what is here said concerning doctrines relates to such as are held and taught by the separatists, it must strike every attentive reader, that doctrine itself is considered as a secondary and inferior object. Accordingly, our author observes in the next page, that he never considered a man less as a friend, a brother, and a fellow Christian, because he differed with him on a point of faith. This treatment of doctrine reminds us of what, in our opinion, is a very culpable omission of the author under examination, and that is, that in a professed consideration and proposal of the remedy for schism, he has made but a slight and oblique reference to the doctrine taught in the establishment, and the pastoral conduct of its ministers: although it must be evident to every impartial and reflecting person, that in these principally originates the evil, and therefore in these principally is the remedy to be applied. Our author himself, in the last page but one of this Address, supposes that it is the improper conduct of the clergy which furnishes the most plausible ground for dissent. We are firmly convinced, that were the gospel preached in its purity and simplicity, and seconded by the corresponding lives and labours of its teachers in the establishment, separation would more effectually be prevented, or even remedied, than

by any other means. This effect would, of course, be greater or less in proportion as the abovementioned qualities prevailed in the higher orders of ecclesiastical ministers. To prove that we are not singular, nor unsupported by respectable authority, in this opinion, it will be sufficient to quote a passage from Lord Bacon. "It cannot be denied," says that profound and judicious nobleman, in what he entitles An Advertisement touching the Controversies of the Church of England, "but that the imperfections in the conversation and government of those which have chief place in the church, have ever been principal causes and motives of schisms and divisions. For whilst the bishops and governors of the church continue full of knowledge and good works; whilst they feed the flock indeed; whilst they deal with the secular states in all liberty and resolution, according to the majesty of their calling, and the precious care of souls imposed upon them, so long the church is *situated* as it were *upon a hill;* no man maketh question of it, or seeketh to depart from it: but when these virtues in the fathers and leaders of the church have lost their light, and that they wax worldly, lovers of themselves, and pleasers of men, then men begin to grope for the church as in the dark; they are in doubt whether they be the successors of the apostles, or of the Pharisees; yea, howsoever they sit in Moses' chair, yet they can never speak, *tanquam auctoritatem habentes,* as having authority, because they have lost their reputation in the consciences of men, by declining their steps from the way which they trace out to others; so as men had need continually have sounding in their ears this same *nolite exire,* go not out; so ready are they to depart from the church upon every voice*."

On referring to the offices, of ordination for priests and deacons, and of consecration for archbishops and bishops, it will appear with what predominance and iteration those solemn and apostolic forms insist upon the truth of doctrine, and innocency and holiness of life, in those who assume, or are advanced in holy orders. The venerable and judicious fathers of our reformed church, doubtless foresaw in those qualifications the best preventive of schism; and the proper remedy is perhaps in all cases of the same nature, as the preventive: we can take upon ourselves confidently to assert that it is so here.

The author before us has given the example of a just and manly freedom in his strictures upon his superiors, as it should appear, in the church, emboldened perhaps by the circumstance of his concealment, or his not offering to the public any name to which the responsibility of such a proceeding might attach. As, by our constitution, we possess the same advantage or apology, we the less hesitate to imitate the example. Might we, therefore, presume to offer any suggestions to our spiritual rulers, in addition to those which are implied in our preceding observations, respecting the most important of all interests, the interests of religion, there is one measure, which, although very obvious, yet on account of the high probability of its success, and the facility with which it may be carried into effect, we are particularly tempted to recommend. Let those who occupy the highest stations, and consequently the stations of most influence in that church, employ the best instruments of information at their command, to discover among the clergy subjected to their controul, and entitled to their protection, those whose doctrine and teaching are most agreca-

*Works, vol. ii. pp. 506, 507, last edition. The whole of this piece, together with that which follows, bears a direct and powerful application to the controversies of the present day, and deserves to be carefully studied.

ble to the doctrine of the church, and whose life and pastoral exertions are most conformable to their ordination vows and the dictates of Scripture. As the peculiarities, either of Calvinism or Arminianism, constitute not, even in the eyes of their more moderate professors, the exclusive entire of the Gospel or ministerial competency, let the estimate of character be formed independently of these distinctions: and when such clergymen are found, as are distinguished by the soundness and scriptural character of their doctrine, (using the expression with some latitude,) by their professional learning, by their prudence, by their zeal, and by their labours, whether the persons be popular, or of a retired character and scarcely known out of their parish, (for these are in general but accidents to the substance) let them be treated, not with distance or jealousy, much less with disrespect, but with conspicuous attention and encouragement by their diocesan. If in persons of this class, there should be found any thing which requires reprehension and amendment, and it would be hard to demand perfection in them, we are persuaded, that, by many, a frank and reasonable remonstrance would be attended to with conscientious respect, and that this is the most likely method to prevail with all. The qualifications here mentioned would, in our view, constitute a far better claim to distinction and preferment, than a simple freedom from fanaticism, or a ferocious antipathy to it, both of which, and particularly the latter, are not only consistent with the utter absence of every pastoral qualification, and the presence of many most unpastoral and unchristian vices, but frequently owe their entire origin to them. To effectuate the important object which is here recommended, it will become the overseer of the clergy to hold himself superior, and indeed shew himself decidedly adverse to the vain and malicious calumnies which will always be invented and propagated against the characters here described. He must prove, that he is not to be made a tool of the prejudiced or profligate, that he is not to be inveigled by their flatteries, or intimidated by their threats; for those who can, upon occasion, lick the feet of their superiors, can likewise and will, upon occasion, aim the deadliest shafts of calumny at their character. Such a bishop must, with primitive courage, arm himself against the insensate clamour of those who hate their more zealous brethren, because the zeal of these brethren most poignantly reproaches their own indifference and neglect; and must be reconciled to all the odium which he will unavoidably draw down upon himself by so doing from the parties aggrieved, confident, however, that by this mean he is most effectually, as far as his official influence is concerned, subserving the best interests of that church over which the Holy Ghost has made him overseer.

In contemplating the best means for the security and prosperity of the established church, the placing a bar to the admission of incompetent or unworthy persons into holy orders obtains a principal place. And there is some truth as well as point, but at the same time we think too much severity in the observation of the Address:—"The intrusion of unworthy characters, both into orders and preferments, too plainly demonstrate that *aliquando dormitat episcopus:* but I fear it will be found too frequently, that he escapes the charge of sleeping at his post." p. 13. We question whether it be in the power of a bishop, except in very flagrant cases, to deny ordination or induction to a person, who comes recommended by a devotion of himself to academical studies for the prescribed time, by the requisite and unexceptionable testimonials, and by such a portion of ability as to pass the usual examination for orders, with some other subordinate qualifications. At least such a denial would be extremely painful to the

person giving it, and would, in most cases, with difficulty, be justified, however just, to the interested party, and to the world at large. In fact, the root of the evil lies much deeper. It is in the want of a proper theological or clerical education, that the seeds of future incompetency and mischief in the clergy is to be sought. As matters now stand, there is *necessarily* (we speak not of the *voluntary* and honourable exceptions) no appropriate instruction in our universities for those members who are intended for orders, till towards the latter end of their residence in college, and then nothing more is required of them than attendance upon a course of theological lectures. So that, for any difference that it would make in the course of their studies, they might, till this time, be utterly undetermined to what profession they should addict themselves. We question whether any profession was ever undertaken at such a disadvantage as this most arduous, most responsible, and most momentous one. And much as we commend and felicitate the University of Oxford in particular, upon the improvements which she has introduced into her examinations for degrees, we think that her praise is not complete till she has supplied this urgent *desideratum*. We are unwilling to say any thing more on this subject ourselves, when we can appeal to an author, by whose concurrence our opinion will not only be defended from some charges which we might otherwise apprehend, but considerably fortified and recommended.

The pious Nelson, as he is frequently, and not unjustly, called, in his Life of Bishop Bull, when he mentions the theological tuition under which the future prelate was advised to put himself, takes occasion to make a digression on that important subject: and we doubt not that it will gratify our readers to be here presented with it. "And upon this occasion I cannot help wishing, from the hearty affection and good will I bear to the welfare of religion in general, and to the prosperity of the church of England in particular; that as we have noble foundations for the encouragement of all sorts of learning, and especially for divinity, in our two famous Universities, which are the wonder of the world, for the number of their colleges, their stately structures, and liberal endowments; so we had also some of these foundations entirely set apart for the forming of such as are candidates for holy orders; where they might be fully instructed in all that knowledge which that holy institution requires, and in all those duties which are peculiarly incumbent upon a parochial priest:—Where lectures might be daily read, which in a certain course of time should include a perfect scheme of divinity; where all particular cases of conscience might be clearly stated, and such general rules laid down, as might be able to assist them in giving satisfaction to all those that repair to them for advice in difficult matters:—Where they might receive right notions of all those spiritual rights which are appropriated to the priesthood, and which are not in the power of the greatest secular person either to convey or abolish; and yet are of such great importance, that some of them are not only necessary to the well-being, but to the very being of the church:—Where they might be taught to perform all the public offices of religion with a becoming gravity and devotion, and with all that advantage of elocution, which is aptest to secure attention, and beget devout affections in the congregation:—Where they might particularly be directed how to receive clerical confessions, how to make their application to persons in times of sickness, and have such a method formed to guide their addresses of that nature, that they might never be at a loss when they are called upon to assist sick and dying persons:—Where they might be instructed in the art of preach-

ing; whereby I mean not only the best method in composing their sermons, but all those decent gestures and graceful deportment, the influence whereof all hearers can easier feel than express:—And where they might have such judicious rules given them for prosecuting their theological studies as would be of great use to them in their future conduct:—But above all, where they might be formed by constant practice, and by the example of their superiors, to piety and devotion, to humility and charity, to mortification and self denial, to contentedness and submission to the will of God in all conditions of human life; and more especially excited to great zeal in promoting the salvation of souls, which is the true spring of all that industry and application which is required in the clerical function.

"It would be a mighty satisfaction to the governors of the church, to ordain persons who had passed some time in such seminaries with the approbation of their superiors. It would be no small comfort to the candidates themselves, to be so qualified by the purity of their intentions, and by their personal endowments, as to find themselves able to answer with a good conscience that important demand in ordination, *Whether they trust they are inwardly moved by the Holy Ghost to take upon them that office and ministration?* And it would certainly be a great blessing to the nation, to have such labourers sent into the vineyard of the Lord, as had been wrought up by particular application and study to that purpose. That man knoweth but little of the dignity and importance of the priesthood, that can content himself with ordinary attainments for the discharge of so great and so sacred a trust: and yet he will find himself very much deceived, if he dependeth upon the greatest perfection of human knowledge, without constant and fervent prayer to God for his grace to enable him to make a right use of it. This is necessary to sanctify his learning, though it be of never so prodigious a size; by keeping him within the bounds of humility, and by rendering him serviceable to those who are committed to his charge*."

We shall only add to this important extract, that it does not appear to us necessary, for the carrying of this design into execution, that a separate seminary should be appropriated to it. We conceive, that it might very properly be made a part of the general course of instruction for those who chuse the profession of the church.

The Birds of Scotland, with other Poems. By JAMES GRAHAME. Edinburgh, Blackwood; London, Longman and Co. 1806. 12mo. pp. 246.

IT is with particular attention that we contemplate poetry when connected with religion. The cause whose interests may be promoted or impeded presses upon our minds, and makes us feel with more lively warmth the merits of the verse, and renders us, if not more sensible of its defects, more solicitous to contribute to their removal. The author of the little volume now before us, has already distinguished himself by the originally anonymous publication of "The Sabbath." He now gives to the world a collection of poems on various subjects, some of them avowedly scriptural, others partaking more or less of a religious cast. Under the influence of the motive which we have recently specified we proceed to an examination of the work.

The first and longest poem in the volume is entitled "The Birds of Scotland." Its object the author states to be that of delineating the *manners and characters* of birds, with little description of their external appearance, but with interspersed pictures of the scenes which they

* Nelson's Life of Bishop Bull, pp. 19—22, second edition.

frequent. He professes to write chiefly from his own observation; but not to offer a complete and systematic performance. From this poem, which is divided into three parts, we subjoin the following extracts as fair specimens of its general complexion:

"Come, Fancy, hover high as eagle's wing:
Bend thy keen eye o'er Scotland's hills and dales;
Float o'er her farthest isles; glance o'er the main;
Or, in this briary dale, flit with the wren,
From twig to twig; or on the grassy ridge,
Low nestle with the LARK: Thou, simple bird,
Of all the vocal quire, dwell'st in a home
The humblest; yet thy morning song ascends
Nearest to heaven,—sweet emblem of his song*,
Who sung thee wakening by the daisy's side!
With earliest spring; while yet the wheaten blade
Scarce shoots above the new-fallen shower of snow,
The skylark's note, in short excursion, warbles:
Yes! even amid the day-obscuring fall,
I've marked his wing winnowing the feathery flakes,
In widely-circling horizontal flight.
But when the season genial smiles, he towers
In loftier poise, with sweeter fuller pipe,
Cheering the ploughman at his furrow end,
The while he clears the share-por, listening, leans
Upon his paddle-staff, and, with raised hand,
Shadows his half-shut eyes, striving to scan
The songster melting in the flood of light.
"On tree, or bush, no lark was ever seen:
The daisied lea he loves, where tufts of grass
Luxuriant crown the ridge; there, with his mate,
He founds their lowly house, of withered bents,
And coarsest spear-grass; next, the inner work
With finer, and still finer fibres lays,
Rounding it curious with his speckled breast.
How strange this untaught art! it is the gift,
The gift innate of Him, without whose will
Not even a sparrow falleth to the ground."
(p. 2, 3.)

"A bow-shot off in front a river flows,
That, during summer drought, shallow and clear,
Chides with its pebbly bed, and, murmuring,
Invites forgetfulness; half hid it flows,
Now between rocks, now through a bush-girt glade,
Now sleeping in a pool, that laves the roots
Of overhanging trees, whose drooping boughs
Dip midway over in the darkened stream;
While ever and anon, upon the breeze,
The dash of distant waterfall is borne.
A range of hills, with craggy summits crowned,
And furrowed deep with many a bosky cleugh,
Wards off the northern blast: There skims the hawk
Forth from her cliff, eyeing the furzy slope
That joins the mountain to the smiling vale:
Through all the woods the holly evergreen,
And laurel's softer leaf, and ivied thorn,
Lend winter shelter to the shivering wing.
No gravelled paths, pared from the smooth-shaved turf,
Wind through these woods; the simple unmade road,
Marked with the frequent hoof of sheep or kine,
Or rustic's studded shoe, I love to tread.
No threatening board forewarns the homeward hind,
Of man-traps, or of jaw's more dreaded gripe."
(p. 59—61.)

The following passage is of a higher character:

"O, nature! all thy seasons please the eye
Of him who sees a Deity in all.
It is His presence that diffuses charms
Unspeakable, o'er mountain, wood, and stream.
To think that He, who hears the heavenly choirs,
Hearkens complacent to the woodland song;
To think that He, who rolls yon solar sphere,
Uplifts the warbling songster to the sky;
To mark His presence in the mighty bow,
That spans the clouds, as in the tints minute
Of tiniest flower; to hear His awful voice
In thunder speak, and whisper in the gale;
To know, and feel His care for all that lives;—

* Burns.

'Tis this that makes the barren waste appear
A fruitful field, each grove a paradise.
Yes! place me 'mid far stretching woodless wilds,
Where no sweet song is heard; the heath-bell there
Would soothe my weary sight, and tell of Thee!
There would my gratefully uplifted eye
Survey the heavenly vault, by day—by night,
When glows the firmament from pole to pole;
There would my overflowing heart exclaim,
The heavens declare the glory of the Lord,
The firmament shews forth his handy work!"
(63—64.)

These beautiful lines would be improved to the ear of a South-Briton, by the substitution of a more respectable word in the place of "*tiniest,*" (an adjective to which Mr. Grahame is partial) in the eleventh line; and in the twentieth, the words "by day," might have been introduced, considering what is to follow, with more propriety and clearness at the beginning of the line: which would also be amended by exchanging "survey" for some word which is not a rhyme to "day." It is in part the beauty of the whole passage which induces us to note these blemishes.

A number of short poems, entitled "Scriptural Pictures," succeed. The following, denominated "The Finding of Moses," is a pleasing specimen.

"Slow glides the Nile: amid the margin flags,
Closed in a bulrush ark, the babe is left,
Left by a mother's hand. His sister waits
Far off; and pale, 'tween hope and fear, beholds
The royal maid, surrounded by her train,
Approach the river bank, approach the spot
Where sleeps the innocent: She sees them stoop
With meeting plumes; the rushy lid is oped,
And wakes the infant, smiling in his tears,—
As when along a little mountain lake,
The summer south-wind breathes with gentle sigh,
And parts the reeds, unveiling, as they bend,
A water-lily floating on the wave."
(p. 95.)

The beauty of this short poem, it will be observed, resides principally in the concluding lines. Indeed our author's descriptive sketches are often distinguished rather by *single traits* of a happy kind, than by a general glow of richness and beauty. At least this is the case in the biblical pictures, more than one of which exhibits a mass of feebleness relieved by an occasional stroke that bespeaks the touch of a masterly pencil. The description, for example, of the commotions of nature that attended the crucifixion is extremely prosaic, with the exception of the following very picturesque lines:

"Appall'd, the leaning soldier feels the spear
Shake in his grasp; the planted standard falls
Upon the heaving ground." (p. 112.)

The character which we have here ascribed to Mr. Grahame's muse, is perhaps no where more conspicuous than in the following versification of one of the most impressive and affecting incidents recorded in the Gospels.

"*Who is my mother, or my brethren?*
He spake, and looked on them who sat around,
With a meek smile, of pity blent with love,
More melting than e'er gleamed from human face,—
As when a sun-beam, through a summer shower,
Shines mildly on a little hill-side flock;—
And with that look of love he said, Behold
My mother, and my brethren: for I say,
That whosoe'er shall do the will of God,
He is my brother, sister, mother, all."
(p. 103.)

The weak and colourless lines which conclude the above quotation, remind us of some of the effusions which we occasionally meet in the pages of the Southey and Coleridge school. But the simile of the sun-beam so beautifully illuminates the surrounding haze, that it might not unaptly be considered as descriptive of itself.

The different months are then characterised severally by poetic

description in a "Rural Calendar." These little poems "appeared," says the author, "in a newspaper, the Kelso Mail, about nine or ten years ago. I have since made several additions and corrections." They contain much appropriate description: but are still capable of improvement*.

The poetic part of the volume (for long and frequently interesting notes complete it,) closes with a short poem in rhyme on the Slave Trade, and one referring to the battle of Trafalgar: the former of which, if our limits had permitted, our interest in the subject would have induced us to lay before our readers. But it is time that we should proceed to general remarks. In such observations as partake of censure, Mr. Grahame may be assured, that we speak under the influence of respect and kindness; and with an unmixed desire to lead him so to revise his whole work for future editions, as to give the most attractive and impressive effect to the piety which it breathes.

That Mr. Grahame possesses very considerable powers, the extracts which we have given are of themselves sufficient to prove. His versification, however, is more unequal than is usual with the compositions of those who can write so well. Sometimes flowing and harmonious, it is not unfrequently encumbered, stiff, and rugged. His pauses are occasionally harsh, and at times unvaried. In four successive lines, for example, p. 149, (the seventh, eighth, ninth, and tenth) there is a pause on the second syllable. We cannot recommend too forcibly to writers of blank verse the study of the rich melody and variety of Milton's pauses; and the prefatory observations of Cowper on the modulation of blank verse, which precede his Translation of Homer. But in other respects also the rhythm of Mr. Grahame is faulty; not only does he introduce in a manner not sanctioned in the present age by any of our best writers†, one and even two short supernumerary syllables at the end of his lines: but in some instances he furnishes lines equally deficient in the legitimate number; and in more, loads his sentences with regular alexandrines. If the alexandrine is *ever* to be admitted into blank verse, assuredly its place ought to be exclusively at the close of a sentence; not according to Mr. Grahame's practice, in the middle.

In observations on nature, Mr Grahame has evidently been much occupied; and in general gives great pleasure by his accuracy. In some few instances he appears to have fallen into error. In p. 65, the common swallow seems to be described as building its nest under the corners of windows, a situation sought only by the martin, of which bird Mr. Grahame speaks afterwards. And the description of the descent from the upper air, and of the shrill screams of the martin, when storms approach, might be transferred with much more propriety to the swift. The representation, p. 70, of the *falcon* pursuing the *linnet* into a bush, strikes an Englishman with incongruity; as with us the term falcon is applied to large birds of prey, which do not commonly chase small birds. The month of November is characterised, p. 158, by the cutting down of

* When we came to the end of the following line, taken from the description of "February," p. 129.

"Fixing the plow share in the unfinished *fur*;"

we found it difficult to decide whether the printer had omitted the concluding syllable of the last word, or the word *furrow* had been designedly left incomplete as emblematic of the unfinished state of the real furrow; which would have been such unparalleled absurdity of false taste, as we were slow in attributing to Mr. Graham. We have been relieved from our embarrassment by a friend, who assured us, that notwithstanding the silence of the Glossary subjoined by the author, *fur* is a Scottish term signifying *furrow*.

† In Young's Night Thoughts may be found an occasional though rare exception.

an oak: an incident belonging among us to the month of May.

In one passage we noticed the *going round of the bottle* mentioned by Mr. Grahame, as *a source of pleasure*, in a manner grating to our feelings, and not very compatible with the christian tenor of his work.

Mr. Grahame defends the occasional introduction of Scotch or old English words, "where a modern English synonyme equally emphatic did not present itself." Without objecting to this liberty, we may venture to remark, that Scottish writers must use it very sparingly, if they would be generally read on this side of the Tweed. But we may decidedly say, that the rule does not vindicate such Scotticisms as "know" for "knoll;" or "blawn" for "blown;" or "blae" for "blue;" or "smiddy" for "smithy." The last example, no less than many others which we might select, not indeed from Mr. Grahame, but from other Scottish writers, (such as "fa" for "fall;" "a" for "all," &c. &c.) illustrates a circumstance, which inevitably renders much of the Scottish dialect disagreeable to Englishmen of cultivated taste; namely, that the Scottish pronunciation bears a frequent resemblance to that of the most ignorant and vulgar among the English peasantry.

Cottage Library of Christian Knowledge, a new Series of religious Tracts. Part II. London, Williams and Smith. Price 6d.

BEFORE we proceed to the review of the second part of the Cottage Library, we are anxious to correct a mistake into which we were betrayed, while reviewing the first part in our last number. We there attributed the production of this new series of tracts to the *Religious Tract Society*. We have been undeceived in this particular by a letter from the Secretary of that society, who assures us that "they have no concern in these productions."—"The circumstance," he supposes, "of their issuing from the *former* publishers* to the society has probably led your reviewer into this mistake, a mistake into which many others are likely to fall. The society have indeed published *a new series of tracts*, intended principally for hawkers, and which, being circulated partly through the same medium as that resorted to by the friends of the *Cheap Repository*, will, it is hoped, rather promote than hinder the sale of those invaluable publications."—"Were they permitted," he adds "to *adopt* any of the Cheap Repository tracts, they might be inclined to avail themselves of the privilege to a very large extent. But though this were too much to be hoped for, they still wish to declare the heartfelt satisfaction of which they are conscious, when they learn that the tracts of the *Cheap Repository* are widely diffused, and made widely beneficial."

It affords us real pleasure to find that the *Religious Tract Society* are thus delivered from the disgrace of issuing into the world, and giving circulation to the productions under review, and we entreat our readers to correct the unfavourable impression of that society, which the remarks in our last number may have produced.

Having repaired the wrong of which we have been the unconscious instruments, we proceed to consider the second part of the Cottage Library; and in doing so, we shall be very brief, as the character already given of the first part may be applied with little variation to this. The greatest part of what is *original* in it would be almost below criticism were it not for the mischief which it is calculated to produce. Instead of aiming at the correction of the vices which prevail among the lower classes of religionists in this country, the vices we mean of superstiti-

* The Depository of the Religious Tract Society, it appears, is removed from No. 10, Stationers' Court, (Williams and Smith) to No. 60, Pater-noster Row.

tion and enthusiasm, it falls in with the popular taste, and is calculated to extend and rivet its influence. Of three short tracts which follow each other, two give an account of conversion by surprising dreams, respecting which, even if satisfactory evidence had been produced of their occurrence, (and we need scarcely say, that no such evidence is produced) it would have better become the Editors of a *Cottage* Library to have been silent. The third tract is nearly as objectionable as the other two. It relates, with apparent approbation, the story (whether true or false we will not pretend to say) of a clergyman, who by a punning sermon preached himself into a living of £.300 per annum.

We really hope that those who have at heart the promotion of *sound* evangelical knowledge, by means of the circulation of tracts, will be careful how they distribute these.

We shall, of course, be understood as exempting from all implication of censure the accounts of the martyrdom of Ignatius and Laurentius, which appear in the work before us, as well as the life of Sir John Barnard, by the late Rev. Henry Venn, which is a very valuable piece of biography, and deserves to be widely diffused.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press:—The *British Farmer's Cyclopædia;* including every Science or Subject dependent on, or connected with, improved modern Husbandry; in 12 Monthly Parts; in 4to. by Mr. THOMAS DAVIS:—*On the Character of Moses,* as a Historian, a Lawgiver, and a Prophet; by the Rev. JOSEPH TOWNSHEND, M. A. Rector of Pewsey.

In the Press:—*A Supplement to the Dissertation on the Period of* 1260 *Years;* by G. S. Faber, B. D. in 8vo. price 4s.—*A Historical View of the Rise and Progress of Infidelity,* with a Refutation of its Principles and Reasonings; preached at the Lecture founded by the Hon. Robert Boyle, in the Parish Church of St. Mary le Bow, from the year 1802 to the year 1805; by W. VAN MILDERT, M. A. Rector; in 2 vols. 8vo.:—*An Inquiry into the Seat and Nature of Fever;* by R. CLUTTERBUCK, M. D.:—A fifth edition, in 3 vols. 8vo. of *Curiosities of Literature:*—A new edition of the *Complete Grazier,* with considerable improvements, and many additional wood cuts of the different breeds of Cattle and Sheep, and of various Implements used in Husbandry.

The Executors of Lord Macartney have confided his papers to Mr. BARROW; and they will soon be given to the public, accompanied with accurate Memoirs of his Lordship's Life.

The late Statute at Oxford for Public Examinations has had the happiest effects, in exciting the diligence of the Students: but as it has been found to bear too hard on the candidate for a Master's degree, after having passed the close examination now necessary for that of Bachelor, and frequently spent the interval on a curacy, a new Statute is expected, by which every Student will be obliged to undergo two public Examinations, one in the Classics, and one in the Sciences, at the interval of two years between each, before he can obtain a Bachelor's degree; and by the same Statute, the present Examination for a Master's degree is to be discontinued.

Preparations are making for the erection of DOWNING COLLEGE, at Cambridge, on the ground which lies opposite to the front of Emanuel. The plan adopted is that of Mr. WILKINS of Cains College. The establishment is to consist of a Master, a Professor of the Laws of England, a Professor of Medicine, sixteen Fellows, and Six Scholars. Two of the Fellows are to be in Holy Orders; and the rest, after the usual standing, are to become Barristers at Law, or Doctors of Physic. The Master, the two Professors, and three of the Fellows, have been named in the Charter: they are Dr. FRANCIS ANNESLEY, *Master;* Sir BUSICK HARWOOD, *Professor of Medicine;* EDWARD CHRISTIAN, Esq. LL. D. *Professor of Law;* and Messrs. LENS, FREERE, and

Meek, *Fellows*. It is understood that Medicine is the branch of Science, which will be chiefly cultivated in this Society.

The following arrangement is made for the Lectures of the next Season, at the Royal Institution:—Mr. Davy, *on Chemistry*: Mr. Allen, on *Natural Philosophy*: Rev. T. F. Dibdin, on *English Literature*: Rev. Sydney Smith, on *Moral Philosophy*: Rev. Mr. Crowe, on *Dramatic Poetry*: Dr. Shaw, on *Zoology*: Rev. Mr. Hewlett, on *Belles Lettres*: Dr. Crotch, on *Music*: Rev. Mr. Forster, on the *History of Commerce*: Mr. Craig, on *Drawing in Water Colours*: Dr. Smith, on *Botany*: Mr. Wood, on *Perspective*.

An interesting paper is given in Nicholson's Journal, No. 57, entitled "Instructions for building very strong and durable Walls and Houses, of any dimensions, of common unprepared Earth, rammed into Moulds; by the method called Pisé, which has been practised from the earliest times, in the Vicinity of Lyons, and elsewhere." Several English gentlemen have tried the method here recommended; and the success of their experiments has been such, as to render them anxious to extend, by all possible means, the knowledge of an art so œconomical and beneficial: the cheapness of the materials, and the great saving of time and labour which it affords, must recommend it in all places and on all occasions. The Lyonese employ no other method; and houses are known among them to have stood for centuries. The outside may be painted in fresco, or roughcast. Strangers, who have sailed on the Rhone, probably never suspected, that those beautiful houses which they saw rising on the hills around them, were built of nothing but simple earth. There is every reason for introducing this method of building into all parts of Ireland; in the place of the miserable mud hovels, which disgrace the country, and injure the health of the inhabitants; as these houses are never liable to the extremes of heat and cold: and are so cheap, that 3240 square feet of wall may be constructed for about ten guineas. A full detail of the method of building, illustrated by plates, is given in the above-mentioned paper: and also in Barber's Farm Buildings, published by Harding, in St. James's Street; from which work the account is extracted by Mr. Nicholson.

LADIES COMMITTEE.

The second Number of the Reports of the Committee of *the Ladies Society for the Education and Employment of the Female Poor*, is chiefly occupied by communications on the subject of Female Friendly Societies. The result of these appears to be that in forming such societies, an expectation of greater allowances has generally been held out than accurate calculations of human health and life would warrant; that their probable success will greatly depend on the number of members, but that none can safely be undertaken without the assistance of honorary members; such members, independently of their contributions, being essential (in female benefit clubs at least) to the proper conduct of the business, the preservation of order, the superintendance of the sick, and the giving an example of moderation, benevolence and kindness. The object of *Friendly Societies*, it is well known, is to enable the lower orders to assist themselves, to save them from the dependence and the degradation of parish relief, and to encourage the young to provide against sickness and age. Their tendency is so obviously to encourage industry and economy, that they have been the objects of the peculiar favour and attention of the legislature. The act for their encouragement and relief ought to be in the possession of every friendly society. To give effect, however, to these admirable institutions, the superior information and the liberal bounty of the higher orders of society are requisite, and, judiciously employed, must produce incalculable benefit, while by this union of different classes feelings of reciprocal kindness are excited and cherished. To those who wish to commence a friendly society, or to improve the plan on which they have hitherto proceeded, we strongly recommend an attentive consideration of the present report, in which, and particularly in the accounts of the female friendly society at Leeds, and at Blackheath, they will meet with much important information. The communications on this subject are followed by an account of several societies instituted for the relief of married women during their lying-in, a species of charity which merits the attention of every lady who has it in her power to contribute either money, or what is still more valuable, time, to the alleviation of the miseries of her fellow creatures. An account of some schools follows, which will be found both useful and interesting, particularly the account of the Shakspeare Walk female school, which does much honour to the active and persevering benevolence of the ladies concerned in it, and proves how much good may be produced, even in the most unfavourable situations,

for what situation can be more unfavourable than this, by the attention of ladies to the education and conduct of the female poor. A brief sketch is given of an establishment formed under the immediate superintendance of the Lady's Committee, for qualifying young women of a suitable age for the situations of nursery maids and schoolmistresses, an object which all must acknowledge to be very important, who have considered the effect of early impressions on the minds of children, and the difficulty and delicacy of the attempt to give them habits of self government and self denial. In addition to moral and religious instruction, the young women admitted into the establishment will be taught reading, writing, arithmetic, needle-work and knitting, and be employed in domestic business. The establishment comprehends also a number of girls from seven to twelve years of age, to be instructed by the young women, who will thus acquire experience in the art of teaching. It will be obvious that an education which will qualify young women to act as nursery maids or schoolmistresses will fit them for other situations requiring intelligence and sound principles. The funds of the Ladies Committee are so small as necessarily to limit the scale of their institution, and even to be scarcely adequate to its maintenance. They trust, however, that they will receive support from those ladies who feel the importance of such an establishment.

FRANCE.

The Colleges for the education of the English, Irish, and Scotch Catholics in Paris, have, by a decree of the Emperor, been united into one establishment: and a course of Lectures on Philosophy is now delivering there in the Latin language.

ITALY.

Among the MSS. dug out from the ruins of Herculaneum, a fragment of a Latin Poem has been discovered, containing above 60 hexameter verses, which relate to the battle of Actium and the death of Cleopatra. The MS. is written in large letters, and all the words are separated by points: Some hopes are entertained, that this will prove to be the poem of Varius, the friend of Horace and of Virgil; and that the whole of that work will be recovered.

RUSSIA.

The Government of China would not suffer the learned men and artists attached to the Russian Embassy to proceed into the interior of the country. One of them, the Counsellor of State, SCHUBAT, intends to return by way of Northern Siberia, for the purpose of collecting in a country so little known to Europeans, every thing worthy of observation.

A judgment may be formed of the zeal for the sciences in the province of Kiow, from the circumstance, that, in three days, the sum of 500,000 roubles was subscribed for the support of the College established in that city.

Prince BESBOKODKO has given a fund of 210,000 roubles, and an annual revenue of 15,000, to the College, which he has established at Naschin, in the Ukraine.

CHINA.

Sir GEORGE STAUNTON, having translated into the Chinese language a Treatise on the Vaccine Inoculation, (the first English work ever published in China), a general inoculation for the Cow Pox has taken place in the populous city of Canton. So far have this jealous people surmounted their prejudices in this instance, that a very large subscription has been raised for establishing an Institution in Canton, by means of which the inoculation is to be diffused into the neighbouring country, and the matter disseminated into every province of the Empire.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

BISHOP HALL'S Works: vol. 5. containing xliii Sermons. demy 8vo. 8s. boards; royal, 12s.

The Book of Common Prayer, together with the Psalter or Psalms of David; to which is prefixed, an Introduction, comprising a History of the English Liturgy, a Sketch of the Reformation of Religion in England, and a View of the English Translations of the Holy Scriptures. By the Rev. R. Warner, of Bath, 13s.

A Sermon. By E. Sandwith; preached at Sutton, near York, the 26th Feb. 1806, on the occasional Fast, 6d.

A Sermon occasioned by the Death of

the Rev. A. Booth. Preached in Little Prescot-street, Goodman's-fields. By J. Dore; and a short Memoir of the deceased, incorporated with the Address delivered at his Interment, in Maze Pond. By J. Rippon, D. D. 2s.

The Battle of Armageddon; or, Final Triumph of the Protestant Cause. 1s.

A Sermon, preached at the Anniversary of the Sons of the Clergy, in the Cathedral Church of St. Paul's, on Thursday, May 5, by the Rev. Charles Barter. B. D. F. R. S. Canon Residentary of Wells, 1s.

Forty Sermons on Doctrinal and Practical Subjects; selected from the Works of the Rev. Doctor Samuel Clarke; for the Use of Families; to which is prefixed some Account of his Life. By the Rev. Samuel Clapham, 8vo. 9s. boards.

Further Evidences of the Existence of the Deity; intended as a humble Supplement to Archdeacon Paley's Theology. By George Clarke.

The beneficial Effects of Christianity on the temporal Concerns of Mankind. Proved from History and from Facts. By Bielby Bishop of London.

Two Sermons on Justification by Faith, and the Witness of the Spirit; preached in the Methodist Chapel, Rochdale, by Joseph Cooke. 9d.

An affectionate Address to the Parishioners of Blackburn, on the Institution and Observance of the Sabbath; by Thomas Starkie, Vicar of Blackburn. 1s.

Instructions and Consolations to the Aged, the Sick, and Dying; extracted from the Works of Richard Baxter. Being a Sequel to the Rev. Adam Clarke's Abridgment of his Christian Directory. By S. Palmer. 2s.

Thornton Abbey; a Series of Letters on Religious Subjects. With a recommendatory Preface. By Mr. A. Fuller. 3 vols. 12mo. 12s. boards.

MISCELLANIES.

Memoirs and Reports of the Society for Maritime Improvement. 1s.

Memoirs of the Society of Arts, Manufactures, and Commerce, for 1805-6, 10s. 6d. boards.

Memoirs of a Traveller (the Rev. L. D . . . . s) now in Retirement. Containing Anecdotes of distinguished Persons who have resided in all the Courts of Europe during the last fifty Years. Written by himself. In 5 vols. 25s.

Memoirs of that original and eccentric Genius, the late George Morland, including an Account of his Works. By W. Collins. Embellished with a striking likeness, engraved by Mr. Ward. 5s.

A History of England, from the earliest Periods to the Peace of Amiens; in a Series of Letters to a young Lady at School. By Charlotte Smith. 3 vols. 15s.

Excursions in North America, described in Letters from a Gentleman and his young Companion to their Friends in England. By P. Wakefield, 12mo. 5s.

An Inquiry into the Principles of Civil and Military Subordination. By J. Macdiarmid, Esq. 8vo. 10s. 6d.

Observations on the Use of Light Armour in the present System of Military Tactics, containing a Description of the new-invented Patent Light Armour Waistcoat, which is a sure defence againt the Bayonet, Sword, and Pike, 2s.

Naval Anecdotes, 8vo. 10s. 6d.

Memoirs of the Rise and Progress of the Royal Navy, from the Beginning of the Reign of Henry the Seventh, to November, 1805. By Charles Derrick, Esq. of the Navy-office. 4to. 1l. 11s. 6d.

The Carnatic Question considered, in a Letter to a Member of Parliament. 2s. 6d.

Speech of the Hon. J. Randolph, in the General Congress of America, on the Non-importation Bill. 2s. 6d.

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RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE second report of the Committee of this beneficent institution being published, we are enabled to lay before our readers a summary of its proceedings during the last year.

Great exertions have been made to give it publicity and promote its success, and the advantage of these exertions is manifested in the rapid increase of the Society's funds, by the donations both of individuals and congregations, and by the enlargement of the list of its members.

The example of the Society, as was stated in the report of last year, had extended its influence to the Continent, and has, as now appears, produced there very beneficial effects.

The *Nuremberg* Bible Society, which owed its origin to the British Society, has printed a German Protestant edition of the New Testament which is sold at the low price of five pence each copy; the use of standing types having enabled the Society to supply New Testaments at this easy rate. It was afterwards proposed to print a complete copy of the Old and New Testament by standing types, and in an improved form; but although the expense was estimated only at £.1000, it was found difficult to collect so large a sum, in consequence of the calamities in which Germany had been involved. The Committee resolved to assist the Nuremberg Society by a farther donation of £.200. This has enabled them to proceed to the execution of their proposal, only substituting for the *standing types* the *Stereotype*, by which considerably more than 300,000 copies may be printed without renewing the plates. A supply of cheap Bibles will thus be afforded to the poor protestants of Germany, probably for some years to come.

The expectation held out in the report of last year, of establishing a Bible Society at Berlin has been realized. It is under the direction of persons of rank, and his Prussian Majesty has not only signified his approbation of it, but has assisted the funds by a donation. In the Prospectus of this institution, its formation is expressly ascribed to the example and aid of the Society in England; and its objects are declared to be the gratuitous distribution to the Prussian poor, or the sale at very low prices, of Bibles and Testaments, and the printing of a new edition of the Bohemian Scriptures. Another £.100 has been remitted to aid this last object, and a farther donation of the same amount is promised to the Berlin Society, in the event of their undertaking to print an edition of the Polish Bible. These transactions were previous to the rupture between this country and Prussia.

In the last report mention was made of the anxiety manifested by some Roman Catholics in Germany to procure the Scriptures, and that the Committee had agreed to distribute among them at the expense of the Society 1000 copies of the Protestant New Testament. This donation has been thankfully accepted. A Bible Society has also been established at Ratisbon, supported by Roman Catholics, for the express purpose of circulating the New Testament among their own poor, thousands of whom have never had an opportunity of reading the Scriptures. The translation employed by them is said by competent judges to be unexceptionable.

A sum of twenty pounds has been remitted to Dr. Knapp, of Halle, in Saxony, for the purpose of supplying the poor in Gallicia, who are in great want of the Scriptures, with Bibles from the Bible Institution which has been established at Halle for more than a century.

To the Bible Society at Basle, £.100 has been sent for the purpose of purchasing French Protestant Bibles, to be sold or distributed among the Swiss and French poor, at the discretion of the Basle Society.

It having appeared that a great want of Bibles prevails in Esthonia, Finland, and Sweden, the Committee resolved to grant a donation of £.150, to promote the circulation of the Scriptures in those parts, as soon as a Bible Society shall have been established there.

With a view to supplying the French and Spanish prisoners of war in this country with the Scriptures, a contract has been entered into for a stereotype edition of the French Bible; and in the mean time £.100 has been expended in distributing French Testaments among them; and 2000 copies of the New Testament have been ordered to be printed in the Spanish language, with 1000 extra copies of the Gospel of St. Matthew only. The bounty of the Com-

mittee has been gratefully acknowledged by the prisoners and a farther supply has been solicited.

The Committee have directed 1000 German Bibles and 2000 German Testaments to be procured for the accommodation of the natives of Germany residing in England.

The edition of the Gospel of St. John, translated into the Mohawk language, by Teyoninhokarawen, a chief of that nation, and printed at the expense of the Society, reached Montreal at the close of last year. The Indian interpreters have declared the translation to be very correct.

The Committee have furnished a respectable clergyman in Ireland with 1000 Testaments for distribution among the Roman Catholics of that country, and they have agreed to furnish the Association at Dublin for promoting the knowledge of the Christian religion, with Bibles and Testaments on the same advantageous terms on which they themselves procure them from the University. It clearly appears that Bibles may be circulated among the Roman Catholics with little difficulty; a Society has been formed for that express purpose; and the admission of them into schools has been recommended even by a Roman Catholic Bishop.

The zealous exertions of the friends of the institution in Scotland have been continued with unremitted activity and great success. In this good work the Presbyteries of Glasgow and Edinburgh have signalized themselves. And *the Society for propagating Christian Knowledge* in Scotland have signified their willingness to unite their cordial efforts with those of the British and Foreign Bible Society. From the information obtained by the Committee, there remained no room to doubt, that although the Society in Scotland were about to publish an edition of 20,000 Gaelic Bibles, a great want of Gaelic Bibles would still necessarily prevail. By this consideration, independently of the claim which arose from the liberality of the contributions received from Scotland, the Committee were led to determine on printing forthwith another edition of the Gaelic Scriptures of 20,000 copies.

To the Island of Jersey, where the Scriptures in the French language, the common language of the island, were become very scarce, the Committee have directed 300 copies of the French Testament to be sent for distribution.

The publication of the proposed edition of the Welch Scriptures has hitherto been delayed; notwithstanding the anxiety of the Committee to fulfil the just expectations of the people of that principality, chiefly by impediments connected with the mechanical process of Stereotype printing. The Welch New Testament has however been at length completed, and the whole Bible, it is hoped, will in no long time be ready for distribution. Twenty thousand copies of the entire Bible, and ten thousand more of the New Testament in 12mo will be printed.

In Bengal a commencement has been made in translating the Scriptures into Chinese. In March 1805, the translation of the book of Genesis and the Gospel of St. Matthew was in a state of forwardness, and some chapters of each had been printed. And under the auspices of the college at Fort William, the Scriptures are in the course of translation into all the languages of Oriental India*.

Two editions of the English New Testament, (8vo. and 12mo.) printed by stereotype, under the direction of the University of Cambridge, have been printed for the Society, and members may now obtain copies of them on applying to the Depositary, 19, Little Moorfields. A large edition of the complete Bible is in the press†.

An Association has been formed in London, (we noticed it in a former number) for contributing to the fund of the British and Foreign Bible Society, by small monthly subscriptions.

The different denominations of Christians at Birmingham have united their efforts in order to procure subscriptions for the institution, and a large contribution has been the fruit of their zeal.

In closing the report, the Committee wish to guard the friends of the Society against relaxing their exertions to procure contributions to its funds, under an idea that they are sufficiently ample. —The completion of the various works already resolved on, will require large disbursements: The extent to which the Scriptures are circulated will materially depend on the moderation of the price at which they can be sold: and the reduction of price must be regulated by a regard to the Society's

* We understand that a donation of £.1000 has since been voted by the committee in aid of this grand design.

† Bibles and Testaments are purchased by the Society at the wholesale price, from which, in selling them to members, there is a deduction made of 20 per cent.

funds. It would be highly desirable that the price could be so reduced as to suit the circumstances of the lower classes.—In short, there is no limit to the beneficial operations of the institution both at home and abroad, but what its funds may prescribe. Much, it is admitted, has been done towards accomplishing the Society's object; but that object must be regarded as imperfectly accomplished whilst any nations remain to whom the blessings of the Holy Scriptures have not yet been conveyed. "And what object," the Committee observe in conclusion, "can be more important; what more worthy the united efforts of all Christians? If the Scriptures contain the doctrines of salvation; and if there be thousands and tens of thousands, even among those professing the religion of Christ, and capable of reading the sacred records in which it is contained, who are yet prevented by poverty or other circumstances from possessing them, an institution, the sole object of which is to supply these wants, can stand in need of no recommendation. Such an object will sufficiently account for the deep interest which the Bible Society has excited in the United Kingdom, and authorizes the fairest hopes that it will continue to receive the support of the friends of revealed religion. When we reflect on the alarming and afflictive dispensations of Providence which have visited foreign nations, whilst we have been blessed with an exemption from them, gratitude to the great Disposer of events in every possible way is more than a common duty; and in endeavouring to promote his honour by the diffusion of the Holy Scriptures, we discharge but a small part of those solemn obligations which his singular favour so peculiarly imposes on us. What effects may flow from the most successful labours of the Society, is not within the limits of human foresight: Paul may plant, Apollos may water, but it is God alone who giveth the increase. But we may be allowed to entertain a reasonable expectation, that the seed of the word will not be sown in vain; and that amongst the numbers to whom it will be conveyed by the Society, many will receive it with joy, and cultivate it with profit; and that the beneficial effects of the institution will extend to generations yet unborn."

In our next number we propose to insert a few extracts from the interesting appendix which is annexed to the above report.

CAPE OF GOOD HOPE.

The last accounts from the Cape state, that Dr. Vanderkemp and his brother Missionaries had become objects of suspicion and jealousy to the Dutch Government, which had been induced, by the representation of the Boors to regard them as attached to the English interest, and likely therefore to employ their influence with the natives improperly, and to reject all their applications to return to their congregation at Bethelsdorp, or to be permitted to continue their mission in any other part of the Colony. The Missionaries feared that they would be under the necessity of entirely abandoning the Colony, when the English expedition arrived, and the Cape became once more subject to this country. Three days after Sir David Baird had taken possession of Cape Town, he sent for Dr. Vanderkemp to consult with him how he might best dispose of the Hottentot prisoners of war. The Doctor hoped that he should find an opportunity of recommending the mission to the Governor's protection, and of obtaining permission to return to Bethelsdorp, particularly as his friend Van Ryneveld, a man well affected to the cause of religion, had been nominated to an important situation. M. Kicherer has been appointed by Sir James Baird to the living of Graff Reinet. He accepted the appointment, on condition of being allowed still to superintend the mission at Zak River.

OTAHEITE.

Accounts have been received from the Missionaries at Otaheite, dated July 1805. Little or no effect seems to have attended their labours among the inhabitants, except that many of them had obtained a considerable knowledge of the doctrines of Christianity. The discouragements arising from this source, together with their seclusion from society, and the other unpleasantnesses of their situation, had led them to entertain serious thoughts of leaving the Island. The Island was then in peace, but the natives, it is said, discovered so great an eagerness to procure warlike implements, that they would pay for a musket sixty or seventy times its value. The king, it seems, has applied himself with great assiduity to acquire the English language, and his proficiency has been such, that a short letter, written with his own hand, has been received by the directors of the mission. The king and his family are said to have expressed much sorrow at the prospect of the Missionaries quitting the Island, and to have signified their wish that more Missionaries, men, women, and children, might be sent out to them.

NORTH AMERICA.

The Rev. John Sergeant, Missionary to the New Stockbridge Indians, near Oneida, in a letter dated in October last states, that a very pleasing occurrence had lately taken place in that quarter. About a third part of the Oneida tribe of Indians, who had been avowed Pagans, had united themselves to Mr. Serjeant's congregation. The Indians of the Delaware nation likewise, who are numerous, and are considered as the head of the other tribes, "unanimously agreed to accept and take hold with both hands" of the offer made to them of introducing among them "civilization and the Christian religion." They said they were ready to receive both a minister and a schoolmaster. The following extract from Mr. Sergeant's journal cannot fail to be gratifying to our readers.

"JULY 1, 1803. Agreeably to appointment, four of the Oonondago chiefs came to see me, and introduced a conversation in the following manner:

'Father, There is reason of thankfulness that the great, good Spirit has preserved us, that we are able to meet together at this time.

'We will improve this opportunity to let you know further concerning our customs.

'We have agreed to obey the voice of the great, good Spirit, in for ever forsaking the wicked practice of excessive drinking, which we and our ancestors have followed, and also all other wicked practices. We see your house of worship, where you meet once in a while, particularly one day in a week, to worship God.

'We think it right that all should go into that house to hear the word of the great, good Spirit. We believe that all who go there to please him must go with their spirits; if they do not thus, they cannot please him.

'Further, it is one article of our faith to be very attentive to parents, and the aged; that it would be impossible for children ever to compensate their parents for their care of them in their infancy.

'We have another article of belief, that it is the will of the great, good Spirit, that man and wife should always live together, and never part only by death.

'We wish you to persevere to inculcate upon our children the necessity of a reformation, or we shall be a ruined people.'

"They concluded by desiring me to give them advice how they should persevere in their reformation, which I afterwards did by the assistance of Mr. Parish, the Agent, who speaks their language, and had arrived at my house after they concluded their address. They appeared thankful for all the instruction I gave them."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE King's speech on the occasion of proroguing the Parliament on the 23d inst. removes all doubt with respect to the existence of a negociation with France, for the purpose of restoring peace. "His Majesty," it is observed, "being always anxious for the restoration of peace on just and honourable terms, is engaged in discussions with a view to the accomplishment of that desirable end: their success must depend on a corresponding disposition on the part of the enemy: and, in every respect, his Majesty looks with the fullest confidence to the continuance of that union and public spirit among all ranks of his people which can alone give energy to war, and security to peace." Several indications of a pacific nature had previously appeared.—The Moniteur ceased to issue its *philippics* against England, and its tone became less warlike. The new King of Holland said not one word of England in his long inauguration speech. A decree issued from the Government of France taking off the embargo from Russian vessels, of which, however, there probably were very few if any in the ports of France.—M. d'Oubril, the Russian Envoy, has made his appearance at Paris. The interchange of couriers between this country and France has also been frequent.

What man is there who would not rejoice in the attainment of a secure and lasting peace? We are bound, however, in looking forward to so desirable an event as the termination of the ravages of war is in itself, to weigh well its effect on the relative state of this country and France. From the mouth of the Baltic to the shores of Greece, Bonaparte commands the means of covering the sea with his navies, provided peace leaves him at liberty to use those means.

Peace necessarily implies a recognition of all his usurpations, and of his exorbitant power. He has repeatedly declared that that power will be employed in making France sovereign of the seas. Peace, if it will not enable him actually to realize this project, affords him the only chance (and a formidable chance we must admit it to be) of realizing it. Peace, should it be accomplished, will prove no obstacle to Bonaparte's seizing, on some frivolous pretext, the Grecian Archipelago, and invading the dominions of Turkey. Our tardy interference may involve us in a fresh war, but will not wrest from his gripe these approaches to our oriental empire. His colonies in the East and West will be employed as depots of troops ready for any exigency. And the Boulogne flotilla, which we now view with indifference, will, in the event of another rupture, and before we can place ourselves in a posture of defence, prove a most formidable engine of annoyance; for the immense standing army of France, be it remembered, will suffer no reduction in consequence of a peace. The prospect is certainly of such a nature as may well lead us to mix trembling with our joy. May it also lead us to place our unfeigned reliance on Him by whom empires rise and fall, and to seek his favour and protection as the sole means of our safety.

The evacuation of Cattaro by the Russians, it is supposed, has by this time taken place. A large Austrian force had sailed from Trieste to take possession of it. Bending beneath the weight of French influence, Austria has ordered the officer who surrendered Cattaro to the Russians to be cashiered, and has also issued a decree, probably of a temporary nature, shutting the ports of the Adriatic against all English and Russian ships. The French armies continue to occupy their former stations in Germany.

The fortress of Gæta still resists all the efforts of the French to reduce it. The garrison is aided, and its wants supplied, by the active co-operation of Sir Sydney Smith and his squadrons.

A considerable British force has disembarked in Sicily, and has removed all apprehensions of an attack on that Island.

Bodies of French troops have spread themselves through the ecclesiastical states, and taken possession of Rome. It is generally reported that the temporal dominions of the Pope will be annexed to the kingdom of Naples, and that the Pope will have the city of Turin assigned him as the seat of his future residence.

A violent eruption of Mount Vesuvius has spread havoc and desolation throughout the adjacent districts.

Spain has shut her ports against Sweden, on the pretext that the vessels of the latter power are employed in introducing English merchandize into the Spanish dominions.

The differences between Sweden and Prussia are still unadjusted. It is supposed that the hostile movements of Prussia are only restrained by the fear of incensing the Emperor of Russia. In the mean time the King of Sweden is strengthening himself in Swedish Pomerania. In consequence of some resistance made by the regency of that province to his orders for organizing the military force, he has dissolved the former constitution of Pomerania, and declared that it shall enjoy in future the same government and laws as his Swedish dominions, but without being subject to the taxes and debts of Sweden.

SOUTH AMERICA.

The accounts of the progress of General Miranda, in his attempts to revolutionize South America, are so contradictory, that it is impossible to ascertain the truth. He appears to have had two of his vessels taken by the Spaniards. He himself, however, it is said, has landed at the Caraccas, where he found a large body of the native inhabitants ready to join his standard.

ST. DOMINGO.

An American Captain who arrived at New York from Cape François reported, that in May last, Dessalines had ordered a general massacre of the White French inhabitants at the Cape, and throughout the Island. Among other particulars it was stated, that at the Cape he had caused 150 of his victims to be strangled in their beds, but that their bodies were afterwards mangled, and exposed to every species of indignity; that many more had been shut up in forts, and afterwards put to death in a most cruel manner; and that this had been done for the sake of the property of these unfortunate people. All this is evidently one of those calumnies against the persecuted negroes of St. Domingo, by which the French hope to apologize for their own hideous enormities. For besides the absurdity of supposing that Dessalines would take the pains to strangle these supposed victims in their beds, when he was afterwards to exhibit them in a mangled state; wherefore, may we not ask, did these white French come in such numbers? We have already been amused with circumstantial details of massacres stated to be *universal*.

Two such were confidently affirmed to have taken place in 1804. All the French inhabitants, a few priests excepted, were then savagely butchered, if we are to credit American Captains, and death denounced against every Frenchman who should set his foot on Hayti. Did the murdered Frenchmen come again to life; or were their countrymen so fearless of death, as, in spite of both the massacre and the proclamation, again to put themselves in great numbers in the power of Dessalines? One hundred and fifty French are said to have been strangled in one night, and a greater number sent to the forts at the Cape alone, besides a still greater number which, it is said, suffered in other parts of the Island. They are said too to have been the victims of Dessalines' avarice. But surely if all the details of universal massacre and proscription which we have heard during the last two years were true, it is impossible that so many Frenchmen should have remained at St. Domingo, and should be possessed of property sufficient to tempt the cupidity of Dessalines. The falsehood of those details, however, is proved to our satisfaction by this more recent fabrication. Considering the constant intercourse between America and St. Domingo, it must be a matter of notoriety, at New York, whether there was any number of French inhabitants at Cape François. If it was known that there were no such persons there, the falsehood of the present report would have been at once so manifest, that it could have obtained no credence. That the French were numerous at the Cape may therefore be assumed, and if so, what becomes of the former tales of horror which were so generally believed? And does not the manifest falsehood of those old tales destroy the credibility of this new one, conveyed to us, as it is, precisely through the same channel? Independently indeed of this constructive reasoning, the story itself is wholly unworthy of credit.

And here we would warn our readers against the thousand arts which will be practised on their credulity, previously to the next session of Parliament, in order to turn the current of public feeling against the wretched African race. The game is already begun, and the scenes of St. Domingo will be frequently re-acted. But this will only be one of many sources of imposture. Already, by way of producing a sentiment of compassion in favour of West India planters, one of their body has offered his estates to sale by a public advertisement, in which, while he pretends to invite purchasers, he expresses his fears lest the effects of the late parliamentary proceedings with respect to the Slave trade, should be to produce insurrection and various other evils, by which the value of West Indian property will be greatly deteriorated. One would suppose that such a clumsy trick could scarcely deceive a child; and yet we know that men have been deceived by it. But surely one moment's reflection must convince every person who reads it, that such an advertisement is nothing more than a Slave-trade squib.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

A Bill has passed for the relief of Insolvent Debtors imprisoned for debt, by which their persons are liberated from confinement on their making a complete surrender of all their effects.

In the Committee of Supply the following sums have been voted, viz. £.272,386 for the extraordinaries of the army during the last year above what was voted by Parliament; £.54,184 for purchasing certain buildings in Palace Yard; £.12,600 for works about the Houses of Parliament; £.7,500 to the British Museum; £.4,500 for the expence of Lord Melville's prosecution; £.1,000,000 to the East India Company, for expences incurred for the public service; £. 3,000,000 for the Army Extraordinaries of Great Britain, and £.600,000 for Ireland during the present year; £.55,000 for purchasing lands for the use of Chatham, Woolwich, &c.; £.12,000 for building a Court of Exchequer in Scotland; £.7,500 for improving the Scotch Fisheries; £.8,000 for Agricultural Improvements in Scotland; £.2,000 for a Lunatic Asylum; an Annuity of £.18,000 instead £.12,000 to each of the younger Princes, excepting the Duke of York, of £.7,000 instead of £.6,000 to the Princess Charlotte of Wales; of £.6,000 instead of £.5,000, to each of the Princesses, and of £.5,000 instead of £.4,000, to the Princess Sophia of Gloucester; £.15,000 to the College of Surgeons for the erection of a building for the late Mr. John Hunter's Museum, and for an Anatomical Theatre; £.26,500 to the

Commissioners of Naval Enquiry; and £.10,500 to the Commissioners of Military Enquiry.

Lord *H. Petty* after pointing out the happy effects which had been produced by the discovery of vaccination, moved an address to his Majesty to direct the College of Physicians to enquire into the state of the Vaccine Inoculation, the evidence in support of the practice, and the causes which retarded its progress, and to make a report thereon to the House; and he intimated his intention, should the report prove favourable, to follow it up by some legislative regulations for securing to the public the beneficial effects of the discovery, and by some farther remuneration to Dr. Jenner.

The consideration of the charges preferred against the Marquis Wellesley has been deferred till the next Session of Parliament.

The Bill for empowering the Privy Council in certain cases to suspend the operation of the Navigation Laws, as they affected the intercourse of America with our West India Colonies, has passed into a law.

It is enacted that no Field Officer of the Regulars shall be commanded by any Volunteer Officer, whatever be his rank; with respect to inferior Officers their relative rank remains as before. This appears to be a judicious regulation.

Lord *Morpeth* brought forward the India Budget. It appears from his statement, (we are by no means confident that we may not have misapprehended the results) that there is a deterioration in the state of the Company's affairs during the last year of near a million pounds sterling.

The Bill for training the mass of the population to the use of arms has passed into a law. An effort was made to introduce into it a clause authorizing Sunday drilling, but it was successfully opposed. As the act now stands, Sunday drilling is prohibited, excepting only in cases of necessity.

The Slave Ship Restriction Bill, mentioned in our last Number to have been brought forward, by Mr. *Fox*, in order to prevent any extension of the Slave trade, and which goes to prohibit all persons, not now actually engaged in the Slave trade, from embarking in it, and all ships, not previously occupied as Slave ships, from entering into that trade, has passed into a law. We anticipate the happiest effects from this well-timed enactment.

A motion was made in the House of Commons for the thanks of the House to be given to the different corps of the Volunteers, for the promptitude and zeal with which they had stood forward in their country's defence; which, we are sorry to say, was got rid of by the previous question.

A Bill has passed for reducing the Holidays at the Custom House, which have hitherto proved a great and useless impediment to public business, to three, and for regulating the fees of officers.

A Bill has also passed for altering and amending the Bankrupt Laws in some very important particulars. One object is to prevent a Commission of Bankruptcy from being superseded by previous secret acts of bankruptcy, and to legalize the claims which, subsequently to such secret acts of bankruptcy, *bona fide* creditors may have acquired on the property of the Bankrupt.

On the 23d inst. Parliament was prorogued by a Speech from the Lord Chancellor in the King's name.

DOMESTIC INTELLIGENCE.

CRUELTY TO A NEGRO.

On the 10th inst. a cause was tried in the Court of King's Bench, which will serve to illustrate what we have often advanced respecting the influence of the Slave trade in steeling the heart against all the ordinary emotions of humanity, at least, towards those who are the subjects of that cruel traffic. Of this horrid trial we shall now lay a copious account before our readers. The plaintiff in this cause was an African negro, of the name of POTTER JACKSON: the defendant, whose name is LIVESLEY, was Captain of the ship Lord Stanley, of Liverpool, engaged in the Slave trade. The circumstances of this extraordinary case of cruelty and atrocity were as follows:

When the Defendant in the pursuit of his voyage had arrived in Jamaica, he found it expedient to make some addition to his crew; and for this purpose, he hired the Plaintiff in the capacity of Captain's Steward, and a man named Robinson as Second Mate. The ship sailed for Liverpool, in April, 1805, but it was not until the 4th of June that any thing occurred material to state in elucidation of this affair. On that day, the Plaintiff being on duty, on deck, with Robinson, whose watch it was, asked leave of the latter to go below, in order to make the cot of the First Mate. Permission being given, he performed what he proposed, and at the same time, at the desire of the First Mate, gave him some grog. Presently afterwards the Captain enquired what he had been doing? to which the Plaintiff replied consistently with the truth. The Principal Mate hearing that the Plaintiff

had told the Defendant that he had given him some spirits, was so much irritated, that he pursued him to the mizen chains, where the Plaintiff sought refuge, and then threw him into the sea, as the vessel was advancing at the rate of five knots an hour. Robinson, by jumping into the boat, rescued the black from a watery grave. It was not until the evening that the Defendant interposed, but then he ordered the Plaintiff to be turned before the mast, and immediately tied his hands behind him, and fastened him to the ring bolts of the deck, in which situation he was continued more than eight hours, the Captain, in the mean time, throwing buckets of water over him, as (he said) "he was so fond of the sea." (It seems the unhappy Plaintiff had threatened to cast himself overboard to escape the cruelty of his tyrants.) The next day, at four in the afternoon, the Defendant called the Plaintiff upon deck, and charged him with stealing money from one of the passengers, which the latter positively denied. After some ineffectual search on the person and in the bag of the Plaintiff, the Defendant, taking a new log-line, made what is called a cat-o'-nine-tails. The Plaintiff was then stripped naked, tied up, and flogged by the Defendant, until being exhausted, he commanded the Chief Mate, and afterwards the Second Mate, without intermission, to renew the torture. While the wounds were yet fresh, this inhuman monster ordered the brine to be taken from the harnish-tub, (so the beef-cask is termed) and to be rubbed into the open sores. To add contempt and derision to this horrid series of atrocities, the Plaintiff was thrown into the turtle-tub full of water, under which his head was at intervals immerged by this barbarian. These horrid ceremonies being performed, the lacerated wretch was put in double irons, and was in this condition exposed without a rag to cover him. On the 8th of the same month, this miserable object was again brought upon deck, and then the Captain said to him —"If you do not tell me where the money is, I will have the value out of your back." The man persisting in his innocence, the Captain, assisted by the Chief Mate, and two others of the crew, again returned to apply the same torment, until the Plaintiff was in a state of insensibility; after which he was put in irons as before, and continued in that situation until the following day. The like ferocity was practised on the wretched victim on the 11th, 13th, and 14th of the same month; and on the 5th of July, the ship having arrived at Liverpool, he was put on shore, and Mr. Lindsay, a respectable surgeon, attended him, until money and friends forsaking him, he was sent to the Infirmary of that town, and although most terribly lacerated, he survived to bring his case before an English Jury.

Daniel Robinson, fully confirmed this statement. He also said, that the passenger who had lost only a guinea and some silver was two thirds of his time insane from intoxication, and actually died drunk. On one occasion the man was flogged for three hours without any cessation, and in all he had received about 1000 lashes. Particularly on the 14th, the punishment was so severe, that the blood gushed from his breasts. His back was apparently in a state of mortification.

Mr. *Lindsay*, the surgeon, said, he had been eight years in the navy, and had attended officially on many occasions when punishments were inflicted, but he never knew a single instance where the effects were so terrible. A large portion of the flesh came away over a surface of the back sixteen inches square. After this there was a prodigious accumulation of fungus, or proud flesh. He saw his patient yesterday, when he observed considerable contractions in the muscles of the back, in consequence of the wounds.

Lord *Ellenborough* remarked that the case was indeed one of the most unparalleled cruelty. He should have been induced to suppose the statement of the counsel exaggerated, had it not been so clearly proved not only by the Plaintiff's witnesses, but by the absence of all testimony on the part of the defendant. The defendant had added insult to barbarity, in a way which the lowest degree of human depravity could scarcely account for. A disclosure of such savage and unprovoked cruelty, he believed had never before disgraced the annals of a British Court of Justice.—A verdict was found for the Plaintiff to the full amount of his declaration: damages *Five Hundred Pounds*.

If all the secret transactions of the middle passage were thus disclosed to the eye of a British jury, we are persuaded that the horrid barbarities committed by Captain Livesley, would be relieved of a great portion of their shade. Our review of *Pinckard's Notes on the West Indies*, in the last and present Number, will prove that even in the West Indies, that terrestrial paradise, as some represent it, the delights of which are to form a more than adequate compensation to the enslaved African for

all the horrors endured in his transit thither, instances of cruelty, to the full as atrocious as that which is related above, are often perpetrated on the persons of the negroes, and what is worse, perpetrated with impunity; nay, without a single apprehension of their becoming the objects of punishment, or even of reproach.

Lord *Caledon* is appointed Governor of the Cape of Good Hope. He is to be accompanied by his uncle Mr. *Henry Alexander.*

Lord *Minto* has been nominated to succeed Sir George Barlow as Governor General of India, and is succeeded as President of the Board of Controul for India by the Hon. Thomas Grenville.

The public funds have not felt, in any great degree, the influence of the negotiation which the King's speech has discovered to exist. Omnium is at a premium of about 7 per cent. and 3 per cent. consols are at about 64.

NAVAL INTELLIGENCE.

The squadron in which Jerome Bonaparte has a command, sailed from St. Salvador on the 21st April, and six days after was seen 25 leagues E. N. E. of that place, supposed to be going to the West Indies. There are several squadrons employed in pursuing him.

Two boats from the Minerva man of war attacked and carried a fort, mounting eight 24 and 12 pounders in Finisterre Bay, and brought away five Spanish luggers that were under its protection.

A French schooner and four row boats aided by his Majesty's sloop Dominica, the crew of which had mutinied and carried her into Guadaloupe, made their appearance at Roseau, in the Island of Dominica, with an intent to destroy the town and shipping. The Wasp sloop of war, and the Duke of Montrose packet, had however, arrived there in the mean time, and by their spirited exertions the Dominica and the schooner were both taken. On board the former was a French General.

Several of the enemy's national vessels and privateers have been captured by our cruizers.

The Jamaica, Leeward Island, and East India fleets have arrived. The first only has sustained any loss by capture, and that not a heavy one. Four valuable country ships have been captured in the East Indies.

A line of telegraphs has been erected between London and Plymouth, by which a short message has been conveyed and an answer returned in twelve minutes, and one of considerable length in thirty minutes.

ECCLESIASTICAL PREFERMENTS.

Rev. Thomas Sampson, D. D. Groton R. co. Suffolk.

Rev. Robert Wood, M. A. Cropwell-Bishop living, co. Nottingham.

Rev. John Mounsey, B. A. Authorpe and Withern RR. co. Lincoln.

Rev. Peploe William Ward, Winston V. co. Suffolk.

Rev. Thomas Moore, Covington R. co. Huntingdon, *vice* Sanderson, dec.

Rev. Anthony Lister, M. A. Gargrave V. in Craven, *vice* Croft dec.

Rev. William Lade, M. A. Goodnestone R. and Graveney V. (consolidated) Kent, *vice* Stephens, dec.

Rev. Townley Clarkson, M. A. Swavesey V. co. Cambridge.

Rev. S. Hart, Alternon - V. co. Cornwall, *vice* Booth, resigned.

Rev. Duke Yonge, jun. Antony V. co. Cornwall, *vice* Stackhouse, resigned.

Rev. John Watson, M. A. Bradfield and Mistley cum Maningtree R. Essex, *vice* Thompson, dec.

Rev. George Owen Cambridge, M. A. minister of Twickenham chapel, Middlesex, and prebendary of Ely, Middlesex archdeaconry, *vice* Eaton, dec.

Rev. John Barlow Seale, D. D. Anstye R. Herts.

Rev. William Pochin, B. A. Edwardston V. co. Suffolk.

Rev. John Moir, Ebrington V. co. Gloucester, and appointed one of the Lord Chancellor's domestic chaplains.

Rev. Alexander John Scott, of St. John's college, Cambridge, chaplain to the late Lord Viscount Nelson, admitted D. D. by Royal mandate.

Rev. H. Bathurst, LL. B. Ashby and Obey with Thirne R. co. Norfolk, *vice* Wordsworth, dec.

Rev. J. Colman, Swafield R.; and Rev. Francis Edward Arden, Paston V. both co. Norfolk, and both *vice* Meux, dec.

Rev. William Tyler, rector of Bratoft, co. Lincoln, Ashby R. near Spilsby, in the same county, *vice* Pearson dec.

Rev. J. Jefferson, M. A. vicar of Grettingham, Suffolk, Weeley R. Essex.

Rev. William Mairis, B. A. St. Peter R. Wallingford, Berks, *vice* Bethel, dec.

Rev. John Brewster, vicar of Stockton, Redmarshall R. co. Durham.

Rev. D. Twining, M. A. Stilton R. co. Huntingdon.

Rev. Nathaniel Humfrey, Thorpe-Mandeville R. co. Northampton.

Rev. Vere Isham, Cottesbrook R. co. Northampton.

Rev. R. Hodges, M. A. Embleton V. co. Northumberland.

Rev. John Bristow, B. D. Cotgrave R. co. Nottingham, with St. Mary V. Nottingham; Rev. Dr. Edward Hay Drummond, Rampton prebend, in Southwell collegiate church; and the Rev. William Hammerton, Tong perpetual curacy, near Leeds, co. York; all *vice* Haines, dec.

Rev. J. Carter, M. A. F. A. S. head master of Lincoln grammar-school, Upton V. co. Lincoln.

Rev. C. B. Massingberd, Kettlethorpe R. co. Lincoln, *vice* Craster, dec.

Rev. William Wood, B. D. Lawford R. Essex, *vice* Whitmore, dec.

Rev. M. D'Oyly, rector of Buxted, and vicar of Pevensey, Sussex, Lewes archdeaconry; the Bishop of Bristol, elected canon-residentiary of Chichester cathedral; and the Rev. the Dean, custos of St. Mary's hospital, Chichester; all *vice* Courtail, dec.

DISPENSATIONS.

Rev. J. Jefferson, M. A. vicar of Grettingham, Suffolk, to hold Weeley R. co. Essex.

Rev. John Bristow, B. D. to hold Cotgrave R. co. Nottingham, with St. Mary V. in the town of Nottingham.

DEATHS

June 24. At Wandsworth, Surrey, Mrs. MARGARET WEBB, aged 92. Throughout her long extended life she manifested the most unfeigned humility and devotion. Her strict attention to every Christian duty, her constant endeavour to maintain peace and harmony with all around her, her patience, thankfulness, and submission to the will of God, confirmed during her life her humble stedfast faith in Christ her Saviour, and, at her death, left to her many surviving relatives the encouraging hope that she had, as a true and faithful servant, entered into the joy of her Lord.

At Thaxtead, co. Essex, the Rev. Mr. MAYNARD, brother to Lord Viscount M. rector of Rudvinter, and vicar of Thaxtead.

In his 85th year, the Rev. Geo. HEARNE, rector of St. Alphage, vicar of St. Mary, Northgate, Canterbury, and one of the six preachers of Canterbury cathedral.

At South Shields, aged 101, MARGARET TATE; who could see to read a newspaper until two days before her death.

At Inverary castle, aged 85, the Most Noble JOHN CAMPBELL, fifth Duke of Argyle.

Mr. WILLIAM PARKER, of Ford-street, Derby, formerly of Dalbury Lees. While upon the race-ground at Manchester, to all appearance in good health, he dropped down and immediately expired.

At Lincoln, aged 82, the Rev. Mr. MOUNSEY, late of Market-Rasen, co. Lincoln.

Aged 83, the Rev. HUMPHRY SMYTHIES, M. A. rector of Alpheton, Suffolk, and of Little Staughton, Bedford.

In consequence of her dress accidentally taking fire the preceding evening, the wife of Mr. EDMUND DARBY, of Gracechurch-street.

At the rectory, Essexford, co. Louth, after a short illness, the Rev. LUKE GEORGE, rector of that place, and of Bally-Adams, Queen's County.

Aged 71, the Rev. ANTHONY TROLLOPE, formerly of Pembroke-hall, Cambridge; rector of Cottered with Bradfield annexed; and vicar of Rushden, Herts.

Rev. JOHN BREWSHER, vicar of St. Neots, Hunts.

Aged 67, the Rev. LUKE WILLEY, many years master of the free grammar-school at Doncaster, co. York.

At Wimbledon, Surrey, the seat of his son, Andrew Bernard, Esq. THOMAS BERNARD, Lord Bishop, of Limerick, Ardfert, and Aghadoe, LL. D. F. R. S. &c. &c.

At Stony-Stratford, Bucks, aged 57, the Rev. THOMAS PROPERT, perpetual curate of that parish, of which he had been minister 28 years.

At Tunworth, near Basingstoke, Hants, the Rev. JOHN ILSLEY, rector of Tunworth.

At Wellbourn, co. Lincoln, Mrs. RIDGHILL, wife of the Rev. John R.

SARAH, daughter of the Rev. HENRY-GEORGE WATKINS, rector of St. Swithin's, London-stone, Cannon-street.

At Spital, near Chesterfield, in his 75th year, the Rev. JOHN BOURNE, M. A. rector of Sutton, and vicar of South Wingfield, co. Derby.

In his 66th year, the Rev. JOHN WILLS, D. D. warden of Wadham college, Oxford.

Rev. JOHN MEYLER, M. A. formerly of Marlborough, rector of Maulden, Bedford.

THOMAS VELLEY, Esq. F. L. S. late lieutenant-colonel of the Oxfordshire Militia, and a long resident in Bath. Travelling in a double-bodied stage-coach, between 9 and 10 o'clock of the night of the 6th, it stopped at the Castle inn, Reading, and while the coachman was gone in to refresh himself, the horses set off without him; and Mr. Velley, alarmed at his situation, jumped out, and fell with the back part of his head so violently on the ground, as to occasion a concussion of the brain. He languished, in a state of insensibility, till this evening, when he expired.

Found dead on Liddington common, Mr. REEVES, master of the Falcon inn at Uppingham, Rutland. He was returning from Kettering, and, it is supposed, was seized with a fit, as he had evidently fallen from his horse, although no bruise of any material consequence was discovered about him.

At the George inn, Bridgewater, in his 50th year, in consequence of the fracture he received in his leg by the breaking-down of the hustings at the nomination of a member for the county, on the 9th inst. SAMUEL DAY, Esq. of Burnett, and of Charter-house-Hinton, co. Somerset.

ANSWERS TO CORRESPONDENTS.

We should have been amused with the testy letter of O, if we had not felt that it called rather for feelings of commiseration. We shall very gladly be saved the expence of paying postage for such letters. His counsel with respect to Ecclesiastical Preferments has been uniformly followed. (See Gent. Mag. for May last, p. 474.) If O.'s papers combined good taste and good temper, he would have no reason to reproach us for their non-insertion.

We are sorry that we cannot gratify the laudable curiosity of J. M. S. without a breach of confidence. His paper is under consideration.

A PLAIN HONEST MAN; MINIMUS; A CHURCHMAN; R. S. T.; NARCISSA; Q. S.; JACOBUS; P. D.; M. R.; Y. T. S.; and λ. μ. ν.; shall likewise be considered.

THEOPHILUS; and R. Q.; have been received. The latter is left at the Publisher's.

After a full consideration of the ingenious paper on the miracle of restoring sight to the blind, we are of opinion that the reasoning which it contains is not supported by sufficient evidence.

M. HUGHES is referred to p. 441 of this Number.

The continuation of letters to a young Clergyman, and P. EX. EFF. in our next.

We are unable to give a correspondent who signs himself C—— W——, any further information respecting the works either of Baron *Biberstein* or Mr. *Smith*.

We are much concerned that we should have failed in fulfilling our promise to HONESTAS. It had entirely slipped our memory. Such accidents will unavoidably occur in the conduct of a periodical work, and the omission is more likely to be seen and felt by the writer than by the Editor. We will endeavour to find his letter.

ERRATA.

LAST NUMBER.

P. 356, col. 1, l. 15, for *two hundred and fifty* read *twice one hundred and fifty*.

P. 359, col. 1, l. 22 from bottom after *now* read *never*.

PRESENT NUMBER.

P. 395, col. 2, l. 16 from bottom, for *Lysa* read *Lyra*.

THE

CHRISTIAN OBSERVER.

No. 56.] *AUGUST*, 1806. [No. 56. Vol. V.

Religious Communications.

For the CHRISTIAN OBSERVER.

Account of the Right Honourable the Lady MARY VERE, *Relict of Sir* HORACE VERE, *Baron of Tilbury, who died the 25th December*, 1671, *aged* 90 *Years; extracted from the Sermon preached at her Funeral by that learned and pious Divine the Rev.* WILLIAM GURNALL, M. A. *of Emanuel College, and Pastor of Lavenham, Suffolk.*

Nobilis genere, sed multo nobilior sanctitate.

ALL who knew the Lady VERE esteemed her to be a Christian indeed. Truly if we may not think so of her, we shall be at a great loss to find such characters, by which we may judge any at all to be so.

Her parentage was high and ancient on both sides. By her mother's side she sprang from the chief of the *Throgmortons* family; and by the father's, from the ancient family of the *Traceys*, at Todington, Gloucestershire. She was the youngest of fifteen children, born on the 18th of May, 1581. Her mother died three days after she was born, and her father when she was but eight years old. Thus soon was she an orphan; but indeed they only are orphans who have no Father in heaven. *When her father and mother forsook her the Lord took her up.* The frequent experience she had, all along her life, of God's most tender care over her, led her to chuse this for her motto, which is found written by her in the front of most of the books in her closet, "GOD WILL PROVIDE." She took much delight in speaking of one of her ancestors, as one of the greatest honours to her family, *William Tracey*, of Todington, Esq. who for the sound profession of his faith, made by him in his last will, was after his decease condemned to have his body taken out of the ground and burnt. She was twice married, first to Mr. *William Hobby*, at nineteen years of age, by whom she had two sons who were religiously educated by her. The happy fruit of her care she reaped in their pious deaths; for they both went young to heaven, the younger dying in his fourteenth year, and the elder, who was much admired for his parts and loved for his piety, in his twenty-third. Her second husband was Sir *Horace Vere*, afterwards Baron of Tilbury, a noble and excellent person, whose personal achievements in the field ennobled him more than the high blood he borrowed from his ancestors. But his piety gave him a still higher character. By the other he got *a great name like unto the great men that are in the earth;* by this he obtained *a good name.* He was one who could wrestle with God, as well as fight with men, and may be thought to have got his victories upon his knees in the closet, before he drew his sword in the field. His good lady would say, she honoured him for his valour, but most, for the grace of God which shone in him. Thus did she shine by the rays of her husband's excellencies; but not with these only, for she had radiant beams of her own by which she cast like honour on him*. But to pass

* Archbishop Usher in writing to the Lady Vere, about forty years before her death, uses these expressions. "The thing that I have most admired in your noble Lord, is, that such lowliness of mind, and such an high pitch of a brave spirit should

by all her secular prerogatives, we shall now present her to you in some of her spiritual excellencies. These, indeed, give the intrinsic value to a person. He that would take the true measure of a man, must not measure him with the vantage-ground he stands on. I may say of this gracious Lady, what Nehemiah said of another noble person in his time: She was *a faithful woman, and feared God above many.* Some are so prodigiously wicked, that they seem to have wedded the vices of many others. But this good Lady may be said to have collected the excellencies of many other Christians. In her you might have seen those various graces which grow to an eminency but singly in others, met altogether in one knot. I shall speak of a few:

1. *The fear of the great God* was very great in her: wonderfully tender was she of offending him. She hath been often heard to say, and that solemnly, "O, I would not sin against my God." She professed that she dreaded hell most as a place where God was blasphemed; thus dreading the sin more than the fire of hell.

2. *Her zeal for the worship of God* was eminent. She was careful to fill those livings which were in her gift with able and faithful ministers, and she gave them countenance and encouragement in the Lord's work, without sparing her purse to do it. She constantly attended the public worship of God, so long as he vouchsafed her health: yea, she did not only attend herself, but was careful that her family should do the same: They that would not serve God were no servants for her. She was no less devout than constant at public worship. She durst not trifle with holy things; which made one say of her, that this lady would make one believe that there is a God indeed. As for the Sacrament of the Lord's Supper, so dismally neglected by many, her desires were most ardent to partake of it frequently: she durst not, she said, neglect one opportunity of enjoying this sacred ordinance. And oh, how intent was she in preparing for it! The whole preceding week was taken up by her for that work, in which she would always have a private fast with her family, or a secret one in her closet. Was not this one that meant to go to heaven in good earnest? But let us follow her from the church to her own house, and we shall find that she brought her religion and devotion home with her, and did not leave them in her pew behind her, till she returned to it again the next sabbath. Some can honour God Almighty before their neighbours on the sabbath, but care not to commune with him at home all the week after. But if ever any private dwelling might be called a sanctuary, her house was such. There you might find her and her family, twice every day, upon their knees, solemnly worshipping the great God. There you might see them, humbly sitting at his feet to hear his most holy word, concluding constantly their evening service with singing one of David's Psalms. What strangers soever were present, there was no putting by the worship of God to a more convenient season. On the Lord's day, you might hear the sermons preached in public repeated to the family, the servants called to give an account before her of what they remembered, and the high praises of God sounded forth by the whole family together. And after supper, you might hear the servants in their room, exercising themselves in the same heavenly duty of singing psalms. Again, follow the good Lady up stairs, there you would be sure to find her, twice

be yoked together and lodged in one breast. And on the other side, when I reflect upon you, methinks I understand that saying of the Apostle better than I did; that *as the man is the image and glory of God, so the woman is the glory of the man*; and to your comfort let me add this, that if I have any insight in things of this nature, or have any judgment to discern of spirits, I have clearly beheld engraven in your soul, the image and superscription of my God."

every day, shut up some time in her closet, which was excellently furnished with pious books of practical divinity. Here she redeemed much time in reading the Holy Scriptures and other good books. Here she poured out her devout soul, with such fervour of spirit in prayer, as sometimes could not be hid from those her maidens, who at any time, drew near her closet door: and every night she would herself pray with her maidens, before she went to bed. And now is it any wonder she grew so rich in grace, when she so constantly improved the means of grace, and had so many ways to bring her in spiritual gains?

3. *Her love to God* made itself evident, by several marks, to be of a high degree. *First*, by the mournful complaints she would make that she could love God no more, the reason of which indeed, was, because she loved him so much: therefore she thought she loved him so little, because she knew she could never love him enough. *Secondly*, by her vehement desires to be gone hence that she might be with Christ. Most Christians are prone rather to linger too much here, than to be too hasty of going hence; but this gracious Lady knew so much of heaven, as made her stay here tedious to her: the earnest desire of her soul was, *Come, Lord Jesus, come quickly.* She found to her great grief that she could not serve God here as she would, and therefore did wonderfully complain she was unprofitable; and the sense of this did still encrease her desires to be, where all her infirmities would be cured, and where she knew her ability would fully correspond to the height of her desires to serve and glorify her God. *Thirdly*, by her love to the Saints who are born of God, and have his lovely image stamped upon them. A man may love the child, and not love his father; but he cannot love him because he is his child, and because he is like his father, but he must needs love his father. This good Lady then was doubtless a great lover of God himself, because she had so dear an affection to his children. She did not praise the dead saints and persecute the living. She did not pretend love to those that lived far from her, but she shewed kindness to them that lived near her. She did not factiously love some of one party, and reproach those of another. In a word, whereever she saw any thing of God her love was drawn out towards them; and she had the most love for those that discovered most of God. She loved them so as to delight in converse and communion with them. As for the faithful ministers of Christ, few ever exceeded her in loving and honouring them; and she professed that the great love and high esteem she had for them was for their dear master's sake, whose ambassadors they were.

4. *Her works of charity* were remarkable. Her charity was very large. Our trees yield their fruit but once a year; but her charity was dropping fruit all the year round. In many ways it diffused itself. She had silver for the moneyless, aliment for the hungry, medicine for the sick, salves for the wounded. Abundance of good she did this way in town and country. If her servants knew of any that were in a great need, and did not tell her of it, she would be very angry with them. It happened that an honest poor neighbour died before she knew he was sick, for which being troubled, she asked her servant, whether he had wanted in his sickness, saying with some earnestness, *I had rather part with my gown from my back than the poor should want.* She was also secret in giving. She did not give her charity, as some throw their money into a bason at a collection, so that it rings again; but it fell like oil into a vessel, without noise. Her self-denying spirit in all this is likewise to be noted. She was no merit monger. She never thought to purchase land in heaven with the money she gave on earth. She was no mer-

chant to sell her charity, but a faithful steward, acknowledging that what she gave was not her own but her Lord's money. She was, notwithstanding all her charity, carried out to a crucified Christ, desiring to be found alone in him and his righteousness, as earnestly as if she had not done one good work in all her life.

5. *Her sincerity.* This was as her under garment which she wore nearest to her. Her holy walking was uniform. Her religion was not like a drift snow which lieth thick in one place, and leaves the ground bare in another; but one part corresponded admirably with another: an happy symmetry appeared in her whole course towards God and man; abroad, and also at home among her domestic relations. Few have had an higher testimony for piety from those that have lived near and long with them, than she hath from all that dwelt under her roof. She gave her friends great freedom in speaking to her of what they saw amiss in her, for she would say, *'Tis a great mercy to be convinced of any sin.* Another proof of her sincerity was, that her faith was wont to be strongest, when death appeared nearest. A little more than a year ago, she fell into a long swoon, which lasted about half an hour, without any hopes of recovery: but as soon as she came to herself, she said, *I know my Redeemer liveth;* and being conveyed to her chamber, she said again, *I know whom I have trusted.* The hypocrite's hope commonly lesseneth, as death grows nearer; and commonly expires before the man himself doth.

6. *Her humility.* This we may call her upper garment, with which she strove to hide her other excellencies, though their beauty was made the more conspicuous and amiable by casting this veil over them. How meanly did she think of herself! She saw not how her own face shone while others beheld and admired. Ever complaining she was useless and unprofitable and did no good, she never spake of her perfections, but frequently of her imperfections and unworthiness. How easy of access for the meanest to come into her presence! How affable, courteous, and lowly to the poorest! The law of kindness was ever on her tongue to her servants, or to whomsoever she spake.

During her last sickness, her pains were strong, but her patience stronger. Never was she heard to mutter, or utter any repining word; but justified God in all his proceedings with her. Yea, more, she was much occupied in admiring and blessing God for his mercies in her acutest pains and greatest agonies. How doth this blessed soul now sound forth the praises of God in heaven, who could sing them so sweetly while these sharp thorns were at her breast, and could keep her heart in tune for this high note, in her greatest bodily pains and dolours? She was not without assaults from Satan: it were strange indeed if he should not have *considered* this precious servant of Christ, and not offered at this time some disturbance to her, whom he had found so great and old an enemy to him, and his kingdom of darkness. But he came only to be beaten back with shame, and to add more trophies to her former victories over him. The last words which I found were spoken by her, before a sleeping lethargy, which in two days carried her off the stage of this life, seized on her poor spent body, were, *How shall I do to be thankful? How shall I do to praise my God?* Thus she ended her life, in the exercise of that duty, which was to be her constant endless work in that life into which she was now entering.

A few reflections are here added by the pious preacher.

Let us all be stirred up, he says, to give God the praise of those his graces, which he so abundantly poured into this elect vessel. Her light hath shined very radiantly before most of you. Think it not enough to go home and say, she

was a precious Christian indeed; but as your eye passeth through the air, and stayeth not till it reach the sun, so let your thoughts not stay to admire her perfection, but pass beyond her, and fix upon God the donor of all these good gifts, who filled such a poor earthen vessel with so much of his heavenly treasure. Let us bless God also who hath so happily finished her course. How much more than for any earthly good, should we be thankful, to see any of our godly friends carried safe to the end of this great journey, and landed at their heavenly father's house; not recovered from a sickness, which is but an adjournment of death, but to have shot death's gulf, and to be set everlastingly above it.

Let the excellencies that were in her shame our deficiencies. How may her knowledge in the Scriptures shame the ignorance of many of us! Her awful fear of God, the little reverence we have of the divine Majesty! Her zeal for God, our coldness! Her reverence in the worship of God, the rudeness of many! Her charitable spirit and large heart, the narrow and selfish spirits of such as, like the hedgehog, wrap themselves up in their own soft wool, and turn out bristles to all others! How may her humility, which hid so great excellencies in her from her own observation, put them to the blush who are puffed up with their poor pittance of graces, and much more those who are swelled with a fancy of having that which none can see they have! How may her patience under great afflictions reproach the murmurings of many, when they feel but a little smart from a gentle correction! To many then that mourn for her loss, I would say, *Weep not for her but for yourselves*, that you are so unlike her.

Let the high measures of grace to which this servant of God attained, encourage all weak Christians. You see how high she got in godliness. Tread in her steps, and, by God's blessing, though thou mayest not come to her pitch here, yet thou shalt have far more than now thou hast. She did not grow thus rich in grace with idleness and sloth, but by God's blessing on her diligence in the use of means. She did not become so eminent by proudly thinking herself so to be, but by humility and poverty of spirit. Many would have been better, if they had not thought themselves better than they were.

Let those who are privileged with high birth learn, from this Lady, the best way to make the tribute of honour to be cheerfully paid them. Take but the same course with this Lady and her noble Lord, and you shall obtain it. Labour to be good, and to do good: be not afraid or ashamed to be religious; and then you shall be honoured by all but by those who refuse to honour God himself. I do not clear those of sin who do not give the honour due to his title and place, even to him that is unworthy of them; but those whom God has placed high in dignity above others should shun all that may lead their inferiors into this temptation. How can he complain of others denying him honour, who, by his own profaneness and wickedness, casts more dishonour on himself than any other can do? To be dishonourable is as much worse than to be dishonoured, as sin is worse than affliction. The good and pious are sometimes dishonoured by the wicked, even for that which is their highest honour; but it is sin and wickedness alone that can make a person dishonourable.

S.

To the Editor of the Christian Observer.

If you think the following remarks on our translation of an expression of St. Paul, worthy of a place in your Miscellany, they are at your service.

In our Translation of the Scriptures, we find St. Paul speaking of himself in these words,—1 Cor. iv. 4. "For I know nothing *by myself*, yet am I not hereby justified; but

he that judgeth me is the Lord." In the original, the words are οὐδὲν γαρ ἐμαυτῳ συνοιδα, &c. which in the Latin versions are rendered (and I believe generally) "Nihil mihi conscius sum." Commentators also give a meaning to the words of the Apostle, which the phrase employed in our translation, "know nothing *by* myself," does not, according to our present use of the words, by any means convey. They represent the Apostle's meaning to be this, that he was not conscious to himself of any allowed sin, for which he should be condemned by his Judge. And that this is really the meaning of the original, those of your readers who are acquainted with the Greek language will at once admit.

Now, from the acknowledged ability and fidelity of our translators, it might be a fair presumption, that they intended to convey a similar meaning by the words, "know nothing *by* myself," though these words in their modern use, express a different idea. But the following passage from *Hooker*, seems to prove that this phrase, at the time when our translation was made, really meant what it does not commonly mean *now;* and that to know any thing, *by ourselves*, or *by* any other person, was then of the same signification, as to know any thing *against* ourselves, or *against* any other person. At least it will be allowed, that Hooker employed the phrase in this sense. In his Sermon on Justification, 7th section, his words are, "If we could say we were not guilty of any thing at all in our consciences, (we know ourselves far from this innocency; we can not say, *We know nothing by ourselves;* but if we could) should we therefore plead not guilty before the presence of our Judge?"

Now it is perfectly clear that, in Hooker's intention, *to know nothing by ourselves*, is of the same import as to be innocent; to be not guilty of any thing at all, in our consciences.

Other authorities from writers of that date, might, I presume, be supplied: but *this* perhaps, alone, may be sufficient in your judgment to establish the point in question. I have been told that, in some of the northern counties of England, it is *now* common to say, *they know nothing by such a person;* when it is meant that they have nothing to accuse him of. If this statement is correct, some of your readers may perhaps be able to confirm it from their own knowledge.

Having found several intelligent persons, who, ignorant of the obsolete meaning of the phrase, had affixed to the words of the Apostle an idea very different from that which the original language conveys, and which our translators also meant to express,—while I have met with others, who, on referring to the Greek, were at a loss to conceive why the words should be *so* translated,—I thought these remarks might not be entirely useless.

Will it be necessary to add, that this interpretation does by no means favour any opinion man might entertain of his own righteousness? The Apostle, let it be remembered, when he says that he knows nothing against himself, is not speaking of his having fulfilled all moral righteousness, and exactly performed all his duties. In this sense, doubtless, he, who called himself the *chief of sinners*, would acknowledge that he was "far from this innocency," and that he could *not* say he knew nothing against himself. But he is speaking of his consciousness of *sincerity*, before God, in his Christian profession and in the discharge of his apostolical functions; a consciousness which he frequently avowed; and which surely was quite consistent with the most humiliating views of his own unworthiness.

M. R.

To the Editor of the Christian Observer.

SINCE writing the remarks on 1 Tim. vi. 10, (inserted in the Christian Observer for January last,) I have examined Parkhurst's Lexicon under

the article ὁ; and find the first explanation given is, "the, that, this." He cites several passages in the New Testament, in which the article is rendered by the relative pronoun *this* or *that*. Blackwall, in his "Sacred Classics defended," p. 94, takes notice of the same use of the article, both by sacred and profane writers. From these considerations, and from no objections being made in the Christian Observer, I apprehend it may be concluded, that the criticism which I proposed is considered admissible. C. L., in the Number for March, shows another way in which the difficulty, attending the common translation of this passage, may be removed; and the reader has his option which rendering to prefer, or whether to unite both. If any material objections to what has been proposed do exist, the communication of them will be acceptable to

H. T.

To the Editor of the Christian Observer.

Your readers are much indebted to your correspondent B. T. for many valuable observations on preaching intelligibly. There is one thing, which he has mentioned, upon which I wish he had enlarged: it has long appeared to me very important towards producing that desirable end. It is simply this—that *method* should not only be *observed*, but *announced*, in our discourses, so far at least, as relates to the general heads*. Those who have not made the experiment, by conversing with the poorer and more common class of hearers, and endeavouring to ascertain what they know and recollect of the discourses which they hear, would be surprized to find how much better they will understand a sermon, and how much more of it they will bring away with them, when the preacher has distinctly mentioned two or three general heads, and has announced his transition at the time, from one to another; than where his method, however judicious, and by himself scrupulously observed, has been concealed: and this, even though his style shall have been unexceptionably plain, and each sentence, taken by itself, sufficiently intelligible. The first fifteen years of my ministry, Sir, were devoted to a village congregation, among whom I had the fairest opportunities of "using both public and private monitions and exhortations, as well to the sick as to the whole†;" and there I learnt the importance of what I am now recommending. The plan, it must be confessed, often appeared, in the study, to be stiff and formal, and to present only a cloying and disgusting sameness. But this idea generally vanished in the pulpit, when the attention of the congregation became fixed and visible; and whenever the temptation to deviate from the usual method was too strong to be resisted, the ensuing week generally discovered the effect to have been unfavourable: little or nothing was retained of the *Essay*, where much would have been quoted from the *Sermon*. It is not so easy a matter as some may imagine, for a clergyman entirely to divest himself of the scholar in his compositions, and descend to the capacities of the lowest of his hearers: but if his Divine Master's injunction be duly impressed upon his mind, "Feed my sheep," "Feed my lambs," he will see and feel the importance of making the requisite sacrifice.

The common people like the good old custom of having the text given out *twice*, and it is always proper, though not always observed, that a convenient pause should be allowed between the conclusion of the prayer before sermon, and the giving-out of the text. I have frequently known the text announced, and in some instances, twice, before the congregation has been properly seated, or stillness restored after the change of posture. The late Mr. Milner of

* These, according to the best recommendations, should be usually *two*, but should seldom, if ever, exceed *three*.

† Ordination Service.

Hull, used to inculcate the simplest method of giving out a text, as the best. To illustrate this, and expose any attempt at novelty of manner, he would tell us of a divine, whom he once heard, who, instead of announcing his text in the usual way, began with observing to his hearers, that—"A very interesting caution, which he meant to make the groundwork of the observations, which he should then bring forward to them, was to be found on sacred record, in the 12th verse of the 10th chapter of the Apostle Paul's former letter to the church of Christ in the populous and polite city of Corinth."—Such affectation, (for it hardly deserves a gentler name) it is to be hoped and presumed, is very uncommon. May it ever remain so!

Φιλοπλωχος.

To the Editor of the Christian Observer.

THE Christian Observer, in reviewing "The Principles of Religion, as professed by the Society of Christians usually called Quakers," appears to want information on a few points, which the author is willing to give, without entering into any controversy on subjects on which they may differ in opinion.

The first doubt or question stated is, how far the work is accredited by the Society whose principles it represents. To this it may be replied, that there is a meeting in London, consisting of ministers and elders, to which the revisal of Publications, relating to the principles of the Society, is committed. The book reviewed was revised by that meeting, and allowed to be printed without a dissenting voice. To this it may be added, that the work has so far met the approbation of the Society, that two editions of it have been printed in England in the course of nine months. It has also been reprinted in Ireland and in America.

The next doubt, after giving a quotation from the book, is expressed in the following words: "If by these expressions our author only meant to condemn a superstitious dependence on the letter of Scripture, independently of that holy Spirit by whose influence alone it can be understood and rendered effectual, we find nothing to disapprove. But if," &c.

To this the author replies, that nothing more was meant than is here stated: nor did the Society ever set up the dictates of the Holy Spirit, in opposition to the Scriptures, which they considered as proceeding from it. In proof of this assertion, take the following quotation from Barclay's Apology, prop. iii. sec. 6. "We shall also be very willing to admit it as a positive certain maxim, that whatsoever any do, pretending to the spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the Devil." When this supposed "master-error of Quakerism" is found to have no existence but in misapprehension, perhaps the Christian Observer will think it possible, that some other supposed errors of the Quakers have no more existence than this which is here mistakenly imputed to them, and is even considered as their master-error.

References to the particular books, from which the quotations from Calvin, &c. were taken, are intended to be given in the next edition of the work.

The Christian Observer has overlooked a passage in the book under review, or he would not have asserted that John iii. 5, was unnoticed by the author. The following quotation from p. 109 of the first edition will show the mistake, "Even water, as well as fire, is sometimes used figuratively." To "be born of water and the spirit*," has been considered, and we think rightly considered, by some who believed in the propriety of water baptism, as figurative an expression as being baptized with the Holy Ghost and with fire.

Another explanation appears to be due to the Christian Observer

* John iii. 5.

and to the public. The Quakers have no objection to relieve the distresses of those who suffer by the death of their relatives in war, when such cases of distress are brought fairly before them. But in the fund raised for this professed purpose, the view seems to be as much to encourage war as to relieve distress; besides there are many applications of the Patriotic Fund which are totally unconnected with any case of distress, and in contributing to which the Quakers would violate their testimony against war. This is the ground of their objection, and not because the sufferings are in consequence of war: To refute this idea, it is only necessary to appeal to their late subscriptions for the relief of the sufferings in Germany, in consequence of the war carried on in that country.

After giving the above information, the author, consistently with the intention already expressed, declines entering into any thing like controversy on points respecting which the Christian Observer and he must be supposed to differ. He will therefore conclude with acknowledging his obligation for the personal respect with which he is treated; and with expressing a hope, that the Editor of the Christian Observer, will, with his usual justice and candour, give these explanations a place in that valuable publication.

H. T.

LETTER TO A YOUNG CLERGYMAN.

NO. III.

ON PREACHING SERMONS COMPOSED BY OTHER PERSONS.

DEAR SIR,

You complain of the difficulty of making sermons, and ask me whether you may not make use occasionally of the printed discourses of some of our eminent divines. You request me at the same to give you some directions respecting the composition of sermons, which may both assist you in writing them and also render them more useful to your parishioners.

I cheerfully reply to your request, because I trust you are sincerely and earnestly desirous of acting rightly, but you must not think me harsh, if I absolutely refuse you the indulgence of ever preaching, except in cases of the most particular necessity, any sermons but those of your own composition. Few things have had a worse effect upon the character of the clergy, or more impeded the progress of real religion, than the practice of preaching the sermons of other persons. This practice, I suppose, has always prevailed in some degree, in a covert manner, since the custom of reading sermons prevailed.—Indolence, and the difficulty of composing which many persons experience, would naturally introduce it. But the unguarded recommendation of Addison has removed in a great degree the scandal of it, and given it a baneful sanction; so that now the practice is not unfrequently avowed and justified as proper and even laudable; nay I have heard of some clergymen who have made a merit of their never having the assurance to obtrude their own feeble and crude performances upon their audience. The recommendation of Addison, to which I allude, is contained in No. 106 of the Spectator, where, after the practice of Sir Roger de Coverley's chaplain is described, who had a list of the sermons of our eminent divines ready drawn up for the course of a whole year's preaching, the following remark is added; "I could heartily wish that more of our country clergy would follow this example, and, instead of wasting their spirits in laborious compositions of their own, would endeavour after a handsome elocution, and all those other talents that are proper to enforce what has been penned by greater masters. This would not only be more easy to themselves, but more edifying to the people." That it would be more easy to themselves I readily agree. And to make

it still more easy to the clergyman, I would suggest that another person might be employed to write out the sermons selected. Indeed, I remember a schoolmaster at one of our Universities, who gained a very comfortable livelihood by such an employment of his time. Nay it may be made still more easy, for where a gallery does not obtrude itself too near the pulpit, a volume of sermons may be purchased unbound, and each sermon, being cut out separately, may be transferred without more ado to the sermon case. And even in those unfortunate cases where the gallery is close to the pulpit, Dr. Trusler and Mr. St. John have very kindly laboured to spare the clergy trouble, by printing their sermons in a manuscript form; interspersing blots so conveniently, and erasing words and sentences so advantageously, that the acutest eye will be deceived. There will remain then for the minister only the trouble of selection: and to relieve him in this point, I would beg leave humbly to suggest that this should not be left to the caprice or bad taste of individuals, but that a matter of so great importance should be directed by the highest authority. A committee of Bishops and eminent clergymen might be chosen, who should select from the best masters an annual course of sermons on the most useful subjects, both for the town and country, and these alone should be permitted to be preached. It is obvious that such a system of general instruction would put an entire stop to the enthusiasm, heresy, and nonsense, which are now delivered from many pulpits, besides possessing advantages in other respects incomparably superior to those of the present mode. There would then remain for the clergyman, only the task of acquiring that "handsome elocution and all those other talents that are proper to enforce what has been penned by greater masters." And to acquire these, proper reading masters would be indispensable, whose certificate of the accomplishments of our young divine should be as necessarily required by the bishop previously to ordination, as the testimonial of the College. And here I would remark, that these places of reading masters or professors, as they might be termed, would be admirably filled by decayed actors, duly licensed for that purpose. The office of a clergyman would thus be most commodiously freed from all trouble, and require neither talents, nor learning, nor experience, nor knowledge of divinity. A tolerable voice and good delivery would be the principal requisites for a preacher of the Gospel.

But to be serious: there is something, I allow, very specious in the idea of the utility which would be derived from the delivery of an excellent discourse, even though composed by another person. It therefore deserves our careful examination, especially as the subject necessarily involves the important consideration of the true causes of the efficacy of preaching. The fallacy of such an idea lies here, that the utility of preaching depends on other causes, besides the excellence of the sermon.

If the benefit of preaching rested solely upon the goodness of the composition, the strength of the arguments, or the eloquence with which they were displayed, it would be necessary only to deliver the best sermons which have been composed. And here, for argument's sake, let those be selected which have already been the most eminently useful. The experiment has often been tried, but has not been attended with success. The eloquence which before carried away the whole congregation has lost its inspiring effect, and the reasoning which irresistibly brought conviction home to the conscience, is heard without emotion. The harp is indeed the same, but the hand of the player is changed. An indifferent preacher, if a truly pious man, with a far inferior discourse of his own composition, will produce a much greater effect.

In enquiring into the causes of this, we may remark one of a natural kind, another of a higher origin. The natural cause is to be found amongst the general causes of efficacy in persuasion.

Mankind are not moved entirely by the soundness of the arguments set before them even though illustrated by eloquence. The opinion which they have formed of the character of the speaker, particularly of his sincerity and integrity, will possess an influence even beyond that of language.

If they conceive that he who addresses them is merely acting a part, or is secretly influenced by some selfish end; or if he appears vain and ostentatious, having in view chiefly the display of his own talents, his harangue may be admired and applauded, but it will make no impression on the heart. Nay the hearers will be disposed to resist the influence of his arguments, to fortify their minds against conviction, to look for fallacies in his reasoning, and to find answers to his positions. On the contrary, the address of a person, of whom a high opinion has been formed, who is looked up to as venerable for his wisdom, sacred for his piety, or dear for his affection to the hearers, though adorned by no graces of rhetoric, will be received with effect. The mind will of itself be disposed to yield to the force of his arguments, will supply their defects, and add strength to his representations, and from this source will the labours of the well known and revered pastor derive a powerful aid. And even in the case of a stranger, the appearance of sincerity and goodness will operate highly in his favour, and give effect to his exhortations.

Now where a minister is really sincere and upright before God, he will spare no pains in promoting the edification of his people. His sincerity will appear throughout the whole of his conduct, and tend to impress his hearers with a disposition to listen to what he says. His sermons will also have been the subject of his earnest meditations and fervent prayers. He will have felt the importance of his subject, and therefore his addresses will come warm from his heart. His eloquence will be the eloquence of nature, which most readily finds access to the heart. His sincerity will dictate a manner in his look, his style, his tone, his gesture, which art cannot counterfeit, and which will make an impression more forcible than the delivery of words however excellent, which are not exactly in unison with the preacher's mind.

Now a great part of the feelings which will so plainly indicate his sincerity, will be derived from the pains and labour bestowed in the composition of his discourse. His mind will have been brought into unison with his subject by much reflection upon it and prayer. It is this unison sympathetically and efficaciously felt by the congregation, which is wanting in the preacher who merely reads what another has written. If he attempt by mere elocution to put on the semblance of it, he will certainly fail, for nothing is so difficult to counterfeit as sincerity. He will overact his part, or will betray himself by some want of uniformity which nature only can dictate. The hearer may not, perhaps, be able to explain wherein he fails, or what is his defect, but it is sufficient that he will feel it.

And this reason will apply also with considerable force to the too frequent use of old sermons of the preacher's own composition. I by no means forbid the sparing use of these, for if they have been made with much labour and pious feelings, those feelings will easily recur again. But whenever they are used, they should be converted as it were, into new discourses, by frequent reading, by correcting them, and by impressing the mind with the importance of their subject. At the same time every faithful minister, who is not absolutely disabled by age or infirmity, should bring things

new as well as old out of his treasury, and thus let his profiting appear to all men.

Besides this general reason for the want of effect which attends the reading of other persons compositions, there is a particular one with respect to sermons of a higher origin. It cannot be expected that the spirit of God will accept the sacrifice which has cost nothing, or bless the discourses which are surreptitiously obtained, and which are employed, probably, because the preacher is too idle, or too much immersed in secular business, or possesses too *little* of a spiritual mind to compose others. I assign these as the probable causes, because though it may happen that a minister may be so pressed as really to have no leisure for composition, such a case will but rarely occur; and if his mind is engaged as it ought to be in his work, he will be so affected by a sense of duty, and his thoughts be so much engaged about the grand objects of the Gospel, that he will generally have various subjects in store upon which he will be glad and able to speak or write with the pen of a ready writer. There are some indeed, who, I believe, from a false humility, prefer preaching the compositions of others rather than their own; but they ought to know that true humility will never shrink from duty; that their duty is to preach as well as they can, and then to expect that the mercy of God and the charity of men will cover their defects.

I am afraid that it is not sufficiently considered by some clergymen, that if our holy religion be true, and therefore the influence of the Spirit of God only can give success to their labours, his influence cannot be expected where all the means prescribed for its communication are not conscientiously and fairly used. We are told by infallible authority, that he that hath improved the talents entrusted to his care, to him shall be given, and from him that hath not, that hath not improved what has been given, shall be taken away even what he had. How then can a minister of Christ, who does not stir up the gift of God which is in him; who does not take pains to keep his heart in a right frame by constant exercise of the talents committed to him, hope for the blessing of the holy Spirit? To obtain it would be to give the lie to the Gospel.

The time which a minister devotes to meditation and study while choosing the subject of his discourses, and thinking and reading upon it, is perhaps that which is most profitably spent by him. Whilst he has simply the glory of God and the good of his church in view, his diligence in this respect will not fail to be attended with a blessing to his soul. He will continually obtain juster and clearer views of divine truth, and have his mind brought more and more perfectly into an unison with it, so that he will speak as a man who feels what he says, and will appear to be in earnest to his people. The divine blessing will accompany his labours rather as he is upright before God, and truly in earnest, than as he is eloquent.

Having written so largely upon one part of your request, I will take another opportunity to consider the other part. In the mean time,

I remain, &c.

S. E.

To the Editor of the Christian Observer.

ON THE TEMPORAL ADVANTAGES FLOWING FROM TRUE RELIGION.

IT is a frequent mistake to suppose that the advantages of religion are confined to another world, and the preparation for it. Religion, however, has a no less intimate relation to the present life, its beneficial influence affecting the happiness not only of individuals of every temper and disposition, in all circumstances and situations, but of societies and nations. Religion instructs and assists, encourages and animates in the great work of reforming whatever is amiss, and of altering what-

ever conduces to the general unhappiness of mankind. The tendency of it is to make this life not merely a preparation for the kingdom of heaven, but a resemblance and foretaste of it.

I need hardly observe, for example, that it is the tendency of the passions by which men are generally actuated to deceive, enslave, and hurry on to misery and ruin, those who neglect the remedy which God has given us in the Gospel against their too powerful influence. Lust, vanity, envy, anger, impatience, pride, and avarice, like wayward children, torment the breast which nourishes them, and even fill the world with misery. How vast a multitude have been sacrificed, ere they have lived out half their days, to excessive drinking! How many, from the love of luxury and dissipation plunge themselves into poverty, debt, and a prison! Not a few urged by avarice, and lured with the bait of a large gain in prospect, ruin themselves, their families, and perhaps, many innocent and worthy persons! How many, from the peevishness, impatience, or impetuosity of their tempers, are perpetually disquieted themselves, and disquieting all around them! Such are a few of the effects of the tyranny of the passions. Now it is the end of religion to prescribe bounds to these, to correct their evil tendency, and to arm us with power against them. It instructs us to watch against their first emotions, to dread those pursuits and enjoyments which minister fuel to them, and to be perpetually engaged in mortifying our corrupt affections. And thus while in others the lust of the flesh, and the lust of the eye, and the pride of life are gratified, and by gratification encouraged and cherished, the truly religious man is anxiously withdrawing his "affections from the things of the earth, and setting them on the things that are above." He is "dead to the world," and his "life is hid with Christ in God." Religion, by thus bridling the impetuosity of the passions, as well as by imparting elevated views and hopes, is directly calculated to tranquillize the mind in all the varying circumstances of life, even in those which are the most adverse and afflicting.

But here it must be noted that the advantages which have been stated to result from religion, are confined to those who are truly and earnestly religious. Let not those who are contented with a superficial knowledge of the truths of the Gospel, and a still more superficial practice of its sacred duties, vainly imagine they shall obtain peace of mind or exemption from the dominion of tormenting passions. The degree of religion which such possess, often serves only to excite their fears to produce anxiety and irritation, and to fill their minds with a fretfulness and gloom, which extend their influence to all the circumstances of their temporal situation. The principles of the Gospel must be digested in the soul by much reflection, and constant prayer; the hope of future glory must be realized to the mind by frequent meditation; and the power of the Redeemer in his various offices be habitually felt; before the peace of God is shed abroad in the heart.

It may be proper, however, to shew by some examples, how it is that religion is fitted to produce those effects on human happiness which have been ascribed to it. Is any one hurried away with a levity and fickleness of temper, which prevent application to business, and encourage habits of dissipation? Let him embrace by faith the truths of the Gospel, those truths which present to his view the awful realities of the invisible world, the shortness of time, the nearness of eternity, the strictness of the day of judgment, and the worth of the soul. A belief of these truths is surely calculated to make the most giddy sober, and the most dissipated serious.—Is any one, on the contrary, a prey to melancholy ideas which

throw a gloom over every earthly prospect of felicity? Would to God that he knew those glad tidings of great joy which are able, in the figurative language of prophecy, to make the dumb to sing, and the lame man to leap as an hart;—that he understood what treasures of mercy are laid up by God for the righteous; what inestimable blessings are communicated to those who put their trust in God!—Is there a person labouring under a covetous temper, his heart hardened against the necessities and wants of his fellow creatures? What will soften his heart, and produce liberality of mind, if the free forgiveness, the grace and mercy of Christ Jesus do not move him? In the case of the prodigal also, whom the impending ruin of his family is unable to affect, we may perceive the benefit of religion: for religion brings him back crying, "Father, I have sinned against heaven and before thee."

Mark likewise the benefits of religion in times of public calamity, and in scenes of private suffering. Changes and afflictions are incident to all; and how bitterly will they be felt by those who are destitute of the consolations which religion affords. How hard is it, for instance, to bear the loss of property; to have our hopes of a comfortable subsistence for ourselves and our families at once cut off, perhaps, through no fault or defect of prudence on our part; and to be left a prey to want, after the labour of a whole life has been employed, and supposed to be successfully employed, in acquiring a decent provision! How painful to be bereaved of those in whom our life was bound up, a dear wife, an affectionate husband, or a dutiful child, the stay and support of our declining age;—to meet with unkindness, perhaps, in those on whom we had conferred many benefits;—to see ourselves, as we grow older, less and less valued, and losing one after another the comforts of life;—to feel ourselves subject to some fatal distemper, which medicine cannot relieve, and which holds us as prisoners in our houses, destroys our activity, consumes our vigour, drinks up our spirits, and leaves us melancholy and dejected;—to know that we are likely soon to be called away from a family wholly depending on us for support, and consequently left dependent on the precarious bounty of strangers, or exposed to all the miseries of poverty! Now is not religion beneficial, if it will alleviate these calamities? Can its value be described, if it will enable men to bear such evils as these with patience? In such cases religion alone promises a resource to the sufferer. Wealth itself becomes disgustful under many of these circumstances, and the heart turns with aversion even from the most favourite pursuits. But let religion in all its sovereign power be felt, and mark the effect which it will produce. It will instil patience, teach submission, lighten the burden, communicate support, and endue with strength. It will teach the sufferer to look at joys which never fade, at a portion which is never to be taken away, to an Almighty God, and to a wise and beneficent Father. Faith and hope will concur to support him, while they shew him a better world to come, where all tears shall be wiped away from the eyes, and all things shall be made new.

How different are the prospects of that man, who having passed his life without religion, comes at length for the first time, when on his dying bed, seriously to consider, that all he has heard of the righteous judgment of God against sin may possibly be true: nay that it probably is true. How melancholy and distressing must his reflections be when in such a state as this he looks into the invisible world; considers what might have been gained in it, and what may now be dreaded; how dreadful the loss of the soul; how intolerable a ruin that is for ever and ever! Keenly will he then feel that religion might have been not only the repose of a

dying bed, but its consolation and joy.

But religion is attended with beneficial effects not only to the individual who practises it, but to all who are placed within the influence of truly religious persons. *Children* of a pious parent will have their minds stored with useful instructions, will be guarded from the influence of evil passions, will be saved from many a hurtful lust, and many a pang of remorse, and will reap an abundant harvest of prayer; if pious, they will be dutiful and affectionate, for piety will make them mindful of their obligations, and will strengthen by the tie of duty the bond of natural attachment. *Servants and masters* who truly fear God, will live in mutual confidence and peace. Angry passions will not disturb the peace of the house, nor discontent poison the pleasure of domestic intercourse. How happy must that family be where every member of it, enjoying peace in his own soul through the knowledge of God and of Christ, meets the rest to minister to their comfort, and to exercise towards them acts of cheerful attention, kindness, and love;—where the indulgence of no jarring passions interrupts the general harmony. Let us suppose but one family, in which the precepts of the Gospel have their full influence; a family loving without dissimulation, kindly affectioned one to another with brotherly love, in honour preferring one another, not slothful in business, fervent in spirit, serving the Lord, rejoicing with them that rejoice, and weeping with them that weep, minding not high things, but condescending to men of low estate, recompensing to no man evil for evil, but as far as in them lies doing good to all men: surely such a family would not only be happy in itself, but a blessing to a whole neighbourhood. Let the view be enlarged: let the whole world be supposed to partake of the same spirit, and then how beneficial would religion appear to be even in the present life! There would be no restless jealousies between subjects and their governors, no violent animosities between contending parties in the state, no war and bloodshed between nations. All men would be brethren. No scenes of cruelty would shock the eye, no cry of oppression wound the ear. Tyranny and slavery would be only remembered with a sigh, that human nature should once have suffered them. The voice of joy and praise would be heard in every cottage, and the sufferings, which still remained in the earth, would be alleviated by the affectionate tenderness of every neighbour and every stranger, for every stranger would be a friend.

But, alas! where are such scenes to be found? Goodness flourishes not on this earth: it is here like a plant in a soil unfavourable to it, where its growth is stunted and its beauty injured. Families must yet be scenes of jealousy, distrust, and unkindness: the eye must yet be pained to behold the tumults and distractions of nations; and the ear to hear the lamentations of misery, and the groans of despair. What do all these things teach us but the misery of sin, and the blessedness of religion? Let us read in them the inscription of heaven drawn in characters too legible to be mistaken. "Godliness is profitable for all things, *having the promise of the life that now is*, as well as of that which is to come." Sin, indeed, is the cause of misery, and in proportion to the increase of the former is the latter also increased. The evils which God inflicts on man are comparatively few in number, and he mingles with them all something which may alleviate or compensate them. But the evils which we bring upon ourselves, or which others bring upon us, through the influence of vicious passions, are far more numerous, and also far more ruinous in their effects. But whether the evils we endure be of the former or of the latter description, religion is their proper, their only remedy, and in

proportion as it is sought with earnestness, and practised with sincerity, evil will be less abundant, and that which remains will be less keenly felt, and blessings will spring up and multiply on every side.

But let it never be forgotten that true religion is not a cold assent to certain dogmas: it is not a natural softness and benevolence of temper: it is not abstinence merely from gross sins, or the giving to God a part of our hearts, and some vacant portions of our time. No! The religion of Christ is the entire subjection and devotedness of the soul to God himself. It is the practical acknowledgment of his unlimited sovereignty, and the unreserved dedication of every faculty to his service. It is, in the emphatic language of the Apostle, "Christ formed in the heart," by the powerful energy of the holy Spirit, in consequence of which the Christian becomes "a new creature," with regard both to his temper and practice; "partakes of a divine nature;" and his members, formerly "servants of sin," are employed "as instruments of righteousness unto God." This is real godliness. The mere *form* of godliness, too often mistaken for the reality, brings no just or lasting peace to the mind, implants not the love of God, corrects not the sinful dispositions of the heart, is of no service in the distressing scenes of life, and produces little or no benefit to society at large. From this shadow of religion the opinion of the world respecting the substance has been too generally taken, and its effects estimated: it is no wonder, therefore, that it should have been judged by many to be of no use, in promoting the virtue or happiness of the world. "The kingdom of God," however, will still be found, notwithstanding the scoff of the infidel and the mistakes of the undiscerning, to be "righteousness, peace, and joy, in the Holy Ghost," and to attain to this kingdom will appear at the last to have been the only object worthy of our pursuit.

D. V.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SOME questions were asked in your Number for April, by "the Father of a large Family," on the subject of female dress, which have not yet been answered by any of your correspondents. I shall, therefore, endeavour to furnish some reply, and shall pursue the order which is observed in the Queries to which I have alluded.

First, it is asked, "*Is it proper that a woman should mark her Christian principles by any, and by what particularity in her dress?*"

There can be no doubt, as I conceive, that a Christian woman ought to be, in some degree, distinguishable by her dress. I am not a friend to the singularity of the Quakers in this respect, nor even to an attire which is *very Quakerish*. And yet a more than ordinary simplicity is surely desirable in a religious woman; and thus far, therefore, the Society of Friends, not to mention the Methodists, Moravians, and other Sects, afford a hint not altogether unworthy of regard. Let not, however, their example be too closely followed. Let it ever be remembered, that we live under a dispensation which grants considerable liberty, in respect to many external circumstances; that an excessive strictness about trifles leads to the neglect of substantial things; and that as "the kingdom of God is not meat and drink," so neither does it consist in any peculiarities of apparel, but in "righteousness, and peace, and joy in the Holy Ghost." I think not only that the simplicity, as well as uniformity, of the dress

of the Quakers is carried too far; but also that there is in it a degree of stiffness and precision which is disagreeable to the eye, and ought, on that account, to be avoided. To dress in a manner which becomes the person is not anti-christian, or unlawful. God has clothed all nature with beauty, and has made the eye of man susceptible of pleasure from the contemplation of that beauty. The female form is peculiarly pleasing. It ought, indeed, to be in a considerable degree concealed, for this is a primary end of clothing; but it ought not to be disfigured. It ought to be veiled, but not distorted. To defend us against the inclemency of the weather is another principal object of clothing, and, therefore, a regard to health and comfort ought also to regulate, in a great measure, the mode of dress. Let these original purposes of clothing be duly attended to: a thousand minute directions may then be spared, and fashions inconsistent with modesty, and unfriendly to the constitution, will not fail to be avoided. To whom indeed are we to look for an effectual resistance to that corruption which is ever ready to flow in upon us from this side, but to women deeply impressed with religious principles? Let it also be carefully remembered, that vanity is extremely apt to insinuate itself in this quarter. How easily, for example, does the idea of following nature, lead to a too great exposure of the shape, and the desire of dressing in a becoming manner degenerate into a disposition to display the person? Let Christian women err on the safe side. Let them consider clothing as chiefly intended, not to adorn the person, but to conceal it. Let them aim, not to attract the eye by the allurements of dress, but to avoid offending by its ungracefulness. Let modesty and timidity, let simplicity and economy, be the side to which the religious mother and all her daughters evidently lean; and let a peculiar strictness in this respect be deemed a part of their Christian calling.

I now proceed to the second query, "*Is all ornament, or is only a profusion of it, forbidden by the Gospel?*"

I would reply that the Gospel does not prohibit all ornament, but that it clearly forbids any thing which approaches to a profusion of ornament. The Apostle seems to me very strongly to discountenance an ornamental mode of attire in women professing godliness, by that passage in which he directs that "their adorning should not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." I would by no means insist on such a literal interpretation of all these expressions as to deduce from them, for example, that a gold breast-pin is interdicted to the end of time, or that the plaiting of the hair ought to be condemned as heterodox, by a standing canon of the Christian church. I have no doubt, however, that a studied display of rings, of bracelets, and of necklaces, as well indeed as all anxious study of elegant simplicity, are offences against the spirit of this precept. A Christian woman has other ornaments than those of dress, by which she is to be distinguished. She is to take "meekness," and "quietness," for the decorations of her character; decorations very different from those of the unthinking multitude of her sex, who seem to live only for the purpose of displaying their persons in public; decorations which inspire no envy, which involve no husband and no parent in expence; decorations, however, which, in the eye of all her pious friends, will be of far more value than the most splendid trinket, or a veil of the finest lace; and which, "in the sight of God," especially, "are of great price."

They who are the most remarkable for their finery, are not always equally distinguished by their neatness; and our neighbours on the Continent are sometimes adduced as evidences to this point. The Apostle, I have said, discountenances finery; he

nowhere, however, interdicts cleanliness. Let those who complain of his restricting them in the one point, console themselves in their being left at liberty to excel in respect to the other. And here, indeed, I would caution every reader not to construe any censure which has been passed on an ornamental mode of attire as sanctioning slovenliness. I will not say that habits of this kind are specifically forbidden by the Gospel; they certainly, however, are no exemplification of any of its precepts. They convey the idea not of virtuous industry and self-denial, not of Christian "sobriety and shamefacedness," but rather of negligence, indelicacy, and sloth.

It is asked, thirdly, "*In what manner is it right to endeavour to be fashionable in the article of apparel?*"

I apprehend, that a woman of piety will naturally wish to avoid, rather than adopt, those fashions which characterise persons in the gayer circles. She will desire to wear the livery of a more sober party. Modes of dress, however, perpetually vary, and the new are often preferable to the old. When the new are either more convenient, or more feminine, or more cheap, I see no reason why a Christian woman should not be early in adopting them. When the contrary is the case, let her be very slow to change. And let her not attempt to possess herself of every new article in the first moment of its appearance. To be known always to exhibit the precise fashion of the passing hour, and to be looked up to as an authority in the science of caps and bonnets, of laces and ribbons, is not only inconsistent with the Christian calling; it also indicates a degree of frivolity which is not very creditable to the understanding.

But though this pursuit of new fashions is to be avoided, a reasonable degree of regard is due to general custom. It should be considered that a difference of ranks in society, since it necessarily establishes itself in every country, may be deemed a part of the divine economy, and that certain distinctions of apparel are the proper external marks of that difference. Let a Christian woman therefore adopt the mode of dress prevalent among persons of her class, provided it is not inconsistent with modesty and decorum. Let not the attire of the mistress be such that the stranger entering her threshold is in danger of mistaking her for the maid servant; and let not the maid servant emulate the appearance of the mistress. Let not the woman of rank imagine that she best expresses her Christian humility by assuming the homely garb which might become the inhabitants of a farm house; and let not the grocer's daughter devise a mode of exhibiting herself which shall serve, when she goes abroad, completely to disguise her condition. Let neither the one nor the other party appear in masquerade. Let each acknowledge by her dress, that rank of life in which it has pleased Providence to place her.

"*Ought any degree of economy which is much more than common, to be observed in respect to the article of dress?*" is the next, and concluding question of your correspondent.

My answer to it is clearly in the affirmative. In what branch, indeed of expenditure can we affirm that economy ought to be attended to, if not in this? In these times the master of a family, however affluent he may be, is sure to find that there is a disposition in every quarter to involve him in too great expence. The housekeeper deems it necessary to the honour of the family, to exercise in her department, and the butler also in his, a somewhat too enlarged hospitality. The coachman pleads in favour of the extravagance of the stable. The gardener recommends some improvement of the hothouse or the greenhouse. The architect advises a general repair, and suggests the facility of also throwing out a bow, or of giving new elevation to a ceiling. The upholsterer describes how much

more convenient is new furniture than the old, and how ill the old suits so modernized a building. The tax-gatherer, at the same time, makes his demand for increase of duties; the cost also of every article of life advances; and on the other hand the income of the proprietor of this large estate, flows in to him in a diminished stream, a tenth part of it having been intercepted by the State. Here is a general conspiracy to make him poor, however ample may be his means of living; and while he contends, as he must, if he would escape a prison, with all these invaders of his purse, shall it be necessary for him to carry on the same conflict with his wife and daughters? Shall they also be of the number of the conspirators? Shall they not rather be his coadjutors in the important business of economy; and if coadjutors, must they not assert his principles by the means of their own example? Delicacy may sometimes prevent the master of a family from restraining the expenditure of those who are the dearest to him, as he does that of every other person; a consideration which should induce them to impose the stricter limit on themselves. His affection may also prevent his sufficiently perceiving their deviations from economy. A wife and daughter, therefore, unless naturally parsimonious, should studiously take the frugal side in respect to every expence in which they are individually concerned. It is an easy, and perhaps it may be a grateful task, to admonish them to enlarge their own expenditure.

I fear, Mr. Editor, that I am travelling into a too long and particular discussion. I will therefore now conclude with a serious and general observation.

No one who has read the Scriptures with attention can have failed to perceive, that the exercise of bounty to the poor is a leading duty both under the Old and New Testament. The Jewish law abounds with provisions calculated to favour the indigent; and the Prophets represent the highest blessings as connected with an enlarged liberality. "He hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever." The Christian Lawgiver, in pointing out the duties essential in his Disciples, says, "Give to him that asketh thee." "Give ye and lend, hoping for nothing again, that ye may be the children of the Highest." "When thou makest a dinner or a supper, call not thy rich neighbours, lest they also bid thee again and a recompence be made thee; but call together the poor, the maimed, the lame, the blind, and thou shalt be blessed: for they cannot recompence thee; for thou shalt be recompenced at the resurrection of the just." "I was an hungred and ye gave me no meat, naked and ye clothed me not:" these are the wicked who shall be sent "into everlasting punishment." "I was an hungred and ye gave me meat, naked and ye clothed me:" these are the righteous, who shall "go into life eternal." It was the practice of the members of the early church, statedly to devote to their poor brethren a part of the income of the preceding week, in proportion, "as the Lord had prospered them," and the more aged women in particular were employed in these charitable ministrations. The character of the widow qualified for this office is thus described by the Apostle: She was to be one who had previously been accustomed to "lodge strangers," to "wash the Saints' feet," to "relieve the afflicted," and "diligently to follow every good work." How is the modern lady to prove herself a Christian of the same stamp, but by manifesting the same disposition to excel in deeds of mercy? And how is any one to abound in the works in question, who neglects private frugality? The question of your correspondent is, "Ought any degree of economy which is *much more than common*, to be observed by a Christian woman, in respect to the article

of dress?" I answer it by another question. "Ought any degree of *charity* which is much more than common to be observed by a Christian woman in respect to the poor and destitute?" Can any one entertain a doubt as to the reply which ought to be given to the latter question? And can it be denied that the more than usual bounty, which a Christian woman is bound to exercise, ought to result in part, at least, from a more than ordinary economy in every branch of her own department, and in particular in the article of her own apparel.

I trust, Mr. Editor, that I have sufficiently proved my point, though I have by no means exhausted my subject. Hoping that by the means of some of your other friends you will resume this useful topic.

I am, &c.

Φιλο-πρεπον.

To the learned Christian Observer.

HONOURED SIR,

NOW-A-DAYS, when every body is writing *Dictionaries* or *Encyclopedies*, or some such thing, it might be expected nothing would be left in this way to be done by a future hand; but I cannot help thinking there is a good deal yet to be done. You may perhaps guess from this beginning, what I was just going to tell you, and that is, that I, Sir, who take the liberty of writing you this letter, am just going to compose a new Dictionary, in imitation of the rest of the world; and that I humbly hope to be honoured with the patronage of the nobility and gentry that are concerned in the Christian Observer, in the preparing of the same. You will easily see, that my Dictionary is to be on a new plan, when I inform you of its title, for it is to be called *A Dictionary of false English*. What I mean by *false English*, is not what any one would naturally suppose, viz. *false grammar*, as it is called, or *Frenchified words*; I mean—but I believe I had better first tell you my story, which will explain my meaning better than I can myself.

You must know then, Sir, that I am son to a schoolmaster, who keeps a small school in a village, at a great distance from London, and is reckoned the best schoolmaster in all that country. My father taught me reading, writing, and accounts, and a little Latin, and he said he would have been glad to teach me a little more if I had staid longer with him; but he wished me to try my fortune in London, when he did not doubt, but my being able to read so well and write so good a hand (a specimen of which you now see) would push me forward. I had always a great love of reading, and a great desire for knowledge; and wished to stay with my father to perfect myself in accounts, as also to read some books he had, that I had taken a great fancy to; and besides, I was afraid of coming to London, well knowing it to be so wicked a place. But my father cheered me up, and told me bad and good were mixed in all places, and that if the gentleman he would recommend me to (who formerly lived in our parish) did not want a valet himself, he would certainly not fail to recommend me to some of his friends. "But be careful, my boy, (I remember my father saying) that you enquire the character of the person they want you to live with; and if you find it bad, do not think of going there, but get a place, if you can, in some sober family, where they have family prayers every day, and perhaps if you shew yourself diligent and clever, and they see you are a good scholar, your master may give you books to read." In short, Sir, to shorten my story, I came to London, and found the gentleman I was recommended to could not take me into his own service, which I was not at all sorry to find, as he seemed to be but an indifferent character himself. He then said, he could luckily procure me a place with a friend of his, who was one of the best and kindest masters in town.

I asked what sort of man he was, and he said "he was remarkable for *being a hard liver.*" And now, Sir, you may have a taste of what I mean by *false English;* for I naturally thought a *hard liver* was a person who *lived remarkably temperate*, and was like those old Spartans we read of in books, who lived upon black broth, and fought for their king and country, till they were all killed. And therefore I quite jumped at the offer of such a gentleman's place, and went off to apply for it immediately. I found the gentleman at home; and after he had enquired my name and age, and what brought me to town, I begged leave respectfully to tell him, that I came from Mr. ——, and that my chief reason for being so glad to come, was that I heard he *lived hard*, and that as I had been accustomed to live in the same way myself, I did not doubt but the place would suit me perfectly. The gentleman stared for some time, and then said, "Is the fellow mad or drunk?" "Neither, Sir," said I. "Neither, Sir? (said he) why then I know you are intolerably impertinent! Get out of the house, Sir! Live in the same way as your master, indeed!" I have since heard this same gentleman never passes a day without seeing the last of three bottles of port; and this, Sir, is what they call *living hard!*

I next heard of another gentleman, who, Mr. —— assured me, was *a good fellow;* I asked him if he meant "*really* good," and I perfectly remember his saying, "Yes, *really* one of the best fellows in town." I thought there could be no mistake here, therefore went to the gentleman, and was overjoyed to find him look so good humoured and pleasant. He asked me what brought me from the country. I told him all about my father, and how afraid I was to come to London; and then told him how glad I was to find a "really good man" for my master, that would warn me against the wicked ways of the town, and had, as I hoped and believed, family-prayers every day. The gentleman opened his eyes, and asked "What I meant?" but immediately went on to say in an angry voice, "What! have we got a Methodist here?" adding some words which I do not repeat. I respectfully told him I was no Methodist, but a Churchman, and had really thought all good Churchmen had family-prayers once a day at least. Then he burst into a great passion, swore at me for a fool, and told me, "as I had legs of my own to walk out upon, it would save *his* the trouble of kicking me down stairs." I did so, Sir, you may be sure; and, would you believe it, I found the next day that this *good fellow* spends a great deal of his time at a gambling-house near St. James's, and that he was lately in the Court of King's Bench for something not very creditable.

Mr. —— (the gentleman my father sent me up to) was very much displeased at this last sad mistake of mine, and told me I was a sad simpleton not to know that *a good fellow* means only a fellow "that gives great dinners, and is much liked by all his friends. However, now, (said he) I will try you once more with a gentleman; but mind, I do not pretend to say any thing of him; I only tell you it is a good place." The gentleman he mentioned happened to be one whose name I had seen in the newspaper the same morning; so I took an opportunity of looking again, and found it said, that he "took the lead among all the *knowing ones.*" "*Knowing ones!* (thought I to myself) that's something; if I cannot get a good man, I shall have one who knows something, and I shall be all in the way of getting a little knowledge myself." The gentleman seemed to like me, and told me I would ride a light weight; upon which, after a little time, I made bold to tell him, I had heard he was a very *knowing man*, and perhaps, he would excuse the liberty I took in wishing to see some of his inventions. "Inventions! (said he,

looking a little odd)—Oh! you mean those neat whip-springs to my new barouche.—Ay, it is the neatest set-out in all London." I then looked a little odd in my turn; but to cut short matters, Sir, this new master turned me away next-day, swearing I was "*a mere old woman*, without a bit of blood," which was language I did not like at all. As for himself, I presently made out he *knew nothing at all*, but about driving, and betting, and racing.

But to go on with my story, or I may say to end it, I did not apply any more to Mr. —— to help me to a place, as he had said he would have nothing more to say to me; but my landlady recommended me as a clerk to a lawyer, and I am now living with him, and have been these six months, very comfortably. But what I would wish to ask you now, Sir, is this: whether I was not right in what I said about *false English?* by which I mean, *words that say one thing and mean another*, for this is certainly *a false word*, just as we call a man *a false man*, that says one thing and means another. And I am sure, if a false man does mischief, a false word does mischief too, as I found to my cost. Though indeed, it cannot be said a false word is to blame as a false map is, because the word does not change its own meaning from one thing to another; but surely, those people are to blame that *did* change its meaning in this manner. And, indeed, my way of thinking is this, that those persons that first called a man a *good fellow* that was good for just nothing at all, come very near the people we read of in the Bible, "who call *evil good*, and *good evil*." For it shews a man has an odd notion of goodness, when he calls a thing *good*, which all the world before him have agreed to call *bad*. But not to tire you, Sir, I will only make bold to say that, as I have picked up a good quantity more of these same *false*, or rather *lying* words I spoke of, I am writing a Dictionary about them, and hope you will honour it with your support: to shew you the manner of it, I beg leave to lay before you the following specimen.

Specimen of the Dictionary of false English.

A GOOD FELLOW—*a fellow just good for nothing.*

KNOWING ONES—*a pack of gentlemen that know little, or nothing worth knowing.*

A HARD LIVER—*a luxurious liver.*

A DEBT OF HONOUR—*a debt contracted in a dishonourable way.*

A MERE OLD WOMAN—*a man, perhaps a young one, that is grave, sober, and (I hope) sensible.*

NOT AT HOME—*at home, and more domestic than usual.*

P. S. All these, you see, Sir, mean the direct contrary of what they say. So am I not right in calling them *false words* and *false English?* Hoping again, Sir, for the honour of your countenance to my *Dictionary of false English*, I remain,

Yours to command,

A TRUE ENGLISHMAN.

To the Editor of the Christian Observer.

I REQUEST that you will insert in your useful publication the following remarkable instance of the faithfulness of God in performing the promise annexed to the *Fifth Commandment*. The accuracy of the account may be relied on.

I am, &c.

J. M. S.

The daughter of an old day labourer, residing in my parish, lived many years as a servant of all-work, with a tradesman in our county town. During the former part of her service her wages were only forty shillings a year; they were advanced five shillings on her undertaking the whole washing and ironing, without assistance; and for the last nine years, her master gave her four pounds per annum; which were her highest wages. An old female, related to her master, passed a good deal of her time with him; but her temper was so hopelessly

bad, that no one before E. L. (as we will call the subject of this paper) had made any great effort to please her. It was the constant and unwearied endeavour of E. L. to bear with her frowardness and to comply with her wishes. The old gentlewoman was at length so won by her assiduity, that she rewarded her with several sums of money to the amount of four or five guineas. On receiving the first guinea, E. L. determined not to expend any part of it, but to reserve it against a time of need, although her wages were still at their lowest rate. She even then contrived to add something to her treasure, till at length after her wages had been increased, she became mistress of *Twenty Pounds*. Application was made to her for this sum to be lent out on interest. But while she was deliberating upon the proposal, it came into her mind that she ought rather to bestow it on her parents, who were then becoming infirm through age. She proposed to her brother-in-law to give them the whole sum at once, but he prudently advised her to send them only half of it to buy them a cow, and to reserve the remainder to a future occasion, which she did. A short time after, her father, who was afflicted with hernia, was brought to such a state, that he could expect no relief but from a surgical operation. Even this a country practitioner had pronounced hopeless, a mortification having, in his opinion, already taken place. This affectionate daughter determined, nevertheless, to be at the expence of taking the advice of a surgeon from the Infirmary, which was ten miles distant; and he was of a different opinion. I saw the operation performed. It succeeded, although the patient was then seventy years old; and he is still living in his eighty-seventh year. The surgeon, for the operation and many attendances, required only ten guineas. This was thankfully paid him by E. L. being every shilling she possessed. A few years after she had made this laudable application of her hard earned savings, her master, conceiving himself to be dying, proceeded to make his will, when he proposed to his *Executor* and *Residuary Legatee*, to bequeath *fifty pounds* to his old servant E. L. The Executor, dissatisfied with this bequest, reminded him of her long and faithful services, not only in the house but in the shop, by which she had helped him to gain and had also preserved much of his property, and of the strong proofs she had given of the strictest probity. On these grounds he persuaded her master to leave her an *hundred* pounds instead of fifty, and to add to that sum the interest of three hundred pounds during her life, together with a quantity of household furniture. After his decease, the Executor further requested her to take any other article of furniture which she wished for as a present from him. A few months after this, a farmer in comfortable circumstances, next neighbour to her aged parents, paid her his addresses and afterwards married her. In addition to all this, I have reason to hope that both E. L. and her husband, as well as her aged parents, are pious characters, and that her marriage has been the means of greatly promoting her spiritual welfare.

Thus hath this child honoured her father and her mother, as God commanded; and thus it *hath been* and still *is*, well with her according to his promise. May the writer and the readers of this account, while they adhere to the path of duty, fully expect the fulfilment of all the promises which a merciful and faithful God hath given them. "He that spared not his own Son, but delivered him up for us all, how shall he not *with him* also freely give us all things?"

To the Editor of the Christian Observer.

It is a sad pity that we should be compelled, and yet a great comfort

that we are able, in our controversy with the world, to put ourselves under the shield of human examples, and from thence to combat with our adversaries. It is grievous, I say, Sir, that we should be driven to this, (for truth should stand upon its own basis) and yet pleasant to have such a resource. You, Sir, I perceive, though you are a sort of abstract being, having no more real existence than, as the logicians inform us, a bird or a horse has, and who therefore may be considered as exempt from the feelings of individuality, sometimes, nevertheless, are glad to avail yourself of this shelter; whence I am apt to conclude, that though there is no *true* blood to be drawn from such non-entities, as the Editors of Reviews, and though their wounds, like those of Milton's angels, are quickly healed, yet that they have a certain ichor of their own and produce no inconsiderable pain. For instance, Sir, had you, under *your own character*, plainly and expressly recommended meetings of the clergy, as likely to be productive of beneficial effects to themselves and their congregations, how would you have been assailed on every side? What review would have been silent? What a scope for invective! What a handle for talking of *imperium in imperio*, of puritanism, of conventicles, of schismatical designs, perhaps of treasonable ones. Involved, Sir, as you may be in abstraction, and removed as you may be in your editorial capacity from the present order of things, I cannot help thinking that you would have trembled. Persons quite as abstracted as yourself, I mean Chaos and ancient Night, once trembled at a tumult and combustion, which concerned them less intimately, than this would have concerned you. But instead of coming forth yourself, you were content to sew poor Lord Bacon up in the sack, and to toss him into the amphitheatre to be worried; whilst, you, Sir, gravely and quietly took your seat amongst the spectators. I think, indeed, Sir, that you judged wisely upon the whole. For my own part, I am free to confess, that as a vulnerable individual, I am frequently obliged to resort to such an expedient, nor even when partaking of your editorial properties, (as every one does whose paper is favoured with an admission into your work) especially when upheld by your example, do I disdain to have recourse to it. Without saying one word, therefore, upon the excellent custom adopted by Bishop Burnet, or on the indispensable necessity of those *occasional* instructions, the omission of which, in his own case, Archbishop Secker seems most meekly and feelingly to have regretted, I proceed to give you the following extracts. The first is from page 721 of Burnet's life.

"Yet I ought to inform the reader, that the Bishop's necessary attendance on the House of Lords in the winter season, was not a means of abating his diligence in his calling, though it diverted the exercise of it from the proper scene, his diocese. For whilst he staid in town, he failed not of preaching every Sunday morning, in some church or other in London; and as he was much followed, he was generally engaged for charity sermons, at which he himself was always a liberal contributor. *In the Sunday evening he had a lecture in his own house, upon some select portion of Scripture; to which many persons of distinction resorted, though at first it was only intended for the benefit of his own family.*"

Extract from the latter end of Archbishop Secker's third charge.

"I am very sensible that in all the particulars before-mentioned, I have been far from observing sufficiently myself the rules which I have now recommended to you. But hope I shall make some amends, though late, to the church of Christ, by exhorting and directing others. It was my purpose, after speaking of stated instructions, to have proceeded to *occasional* ones; a very

important and sadly neglected part of the pastoral care. But my strength will not suffice. At present I can only intreat you to consider very seriously, what numbers there are in most parishes, and therefore, perhaps, in yours, whom you cannot think to be in a state of salvation; and how greatly it imports you to use with them, as you solemnly promised at the ordination, not only *public* but *private monitions*, as need shall require and occasion be given. The eternal welfare of many poor creatures may depend on this, and your own is deeply concerned in it, as God himself hath declared; who will certainly expect that what he requires you to do, be done to the very utmost of your ability."

P. Ex. Eff.

FRAGMENTS.

ARCHETYPE OF THE BIBLE SOCIETY.

It is recorded, that in the third century many manifested their zeal for the Holy Scriptures by the care they took to have accurate copies of them multiplied every where, and at such moderate prices, as rendered them of easy purchase: as also to have them translated into various languages, and published in correct editions. Many of the more opulent Christians contributed generously a great part of their substance to the carrying on these pious and excellent undertakings. *Pierius* and *Hesychius* in Egypt, and *Lucan* at Antioch, employed much pains in correcting the copies of the Septuagint: and *Pamphilus* of Cæsarea laboured with great diligence in the works of the same nature, until a glorious martyrdom finished his course. But *Origen* surpassed all others in diligence and assiduity; and his famous *Hexapla*, though almost entirely destroyed by the waste of time, will, even in its fragments, remain an eternal monument of the incredible application with which that great man laboured to remove those obstacles which retarded the progress of the Gospel.

Mosheim, cent. iii. *part* ii.

INDEFINITE PHRASEOLOGY.

"Do not spend your sermons in general and indefinite things, as in exhortations to the people to get Christ, to be united to Christ, and things of the like unlimited signification: but tell them in every duty, what are the measures, what circumstances, what instruments, and what is the particular minute meaning of every general advice. For generals not explicated do but fill the peoples' heads with perpetual unintelligible talk: but their hearts remain empty, and themselves are not edified."

Bishop Taylor's Rules and Advices to his Clergy.

ANECDOTE OF HIS PRESENT MAJESTY.

"I thank God, I have one great encouragement to quicken me in my duty, which is, the good disposition of the children entrusted to me: as an instance of it, I must tell you, that Prince George (to his honour and my shame) had learnt several pages in your little book of verses, without any directions from me."

Dr. Ayscough, Tutor to the Children of Frederick, Prince of Wales, and afterwards Dean of Bristol; to Dr. Doddridge. Feb. 16, 1744.

ILLUSTRATION OF MATT. V. 14.

Maundrell informs us, that to the north of Mount Tabor is situated a mountain called *The Mount of the Beatitudes*, from which might be easily seen a city called Saphet, supposed to be the ancient Bethulia. Towards this city our Lord probably pointed, when he said, "A city that is set on a hill cannot be hid." The divine teacher usually illustrated his instruction by the most familiar objects, and sometimes by those which were immediately before the eyes of the persons addressed.

OPINION OF FREDERICK II. OF PRUSSIA ON FIELD SPORTS.

As to sporting, it was the object of Frederick's abhorrence. Any gentleman known to be addicted to this passion would wholly have lost his esteem. His nephew, to procure himself the pleasures of the field only once or twice a year, did so with every possible precaution, that the intelligence might not reach the ears of Frederick.

"The butcher," said this monarch, "even the butcher does not kill animals for his pleasure; he does it for the necessities of *man:* but the sportsman kills for pleasure; this is odious! The sportsman, therefore, should be placed below the butcher in the order of society."

REVIEW OF NEW PUBLICATIONS.

Christian Politics, in Four Parts. By ELY BATES, Esq. Second edition with corrections. London, Longman, Hurst, Rees, and Orme. 1806. 8vo. pp. 445.

MR. BATES is a writer already well known to the Christian and literary world; and we may say, without flattery, that his works have always been honourable to himself and beneficial to mankind. There are few of the laity who have leisure and inclination to devote their studies to the service of religion; and certainly there is no subject which wants *Christening* (if we may use the expression) more than politics. It need hardly, therefore, be added, that we took up this work with very kind dispositions towards the author and his labours.

At the same time it must be owned, that to review the work before us properly is no slight undertaking. It embraces a considerable number of the greatest questions in metaphysics, politics, and morals; (not to mention religion, which mingles itself with the whole stream of argument) any one of which is sufficient to employ more letter-press than we can devote to the whole volume; and Mr. Bates, with all his merits, will not teach us the art of reasoning with great compactness. We must, therefore, be content to touch such parts only as are peculiarly interesting; or which are rendered prominent by the original observations, and (as we may sometimes deem them) the errors of our author.

The title "Christian Politics," which the author has prefixed to his work, is a little obscure, and led us at first to expect a dissertation of a different nature; but Mr. Bates seems only to have meant by those terms, "The political Speculations of a Christian." He has given us in this book the reflections which do, or ought to, present themselves to the mind of a good man, living under a free Government, on some of the great political topics which in the course of life must be forced upon his consideration, the inferences which are thence to be drawn, and the duties and consolations flowing from them.

It is obvious that in a work of this nature much of system is not to be expected. It is sufficient if there be the same "*cognatio et commune vinculum*" between the several subjects discussed, which Cicero says subsists among all the sciences. It is sufficient if the mind passes easily from one topic to another, and finds itself engaged in the same field of enquiry, though the parts are not disposed with scholastic accuracy, nor can be combined into a perfect whole. This is the case with the present volume. A sketch is first given of man in the general, as the subject who is to be governed. The nature, limits, and influence of civil government are then considered, together with several collateral

branches of enquiry springing out of this. The connection of religion with social order is next examined, and particularly the long agitated question of religious establishments. These topics occupy the two first parts, or rather more than half the work. The third part respects the conduct which ought to be pursued by a good citizen in regard to his political relations; and the fourth offers a solution of the old problem, "*Quid vere tranquillet,*" the way to live happily under all governments and in every situation.

The first chapter, containing the general sketch of man, is directed against those philosophers (to give them their title of courtesy) who maintain that man is originally disposed only to think and to do what is good, and that his appetites and passions are forced out of their natural direction by the perverse constitution or mal-administration of the several governments under which he lives. To these gentlemen Mr. Bates replies, by offering some general strictures on human nature. Three principles he particularly insists upon as the springs of action in man, and necessarily issuing in evil. These are the love of pleasure; the love of distinction; and the love of gain: and their several dominions are established in the three ages of man—youth, maturity, and old age, in which they successively domineer. A chapter which is occupied in expanding these positions, it is obvious, can have no originality to recommend it, and yet more good sense well expressed will not often be found in an equal number of pages. Mr. Bates, however, has exposed himself to this objection, that he has exhibited a portrait of man as he is found in civilized, and therefore luxurious communities, surrounded by objects that stimulate desires; and not the being as he is, or at least may be conceived to subsist, in a state antecedent to all positive institutions. His antagonists will say, "We admit the love of pleasure, that is, of gratification of all kinds, to be natural, but as for the train of practical evils through which you trace its operation, though we allow the facts, we deny your inference. We admit that such are its effects in civilized life, but we say that such are its effects only because life is civilized. The same love of pleasure subsists in many animals, without producing mischief either to themselves or their brute brethren. Are we not justified in supposing man to be naturally, at least, as excellent as they, since you tell us he is so much favoured above them by his bounteous Creator, and we all know he possesses a presiding intellectual principle which they do not? And as to the love of distinction, and the love of gain, we deny them to be originally inherent in man; we say that they not only derive their malignant efficacy, but their very existence, from those forms of society which we condemn: the first from the unnatural distinction of ranks, the second from the absurd homage paid to wealth in all social communities."

This question with respect to the nature of our original propensities we are well acquainted with, in terms at least, as it is found in theology under the title of "Original Sin;" a truth which lies at the foundation of Christianity, and is the corner stone of all practical religion. In politics too, we see that it is equally radical, since the respective pretensions of savage and civilized life to the pre-eminence, must depend in some degree on its solution. We confess we have no great pleasure in examining this vast political question, which, though in speculation it may be truly said to be "*diu vexata,*" has been practically settled, to the satisfaction of every reasonable mind, for the last four thousand years. However, as it is idle to persuade men to bear the imperfections of existing governments, till it can be shewn that some government is necessary; as the savage system, though generally advocated

by visionaries, has found some more sober abettors, (witness the Abbé Raynall among others); and as Mr. Bates has a distinct chapter on this subject farther on in his work; we shall hazard some speculations upon it in this place.

The advocates for the savage system contend, that the inclinations of man are not naturally evil, but are rendered such by the number of gratifications which under the social system are presented to his cupidity; that the love of pleasure, for instance, becomes too powerful for the control of reason, only when so many and so inviting temptations solicit its indulgence; that man, therefore, would be more virtuous if left to himself, and consequently happier. These reasonings, it is evident, grant (what it would be idle to deny) that there are dormant desires in man which are likely to subdue reason and become noxious to himself and all around him, if drawn forth by sufficient temptation; and these reasoners (in this instance at least) charge only on society the sin of furnishing that temptation by cherishing the growth of wealth, and all sources of luxurious enjoyment. But it is also evident that necessity is a much stronger temptation than any needless and curious gratification. The man who is starving may be said to be tempted much more violently to steal a loaf, than he who has already one thousand pounds can be to obtain another thousand by forgery. If, therefore, such necessity may be shewn to subsist in savage life, it is idle to charge upon artificial society, the sin of seducing men to vice by supplying allurements. Now the question thus constituted is settled for ever by the late discoveries on the subject of population. Mr. Malthus has made it as clear as a mathematical proposition, that in all savage states there must be a regular scarcity of subsistence; that the mouths will always be multiplying faster than the food which is ready to feed them. The only preventive check to this is, that forced voluntary control of the passions, which can by no possibility be introduced into savage life; for violent restriction savages will not endure, and even their fondest admirers do not give them credit for much prudential foresight. In point of fact, this preventive is found to operate in any considerable degree only in civilized communities, and perhaps a better index of national prosperity could hardly be named, than the degree in which it exists, where there has been no legislative interference. The case then stands thus, even granting the assumption of our opponents. The dormant desires of man will be called into malignant activity by any sufficient temptation, and the wants of savage are a greater temptation than the luxuries of social life. These desires, therefore, are *sure* to exercise themselves so mischievously that they ought to be controlled, and the effect of the controls at present imposed on them is to confine the evils they occasion (at least in a great degree) to the individual who indulges them, instead of suffering them to range at large in acts of rapine, bloodshed, and oppression. These observations on the love of pleasure, apply also to Mr. Bates's two other principles, the love of distinction, and the love of gain, which are said to be created by the artificial forms of society. These must be created also in savage life; for distinction is power, and power is desirable either to obtain good or avert evil. In civil life, therefore, distinction is desirable, that we may command a greater share of the benefits which surround us; in savage life it would be much more desirable, to avert the pressure of want, and protect us from the violence to which that pressure must give birth. The same reasonings apply also to the love of gain so evidently, that they need not be enforced.

But in truth, though it is convenient to argue *ex concessis*, nothing can be more unwarranted than the

assumption made in this matter.—If there be any truth in revelation, man is not naturally inclined to good but prone to evil. The extreme wickedness of men in general, is also well-nigh conclusive; for where the streams are so deeply tainted, can it be credited that the fountain is pure?—Nay it may be shewn *a priori*, that, as man is constituted, such must be the case. Those who believe that our first parent was created *good*, (as every Christian does) must suppose, even on the lowest estimate of his character, that in him the appetites and passions were so balanced by his knowledge and judgment, that the moral scales were exactly adjusted, and the power committed to him of inclining them either way. But what is the case with his offspring? We come into the world with our appetites and passions in full activity, and with no knowledge or judgment at all. We are, therefore, by the very constitution of our natures, made "subject to vanity;" and even if we suppose that the knowledge and judgment of maturer years would be sufficient to control the rebellious principles of our nature, it is evident, that these must have obtained irresistible strength by indulgence, long before that period arrives; and indeed, must have prevented the acquisition of knowledge or judgment altogether. Man, therefore, is by nature born in sin; he is the proper subject of restrictive discipline, and cannot be safely trusted to his own government.

This objection to civil communities may be pretty safely dismissed, whether we admit or deny the lemmas pressed upon us; but this is not in truth the real objection. Philosophers of the description alluded to, with all their rhapsodies about the beauty of uncorrupted innocence, and simple energy of character, have in fact no very violent antipathies to the comforts and luxuries which they condemn. Like a better philosopher than themselves, "Good things they say, good things they eat;" and good things they are willing to eat. Few assert that roast beef is not better than berries, and a handsome dress suit and cottage ornée at Twickenham, would probably carry the votes against the Kraal and Koss of a Hottentot;—but liberty, dear liberty! her charms need no eulogy, and, like love in a cottage, can "make the barren rocks and the rough mountains smile." The truth is, that gentlemen of this class have very delicate feelings, and nothing shocks them so sensibly as the cramps and shackles of civil government. This is the real rock of offence to every philo-barbarist. In savage life he fancies that greater freedom might be enjoyed, and this he is willing to accept as a receipt in full for every other blessing.

We are not enemies to liberty properly understood. Far otherwise. It is among the most beautiful characteristics of Christianity that she was ordained to "proclaim liberty to the captives, and the opening of prisons to them that are bound." Domestic and civil slavery have fled before her, and "there is yet a liberty" more glorious and more perfect, which her faithful sons can alone inherit. But liberty, like every thing else, is good or bad by relation. If men are naturally mischievous they are not fit to be free. Mischievous we have endeavoured to shew they are, and must be; free, therefore, that is *unrestricted by any authority*, they certainly ought not to be. The freedom of a wise and good man is a sight which heaven itself surveys with approbation; but the doctor who would liberate a bedlamite must be as mad as his patient.

Unless, however, we are much mistaken, it is a great error to fancy that there is more real liberty in savage than in civilized life. Liberty, indeed, in its largest sense, considered as the power of doing what we please, ought not to be exercised; for this implies the power of doing wrong; but if it be taken

in any sense consistent with the obligations of a moral agent, how can it be affirmed that a Chikasaw possesses more freedom than an Englishman, or even (if it must needs be) than a Frenchman. Suppose a philosopher seated in the lovely communities that people the plains and forests behind the back settlements in America. He has perfect liberty of thought; so has the Frenchman, if he will but keep his speculations to himself.—He may write and circulate his opinions. But the only motive for writing is, that others may read. The Frenchman may do this in most instances, and he has an inducement so to do, because he is surrounded by men of letters; while the philosopher among savages, though he may write what he will, has not the slightest inducement to write at all; for who will value his compositions? In liberty of locomotion, too, the Frenchman has greatly the advantage. A mail carries him from Paris to Avignon in five days, while the philosophic barbarian has no conveyance but his feet, and no means of travelling half the distance, because he can neither carry sufficient food, nor find it ready prepared in the several stages of his journey. With respect also to the great articles of life and property, these may be liable to some invasions under ill-regulated governments; but can it *generally* be a question whether these will be safest where they are exposed to the capricious violence of our neighbours, or where they are protected by legislative enactment? The great point to be recollected is this, that liberty is nothing without a power of enjoyment.

> The true value of a thing,
> Is so much profit as 'twill bring.

A savage may possess, by the security of charter upon charter, the full right of disposing of the whole of his property as he will; of maintaining what opinions he thinks fit in religion and politics; of demanding impartial justice, and so on; but if, in fact, he has no property to dispose of, if he is utterly ignorant both of religion and politics, and never saw or heard of a court of law or equity, what is the value of his franchises? They are not worth the expence of recording. To tell him of his rights is only to insult his poverty. His charter is like the grant which our neighbours were kind enough to make during the last war of British land, as a security to the public creditor for the repayment of his forced loans. *Materiem suberabit opus.* The deed cost more than the pledge was worth. To talk of the liberty of an Indian who *must* spend the day in hunting or starve; and the enviable freedom of a Greenlander who is locked up all winter in the gloom of a cavern, because he is ignorant of the arts by which the rigours of his climate might be softened; is to the full as childish as on some occasions it has been wicked. Society may restrict a few of our general rights, but if it furnishes the means of enjoying numberless others, which else would be possessed in vain, it offers an equivalent which no man of common understanding will reject. Even the boasted *equality* which is so much talked of, is really not diminished but increased by the artificial institutions of civil life; that is to say, the natural inequalities of mankind are rather corrected than aggravated. In the savage world men only differ in brute strength, and intellectual vigour; but in such a state where the wild energies of nature have their full play, these qualities give to their possessors such superiority, that it is a matter of no difficulty for them to oppress or circumvent the weaker members of their tribe, and these hapless children of woe have no power of obtaining an equality with their masters by the best directed industry. In civilized communities, on the other hand, the first of these natural powers ceases to confer superiority, and a variety of artificial distinctions are created which balance the last, and also act as a set-

off against each other. Thus, knowledge may be said to balance talents, wealth knowledge, titles wealth, office titles, and so on; while each member of the corporation is so frequently obliged to others, there is such a constant interchange of good offices, such a mutuality of dependence, that habits of liberality and polite concession are gradually introduced, in the place of that arrogant unsocial spirit which is the last vestige of departing barbarism. Whoever will consider the state of society in this island cannot but be struck with the real equality subsisting among a large proportion of its inhabitants. The church, the bar, the army and navy, and the numerous class of men who fill the higher departments of commercial and manufacturing industry, with their dependencies, not only rank together, but so far maintain a station of equality with the titled dignitaries of the state, as to be admitted to their tables, to share their friendship, and marry into their families; and in such a country as this, these descriptions probably embrace at least one sixth of the population. As for the rest we may, perhaps, divide them into two classes; each of which (though inferior to the first, and the one inferior to the other), is in a great degree equalized within itself, by the different degrees in which the elements of distinction above enumerated, together with many others, are distributed. To this must be added that the avenues to excellence are open to all; while those who are contented to acquiesce in some degree of inferiority, are protected by law from all the real evils arising from a state of inequality.

But it is high time to close these speculations, and we will do so in the words of Cicero: "*Constat profecto ad salutem civium, civitatumque incolumitatem, vitamque omnium quietam et beatam conditas esse leges.*"

We have employed so much time in examining the great question just quitted, that we shall not draw largely on the patience of our readers hereafter, by discussing points in political metaphysics; though the following section it must be owned is tempting. In this Mr. Bates considers the "*immediate ends of government,*" and proves, or attempts to prove, that they are unattainable in any great degree of pefection. His results however we can only assent to thus far; that after government has done its best, much must remain undone in which the happiness of man is deeply concerned. Mr. Bates certainly appears to us to have confused the question, by mentioning some things as the immediate ends of government, which cannot possibly be admitted as such. The four great ends which he specifies are personal liberty; personal security; private property; and public decorum. Now, it is obvious, that of these only two can with any propriety be termed immediate ends. Personal liberty may ultimately be encreased by the establishment of social order, (as we have above noticed) but it seems almost a contradiction in terms, to call it an *immediate* end, when the very first step towards the institution of society must be the restriction of personal liberty; and public decorum it is evident is not an end but a means. Properly speaking, the only *immediate* object or end of government is to give security of life and property; the rest is effected by the force of natural desires, which, thus regulated, give birth to industry, and knowledge, and the rich train of blessings attendant on them. In truth, this is not Mr. Bates's happiest chapter, and we were a little amused in the subdivision of the four immediate ends abovementioned, to find *health* and *civility* included. We have heard indeed of political quackery, and are well aware that the Lord Chamberlain and Master of the Ceremonies are officers of state; but have yet to learn that government was *established* to prevent agues, or regulate the ritual of bows and salutations. It should seem, however, that the dancing master

who, according to the old story, objected to some minister, because he could never teach him how to make a bow, had reason in his complaints, and ought, perhaps, himself to have filled that seat on the Treasury bench. If Mr. Bates is right, the gentleman ushers ought to occupy a more distinguished station than is at present consigned to them. But to be serious; Mr. Bates's error appears to be exactly that of most Kings and ministers, who fancy that government is constituted, not so much to prevent evil, as to do good; and then, like true empirics, they dose their patient to death, though he wants nothing for health but free air and exercise. Surely the experience of the last thousand years (to go back no further) may teach us this great truth; that, of all spirits that can prevail in governments, a meddling spirit is the most mischievous. At the same time we willingly concede to Mr. Bates, that there are cases in which interference is proper, and it is a great question whether public morals is not one of those cases. Interference, indeed, would never be improper, if governors had always knowledge and wisdom enough to interfere well; but as in a great majority of instances they have been found to possess neither, the *principle* should certainly be, not to attempt positive good for fear of doing positive evil. This principle, however, must be accepted with much qualification, and to this, as to all others, there are of course frequent exceptions. The reason why morals may perhaps be excepted as a class, is, that the great rules of morality are thoroughly known and certain, whereas the rules of sound policy have been utterly unknown till lately, and still remain in many instances questionable. It is quite clear that drunkenness is an evil; it is not quite clear whether some manufactures do more good or harm; whether a bounty on corn be expedient or inexpedient. But we have not room to enter on this question properly. Only this we may observe, that government ought at least to effect no positive evil, and therefore the establishment and continuance of lotteries appears to be contrary to the first principles on which civil authority is founded; they are immoral and impolitic.

There is another fault in this chapter which we should hardly notice, but that it is one which philosophers we think are too apt to carp at. We allude to the occasional introduction of what is called *commonplace*. Take the following example: Mr. Bates is speaking of character.

"But however sought or obtained, it is a possession very frail in its nature, and eminently exposed to the attacks of malignity and envy.

'Such is its frailty, that no delicacy of health can be more alive to the impressions of the atmosphere, than the tenderness of reputation is sensible to fame and rumour. Every day's experience may convince us, that the least breath of calumny is enough to injure, and a violent blast to destroy, the most established character. And how much a distinguished name is exposed to the attacks of envy and malignity, we may learn from the readiness with which it is run down even by those who have no interest in its abasement; of which, we have a trite instance in the illiterate clown who gave his vote for the banishment of Aristides, for no other reason than because he heard him everywhere celebrated under the title of *the Just*." (p. 33.)

And so on for several sentences further. There are men, who, on opening the work at this passage, would read to the conclusion, and then, throwing the book aside, would speak of it and its author ever after with great contempt. It must be owned indeed, "that a writer is not much to be valued who tells us nothing more than may be learned from every coffee-house conversation," and yet there are two things to be observed with respect to commonplace. First, that men more frequently require to be reminded of what they know, than taught what they know not. To enuntiate familiar truths is therefore far from

being always injudicious. Secondly, that what is common-place to the reader, may not be such to the writer; and therefore that it is not always correct to infer a general want of knowledge or judgment, where, either in writing or conversation, self-evident propositions appear to be invested with undue consequence. Sir Joshua Reynolds said he took the measure of a man's understanding by the importance he gave to common truths; but a moment's reflection will convince us that Sir Joshua must sometimes have been mistaken. Common-place is a series of observations intuitively perceived to be true, and therefore despised as trifling. But there are many propositions, which from daily recurrence become self-evident, that are not in their nature more easy of discovery than others which would be thought original. Thus, that intemperance will end in disease, and idleness in ruin, are held to be mighty simple truths; for the cause and effect in each are so constantly presented to the mind together, in our practical intercourse with mankind, that they become associated, and that association familiar. The train of truths contained in the multiplication table are of the same kind. We all know that nine times nine is eighty-one, and hold very cheap a man who would tutor us in such learning. Yet it is plain, that in these and fifty similar cases there are many intermediate steps through which the mind must pass, before the conclusion is reached, if instead of being learnt memoriter, it is fairly thought out; and a man who lives in retired contemplation has no means of discovering which of the truths he has discovered will be received as new, and which despised as common. The same things which are quite familiar in life, because of daily reference, may have cost him as much labour, as other speculations for which he is generally applauded. Mr. Bates, we suspect, is, in a qualified degree, a contemplative philosopher; and it is to this we impute his passing frequently from the most obvious to the most original reflections, without seeming to be aware of their difference. Should this simplicity expose him to the derision of any of his readers, we must entreat them to consider what they have gained, by acquaintance with the world, which would not be well exchanged for the real knowledge and elevated piety that adorn the writer of this volume.

We extract the following passage, not for a critical but a moral purpose.

"Further: The same spirit may be remarked in the readiness with which libels, satires, and other malicious tracts, are circulated in public; and perhaps still more in the liberty generally taken with the good name of the absent in our ordinary intercourse; when to indulge a sally of wit, or a momentary triumph of vanity; to gratify a sudden emotion of envy, or even from mere wantonness and caprice, the character of a neighbour or friend is lightly treated, or injuriously depreciated. To moralists in every age this has been a standing topic of complaint, as involving no small part of the misery of human life." (p. 34, 35.)

Such a complaint ought surely to have been banished by the diffusion of Christianity. "Stoici censent (says Cicero) sapientes etiam sapientibus ignotis esse amatos." Can knowledge be a bond of union, and shall not religion, which is the real chain of gold that unites earth and heaven, unite also with the holiest ties the Christian brotherhood, who are members of the same body, servants of the same Lord, and heirs of the same love, and glory, and immortality. Let us then "be kind one to another, tender-hearted;" let us indeed "walk worthy of the vocation wherewith we are called, in all lowliness and meekness, with long-suffering, forbearing one another in love."

Mr. Bates in his next section considers "the influence of civil government on virtue and happiness from the relation it bears to liberty." This chapter contains much

judicious observation, but nothing which need detain either the reader or reviewer. As a fair specimen however of Mr. Bates's style of composition, we extract the following passage.

"Persons who can do as they please, are often at a loss to know what they would please to do; half their time is wasted in idle suspense, and the other in wandering from one design to another, without prosecuting any to good effect; and all that satisfaction which arises from a useful plan of life, early adopted and successfully pursued, is commonly lost by those who are not strictly confined to their object by the authority of their superiors, or the urgency of their circumstances." (p. 62.)

This is written with ease and spirit. The extract is perhaps a little favourable, for Mr. Bates is now and then careless. Thus, in the preceding sentence, there is a grammatical inaccuracy, and almost immediately after we have "more undesirable" for "less desirable;" but the general flow of his language is easy, without being loose or rambling, and his pauses are well adjusted, without monotony or affectation. The following observation, if not quite original, is at least just; and furnishes, as Mr. Bates justly observes, a reason for the facility with which men are found to submit themselves to the direction of spiritual guides.

"When a man's conduct is prescribed to him by his lawful superior, he has nothing to do but practically to attend to it, provided what is enjoined be neither contrary to any divine command, nor to any law of immutable morality; whereas he who has others and himself at his disposal, is frequently subject to the perplexity of dubious counsels, and to the uneasiness arising from the consideration, that he is answerable for every measure he adopts, and for every command he imposes. All this must be felt by every man of principle and reflection; and should his conscience happen to be delicate and scrupulous, must sometimes be felt by him in a manner very painful and distressing *." (p. 63, 64.)

* "If we consider this, we shall not wonder to find many persons in the Romish church committing themselves to such as may direct them in ambiguous cases. When a tender conscience unites with a diffidence of temper, it naturally seeks repose in this way. As the danger however is great of mistaking its guide, and as those men who are best qualified for so difficult an office will be the least forward to undertake it, the Protestants have properly dismissed, with other peculiarities of popery, this scheme of *direction*, as more likely to be abused to the stupifying of conscience, than improved to the relief of groundless scrupulosity."

Let it however always be remembered, that we are as strongly obliged to learn what our duty is, as to practise it when learnt; that indolence of thought is criminal, as well as indolence of action; that he, who submits his conscience to the implicit direction of another, is guilty of a species of idolatry, by substituting the creature in the place of the Creator; divests himself of that free agency, which is the gift of God, and the ground of all moral responsibility; and leaves no barrier between himself and utter perdition, but the prudence or scruples of his ghostly confessor.

We have already noticed Mr. Bates's occasional introduction of common-place, and our readers may think perhaps that we have shewn some disposition to encourage him in it. But there are limits to toleration. Within a few lines after the very sensible passage just quoted, we have the following school-boy observations: "Nero for some years after his accession to the empire was celebrated for his moderation and clemency; he abolished many of the public taxes, and diminished others, and when called upon to sign the death warrant of a criminal, he would exclaim, 'Quam vellem nescire literas'." He goes on to tell us, how "he became a monster of profusion, and cruelty;" how "his palace was overlaid with gold, and a thousand carriages attended him on his journey;" and then introduces us to "Caligula, Caracalla, and others of that imperial race. Prose may have liberties which poetry has not, but no

writer, even of prose, should be quite careless of that negative merit, which Juvenal thought *essential* to the character of a poet.

" Qui nihil expositum soleat deducere, nec qui
" Communi feriat carmen triviale monetâ."

From the consideration of civil liberty, Mr. Bates passes to another subject more awful, and still more interesting. It is, perhaps, a little episodical, and for this the author apologizes; but his apology was needless, for who would not willingly wander far in quest of moral liberty?

A liberty, which persecution, fraud,
Oppression, prisons, have no power to bind:
Bought with his blood who gave it to mankind,
And sealed with the same token.

That man in his natural unregenerate state is subjected to the tyranny of his lusts; that this subjection is slavish and miserable; and that his real liberty must consist, in the recovery of that freedom, for which some of the faculties that he possesses in this state, and above all his aspirations after a better, seem to declare him destined, are truths, which though not fully discovered till the sun of righteousness had arisen, appear to have been seen, at least dimly, by the best philosophers of former ages. They knew that awful truth so powerfully exhibited by St. Paul, " that the whole creation groaneth and travailleth in pain together until now." They knew it feelingly; and the sighs which at times escape from them, and the precepts they enforce, and even laboured to practise, exhibit at once their miserable knowledge, and yet more miserable ignorance, for miserable indeed is that light, whether we call it knowledge or ignorance, which shews the disease without pointing out the remedy, and like the flames of hell " serves only to discover scenes of woe." The philosophy of Plato is full of reference to the bondage under which the immortal part of man at present groans. Mr. Bates has quoted one passage from him to this effect; in another he compares man to a chariot drawn by two coursers, one winged and of ethereal breed, soaring aloft, the other of grosser mould, and grovelling earthward. Some passages might be produced from his scholar Porphyry at least equally striking.

Hear also Cicero: " Mihi quidem nunquam persuaderi poterit, animos, dum in corporibus essent mortalibus, vivere, cum exissent ex iis, emori;" and again, where the shade of Scipio, after expatiating on the dignity and immortality of the soul, adds; " Hunc tu exerce in optimis rebus, quibus agitatus et exercitatus animus velocuis in hanc sedem et domum suam pervolabit, idque ocyus si jam tum cum erit inclusus in corpore eminebit foras, et ea, quæ extra erunt, contemplans, quam maximè se a corpore abstrahet." Cicero, it is plain, felt the value of moral liberty, and felt too that the race must be commenced in this life, if we hope to reach the goal in another. The moral despotism insisted on by the Stoics, and the sublime abstraction, so much honoured in the philosophy of the East, testify the same dissatisfaction with our nature as it is, and testify too an ardour to obtain liberation, which ought to shame the apathy of Christians. The sages of the heathen world knew, indeed, that they were wretched, but they knew not the way to happiness. The day-spring has dawned on us, and yet we " love darkness rather than light." Surely it may be asked, what are the beauties of a world like this, filled by general confession with pain, and riot, and selfishness, that we love to roam in its gloomy purlieus, when the gates of the everlasting city of our God are thrown open, and his voice invites us to enter; or what the charms of disease and deformity, that we thus hug corruption, and cling to the miserable carcase they inhabit, like a lover to the clay-cold form of his

mistress, till it putrefies under our grasp. Moral liberty is to the soul what physical liberty is to the body; a freedom from bondage; and he only who is weak enough to place our active and immortal part, on a level with the perishing atoms that compose the body, can rationally rank the privilege to which each is entitled in the same order. Be then the blessings of civil liberty sung in triumphant pæans, and displayed with all the pomp of eloquence; but let us not forget, that "He is the freeman whom the truth makes free, and all are slaves beside." With the shouts of applause that hail the guardian of a nation's independence, Oh! let us mingle, in no mean chorus, the strain of high and holy praise to Him, who hath redeemed the souls of his people from eternal captivity, and paid their ransom in his blood.

There are two passages in this chapter which well deserve to be extracted; the first, because it contains a truth much too frequently overlooked in our disquisitions on the moral character of the Deity; the second, because it affords a specimen of eloquence of the very first order.

"What would have been the future destiny of man, or whether he would have been brought into existence at all, had not a gracious provision been made for his recovery upon the foresight of his lapse; as it hath not, that I know of, been expressly revealed, it would seem to me presumption in any man to determine. God himself only can tell what it would have become him to do in a conjuncture which never existed, and which was never intended to exist." (p. 76.)

"The gospel contains the only scheme, and is the only proclamation of true liberty that the world was ever acquainted with; a liberty from guilt and tyrannic passions; a liberty to obey the laws of piety, and the dictates of uncorrupted nature; a liberty beyond all others to be welcomed with cordial gratulations. When the Greeks were restored to the enjoyment of their ancient laws and immunities by the Roman general Flaminius, their acclamations, as Plutarch tells us, were heard out at sea, and the birds, which were passing at the time, stunned with the noise, dropped down in the midst of the assembly, who unanimously hailed Flaminius as the saviour and defender of Greece. Yet how trivial was this proclamation of the proconsul, compared with that made by the Saviour of the world, when, in the synagogue of Nazareth, he stood up and read from the prophet Isaias, *The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord**." (p. 77, 78.)

Besides the various topics above alluded to, the first part of this work contains a long chapter on "Property in its relation to virtue and happiness;" and a short one upon "the influence of the fine arts on virtue." From these it appears that Mr. Bates is a decided enemy to that state of general luxury which prevails in this country, and in which every industrious community is daily advancing further and further. The question is a great question which we shall not presume to decide. Luxuries undoubtedly are unfavourable to religion and morals, and it is not extraordinary that so faithful a friend to both, as Mr. Bates has always approved himself, should feel as he does. Two things, however, should be remembered; first, That the prevailing motive to industry is the hope of enjoyment, and men are not apt to think they shall enjoy any thing which they are not at liberty to choose for themselves. Unless, therefore, a nation is permitted to be luxurious, perhaps it must remain poor; but poverty is weakness, and in this turbulent world strength is necessary to safety. Secondly, That the objection must not be made to luxuries, which are only a single feature, but to the *system of accumulation*, which gives birth at the same time to knowledge and refinement, as well as to trifling and vicious indulgencies. But, we repeat, this is

* Luke, ch. iv. ver. 16, 21.

a great question which we shall not presume to decide. We suspect, however, that political economics are not Mr. Bates's favourite pursuit, for through the first of these chapters he *seems* not to feel the constant power of the great principle of population in affecting the condition of the lower classes; and in page 98 his expressions betray something of the same anxiety about the balance of trade which haunted the imaginations of the old commercialists.

(To be continued.)

Sermons on various Subjects. By THOMAS BLUNDEL, Pastor of the Baptist Church, Luton, Beds. London; Button, Williams, and Smith. 8vo. pp. 298.

THE perusal of the first sermon in this volume would have deterred us from proceeding farther, had we not recollected, that no traveller of enterprise is discouraged from penetrating into the interior of a country, by passing a dreary frontier. The discourse which awakened this recollection, is founded on Genesis iii. 14, 15, and entitled, "The ground of enmity between Christ and Satan:" and it is written with a spirit of assumption, which emboldens the author to surprise or embarrass his readers by information similar to the following: "though his" (Satan's) "success be not equal to his wishes, yet it is beyond his most sanguine expectations," p. 13. This *may* be very true; but as no scriptural evidence is adduced to support it, we cannot unreservedly rely upon Mr. Blundel's credit. Moreover; we do not admire the *style* of the above fragment of intelligence; conceiving that a divine's manner of expression should be correspondent to the character of his subject.—In a preceding page we are told, that

"By the seed, or successors of the serpent, may be intended all those imps of fraud which Satan should employ to carry on his schemes in every future age of the world. As if God had said, 'Satan, by this success you have rendered your work in future much more easy. You will not be driven to the necessity of becoming incarnate in the snake, but will find agents enow among the human race. But in all your haunts I will meet you, and curse you with disappointment, vexation, and defeat; and in the end, not only the beast, the dragon, and the false prophet shall be taken, but thou also, their prime instigator, &c." (p. 11.)

We transcribe the above as a farther illustration of our remark on the author's style. Without animadverting on the obsolete *enow*, and the uncouth arrangement of *you* and *thou*, (for criticism merely verbal must lie tolerably quiet during the progress of this review,) we would ask Mr. Blundel whether his amplification of the curse pronounced on the serpent be, consistent either in language or character of thought with the simplicity of the original? It is as if some secular historian, who would fain enliven the dull records of antiquity, by dashes of humour and sarcasm, in order to affect so desirable a purpose, were to force the Chathams and Burkes of an elder age to talk like clowns.—But we pass on to other specimens.

"For God thus to give the world to Christ, as if no usurper were in existence, must provoke the indignation of Satan as much as ever the Romans could provoke that of Hannibal, by selling at public auction, and at a high price, the very ground on which his camp stood." (p. 15.)

Mr. Blundel must excuse our saying, that the sentence just quoted (to say nothing of the common-place allusion which it contains) appears to us more consistent with the style of a philosopher, dissected in our number for May *, than with the soberness of a Christian divine.

Travelling back to a former paragraph of this objectionable sermon, we are instructed, that

"Satan — *gave of his own spirit without measure* to his agents in both worlds, that if possible, either

* See the Review of Forsyth, pp. 292—308 of the present volume, particularly the extract from Mr. F. at p. 302.

by force or fraud," &c. p. 11. That this application to the evil spirit of what was declared of Christ by HIMSELF is an irreverend application of Scripture, is the mildest reproof Mr. Blundel's allusion demands. It is unaccountable, that throughout the whole volume, as well as in the first sermon, almost every reference to the powers of darkness is disgraced by a most unadvised strangeness of expression. At p. 178 (we hurry over some intermediate instances,) the author talks about Satan understanding the prophecies, and glances at the fallen spirit's future projects, should he be driven from the strong holds of popery. What is this but to introduce us into the 'pandæmonium council,' as it is called at p. 177. But we must trust ourselves no longer with this contagious topic. Perhaps the reader has already discovered, that we are gradually adopting the very manner we censure. Certainly, we should not so largely have detailed the author's offences in the point under discussion, did we not deprecate the possibility of such a style reviving, and passing into example,—a style which, long before Mr. Blundel's time, brought much discredit upon religion, and provoked laughter on one of "the few subjects which make wise men serious."

The second sermon is written with much fluency, and in point of utility is superior to its predecessor. But the following effort at sublimity compels us to hint to Mr. Blundel the expediency of his becoming acquainted with a recent criticism on the diction of modern divines *.

"It is by the resplendent rays of his love, as by a flaming lamp, that we ascend to heaven; and by the same steps by which the Son of God came down, we reach the summit of immortality." p. 40.

There is something interesting in the succeeding discourse on the atonement, but this indirect approbation is considerably counterbalanced by such paragraphs as this,

"Nature, as by a kind of sacred instinct, had long and loudly proclaimed the same momentous truth, that man must live by the death of his Redeemer. As if indulged with the spirit of prophecy, she united her testimony with that of the law of Moses, but met with the same fate; her words were not understood," &c.

The rest may be found at p. 48. What precise ideas the author may annex to these positions, we cannot stay to inquire; our time would be unreasonably wasted by attempting to fish out a meaning for the plain and unlettered reader, who will certainly here and elsewhere need an interpreter.

The fourth sermon on "The preeminence of Christ over the Saints," treats its subject with an animation generally correct; but this commendation must suffer an unavoidable abatement from the ill-managed illustration at p. 70.

"Creation was like a ship in a storm, little better than a wreck, with angels and men on board," &c.

Sermon the fifth professes to examine "the ministry of angels," a subject in itself mysterious; and obviously not suitable to the genius of the present theorist, as the following extract will shew.

"All we know of their" (the angels') "fall is, that they 'left their own habitation,' probably from pride and discontent; and like our first parents, in attempting to gain more, they lost all. Those who continued firm in their obedience, retired in disgust from the rest, who had fallen under the divine displeasure, fearing to do what is too frequently done by corrupt members of Christian churches, who keep up a correspondence, and continue their former intimacy with those who for disorderly or immoral conduct have been excluded. The holy angels fled, and avoided the habitations of wickedness." p. 85.

Here we are fairly puzzled; unable to conceive how the faithful spirits of heaven could *retire* from the rebellious hosts, after (for the words appear to admit of no other interpretation) these latter had *left* them. Did then the two par-

* An useful extract from which is inserted in the Christ. Obs. for March, p. 186.

ties leave their celestial abodes *together*, till one contriving an insurrection elsewhere, the other flew back again? We suspect that Mr. Blundel founds his system on the canonical authority of Milton; who feigns that Satan drew after him myriads of angelic spirits to a distant territory of heaven; or, as we learn from the argument of the fifth book of the Paradise Lost, 'to the parts of the north.' In their flight,

"Regions they pass'd, the mighty regencies
Of Seraphim and Potentates and Thrones,"

till reaching the palace of Lucifer, their leader incites them to insurrection. Abdiel alone opposes and forsakes him. Who can forget the description of the faithful seraph's retreat?

All night the dreadless angel unpursued
Through heav'n's wide champaign held his way: till morn
Wak'd by the circling hours, with rosy hand
Unbarr'd the gates of light.——B. vi.

From this Miltonic fiction Mr. Blundel appears to derive the ground-work of his information.

Arriving at p. 92, we learn that the angels warring against the forces of hell, "constitute, as it were, the cavalry of that army of which men are the infantry." Such is the consequence of dabbling in technical terms, while the consecrated language of the scriptures is disregarded and forgotten! Some future speculator may divide the angelic hierarchies into troops, regiments, and brigades; and furnish a minute description of their charges and accoutrements. If mortals *must* venture into the empyrean, let them tell us what befel them there in terms as *unearthly* as possible. When Milton 'presumed, an earthly guest,' to enter 'the heaven of heavens,' he returned to this nether world with ideas correspondent in some faint degree to the sublimity of the objects seen in vision, and the loftiness of his conceptions is transfused into his diction. Those who have read the Paradise Lost, recollect the 'magnific titles' which he employs to shadow out the celestial hosts,

'Thrones, Dominations, Princedoms, Virtues, Powers,'

and may wish, that such as meddle with his subjects had endeavoured to grasp the skirt of the mighty poet's mantle!

It is an extraordinary circumstance, that whenever Mr. Blundel's imagination soars towards the Seraphim, or plunges into the fathomless abyss, by a strange fatality, he not merely bewilders himself, but offends his readers; writing as though, having been admitted into the invisible world, he there received a licence to treat angels, holy or apostate, with a disorderly and sportive familiarity.

We are glad, at length, to escape from the subject of the fifth discourse (as it is handled *here*) to others of a more practical and tangible character. Of such a nature is that discussed in the sixth, *charity*, the description of which grace will repay the trouble of perusal *. The seventh and eighth sermons are throughout commendable, and their doctrinal excellence compels us to regret, that an author capable of elucidating the design and hope of the Gospel, should have wasted himself in unproductive, we had almost said mischievous, speculation. Our limits oblige us to forego the satisfaction of transcribing several paragraphs from these sermons, among others, those at pp. 157-9, &c. Mr. Blundel begins again to sink in the ninth discourse, the very title of

* Towards the conclusion of the sermon, we are admitted into the interior of a dissenting congregation. "If any be chosen to office in the church, it provokes envy and hatred; and the allegation is, 'all the Lord's people are holy: ye take too much upon you, ye Moses and Aaron'!" p. 123. One sees by this, as by a thousand other examples, the infinite divisibility of Sectarism! The existence of '*lordly* insolence' is intimated in the same page.

which 'The river of life impeded,' is founded on mistake. The author should have known that his text, (2 Thess. iii. 1. 'that the word of God may have free course,' &c.) is thought by many commentators to allude to the ancient *games* *. Mr. Blundel's partiality to the authority of the poets discovers itself in the conclusion of sermon the tenth, where a *theological* inquiry is dismissed with twelve lines from the Night Thoughts! We omitted to mention in its proper place that the author indirectly prefers the testimony of Dr. Young to that of St. Jude; and this occurs, with much consistency, in the unfortunate discussion which opens his volume, p. 24. In the twelfth discourse we find much to admire and commend; and those which immediately precede and follow it contain some very gratifying indications of a devout mind. The fourteenth drags us back again into the entanglements of speculation. It is called "The favourite objects of eternal wisdom;" a title which prepares us for such contracted positions as the following:

"I. *This world is a nursery for intelligent and immortal beings, and, for aught we know, the only one in all the dominions of God; and therefore it becomes the peculiar object of his delight.*" (p. 264.)

No one will be surprised, that a reasoner of this stamp should, under a subsequent head, remind us that,

"In this field" (the world) "skipped and grazed that lamb which was to take away the sin of the world." (p. 271.)

We must again apologize to our readers for introducing into this review, passages tending to render religion an object of derision: but the procedure is necessary in justification of our own strictures. When will people discover the folly of particularizing general similitudes, till the scriptures are degraded by being made a field for the display of an unprofitable ingenuity, or for the exercise of a playful imagination!

The last of these sermons is, at all events, better than the first; but having detained our readers sufficiently long on the merits and demerits of its brethren, we must proceed to some general remarks.

It is difficult to devise what could be Mr. Blundel's motive in presenting these sermons to the public; nor does his ambiguous preface in anywise remove our perplexity. If they are designed for the instruction of persons similar to those whose spiritual interests he professes to superintend, we conceive, that the advantage such a class of readers may derive from their perusal, will scarcely recompense the writer's trouble in preparing them. Not that we have any personal knowledge whatever of the church at Luton; but we assume, that its members do not far exceed, either in intellectual or moral excellence, the members of the several other communities dispersed throughout this land. We farther assume, that the volume before us is a specimen of its author's mode of preaching. Now the inference deducible from these assumptions is, that Mr. Blundel shoots over the heads of his hearers, and seldom aims at their hearts. We do not deny, indeed we cheerfully admit, that his doctrines are sound, and often well elucidated; that he generally keeps close to his subject; and that the volume, taken as a whole, and considered with a reference to its moral merits, is entitled to a favourable report. But what is the first object of *a sermon?* Is it not to awaken and alarm the indifferent and the impenitent; and to instruct, to advance, and to encourage the attentive and the sincere? And can this object be effected without a particular and direct APPLICATION? Here are fifteen sermons on subjects involving the threats as well as the consolations of the Gospel, yet

* The verb τρεχω refers metaphorically to the Christian race, 1 Cor. ix. 24, 26; Heb. xii. 1. and elsewhere. It occurs in the New Testament about eleven times, and except when used figuratively, describes the running of men or horses, not the profluence of a river.

containing no application whatever, except what may be found in a few languid inferences, which, towards the close of each, make their formal entrance, and in a moment disappear! We wish that Mr. Blundel had recognized the distinction between an orator, who decorates a discourse with the *convenient* eloquence of scripture, and an ambassador of Jesus Christ, who remembers that the inspired word is 'profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' A disregard of this distinction has deluged the world with sermons which are like globules of mercury, that glide over the surface of the mirror, leaving no impression behind. To most of our readers, we believe, that this illustration is not new: its appositeness on the present occasion justifies its repetition.

Sermons, chiefly designed to elucidate some of the leading Doctrines of the Gospel. By the Rev. Edward Cooper, Rector of Hamstall Ridware, in the County of Stafford, Chaplain to the Right Hon. the Earl of Courtown, and late Fellow of All Souls' College, Oxford. Vol. II. London. Cadell and Davies. 1806. 12mo. pp. 310.

We cannot dissemble our satisfaction in being able to contrast with the subject of the foregoing article the second volume of Mr. Cooper's discourses, and we trust that our report of their character, while it indirectly vindicates the strictures passed on Mr. Blundel, will illustrate the views entertained by the Christian Observer of the essential requisites of an useful sermon. We have no intention, however, of exhibiting these two writers as rivals, or of detaining our readers by a formal comparison of their respective merits. The superiority of Mr. Cooper, not merely over Mr. Blundel, but over a very large majority of the present race of sermon writers, is so obvious, that it would be an unreasonable waste of the time and patience of our readers to institute any such comparison.

It gives us great pleasure, on another account, to announce to our readers a second volume of sermons from the pen of Mr. Cooper. It furnishes a strong presumption, that his former volume, which we reviewed with just and warm commendation in our work for 1804, pp. 287 and 353, has met with that reception from the public which we wished and foresaw. Indeed a second volume from his pen was peculiarly desirable, to give completeness to the work he had performed in the first, of which the discourses now before us may be considered as containing the practical application. For although Mr. Cooper was highly practical in his former discourses, as he is also eminently evangelical in those which we are now called to review; and although he himself has not marked by his title the distinction which we have intimated to subsist, the title-page of both volumes expressing the design of them to be "to elucidate some of the leading doctrines of the Gospel;" yet the first may undoubtedly be characterized generally as containing an exposition of *doctrinal*, the latter of *practical* christianity; and these separate objects, it is impossible not to suppose, that the author must have kept in view, in the selection of his subjects. And here it is no more than justice to remark, that we have seldom seen that excellent rule, (a rule which every christian preacher should bear constantly in mind as of the very first importance,) better exemplified than it is by Mr. Cooper, viz.—that doctrinal truths ought always to be preached practically, and practical truths evangelically. To do this fairly and fully, is to teach christianity as the scriptures teach it; to preclude those objections which ignorance or prejudice is always ready

to make to the humbling truths of the gospel, when, by a partial exhibition of them, occasion of cavil is afforded; and to maintain that consistency with himself, and with the revelation of God, without which a religious instructor must soon fall into contempt, and, what is worse, without which his instructions can have little or no efficacy. How much, and how lamentably this is the case, the christian observer but too well knows. In how many of our pulpits, alas! are the grand doctrines of the Gospel inculcated, when inculcated at all, as mere *credenda*, as objects only of speculative belief; while the duties which it prescribes, and which constitute the principal and favourite themes of such pulpits, are partially and defectively exhibited, and are enforced with no more allusion to the Christian doctrines, than if the two things belonged to two different and independent religions! The sermon is either *all* doctrine, or *all* duty; the position in which both are alternately shewn is alike arbitrary, insulated, and unconnected; each appears in all the nakedness of abstraction, and in this dissociated state is useless and worthless, without energy, and without life. Not so are they exhibited in the sermons of Mr. Cooper. Never does his reader lose sight of him, both as a *Christian*, and a *moralist*: never is he left to indulge the vain conceit, that he himself may be the one of those characters without being truly and sincerely the other also. Christian doctrine and Christian practice will, in his pages, be found the close and inseparable companions of each other, ever lending and borrowing mutual aid, efficiency, and value; the former preferring no claim to attention or belief, but such as are founded in its practical tendencies; the latter deriving all its vitality, its vigor, its distinct and peculiar character, from the views which revealed truth discovers of the relations of man with his God, and from the motives and encouragements to obedience which, in harmony with these views, it supplies to him, as a sinner redeemed by the blood of Christ, and sanctified by the Holy Spirit.

The number of Sermons in this volume, as in the former, is twelve, and the subjects are as follow:

"1. The sin and danger of neglecting the great salvation of the Gospel. 2. The life and death of the real Christian. 3. The duty of surrendering ourselves to God explained and enforced. 4. Angels rejoicing over the penitent sinner. 5. Consolation to the afflicted. 6. Expostulation with careless sinners. 7. The grace of Christ sufficient for his people. 8. Hezekiah's fall considered and applied. 9. The duty of confessing Christ before men. 10. The advantages of godliness to the present life. 11. Earnestness in religion recommended and enforced. 12. The marks of true faith stated and explained."

To characterize the work before us, but few words will be necessary, in addition to the observations which have already fallen from us, and by which we have, in a great measure, anticipated this part of our duty. Sound sense generally distinguishes the *discussions* of Mr. Cooper; warm, yet sober piety his *exhortations*. He appears to us, on almost all occasions, to possess clear and well defined conceptions of the scheme of Christianity, and to appreciate correctly the relative importance and utility of its several parts. In short, he *understands* well the religion which he teaches, and, what is better still, he seems to *feel* it. From an heart evidently impressed with its worth, and acquainted with its various effects and its salutary operation, he speaks directly and efficaciously to the hearts of his hearers. He does not waste his time in declamation; nor does his ardor degenerate into rant. His zeal is enlightened, and the offspring of charity; and his manner of expressing his sentiments such as, while it must be intelligible to the generality of his readers, cannot be justly offensive to any. As a writer, Mr. Cooper's merits are of a character

remarkably uniform. Sound in his doctrine, judicious in his arrangement, simple and unaffected in his language, animated, yet correct in his manner, he generally pleases and edifies his readers; but so equally, that it is not easy to perceive any distinct grounds, (apart from the interest which one subject may inspire rather than another,) upon which the man either of literary or religious taste could establish a preference among the discourses before us, or even point out particular passages as prominently distinguished from the rest by the beauties of style *.

Having said thus much, and having furnished, in a former review, ample specimens of Mr. Cooper's manner, both of thinking and writing, we shall not deem it necessary to give either an analysis of the present volume, or any very extended extracts from it; but shall confine ourselves principally to a few particulars, which appear to us to afford an opportunity of useful discussion. In pursuance of this plan, we shall first call the attention of our readers to the fourth sermon, entitled, *Angels rejoicing over the penitent Sinner*, in which, though in the main a very excellent discourse, there are some things to which we cannot altogether assent. In this sermon, Mr. Cooper, after justly observing, "that repentance implies a real change of heart, a conversion of the soul from sin to God," proceeds to describe a certain course of experience, as marking "the progress of repentance." In this "process," which he intimates to be "the same" "under every modification," "the first step," is said to be "*inward illumination. The eyes of the understanding are enlightened.*" "A second step" "is *conviction of sin.*" "The third step" "is *a discovery of the excellence of Christ, and of the suitableness of that method of salvation revealed in the Gospel.*" "The concluding step" is "*an earnest application for a personal interest in the promised blessings.*" Now to this mode of representing the change in question, we feel very considerable objections. We admit, indeed, that the various topics which are here introduced, may with perfect propriety be treated separately, for the purpose of a more convenient, and orderly discussion of the subject. We would leave divines, in a great degree, at liberty to employ such divisions in their sermons as their own taste may dictate. What we object to is, the describing that analysis of the feelings which may be required for the more commodious elucidation of a subject, as constituting a course of distinct and successive changes, in which the progress or passage from one state of mind to another is perceptible by the individual. The exactness of delineation, for example, as to the progress of repentance, which is here attempted, though it have the sanction of some great names, appears to us not to be warranted either by scripture or experience. The different views ascribed to the penitent by Mr. Cooper belong indeed to his state, but we do not think that Jesus Christ or his Apostles give any countenance to the plan he has adopted of fixing for these a particular order of succession. Mr. Cooper refers to the case of the three thousand persons, who, on the day of Pentecost, "were pricked in their hearts," as proving *conviction of sin* to be a part of repentance. It doubt-

* We meet occasionally with a sentence which must have appeared obscure to a country congregation. The following will serve as a specimen. "Should he shew mercy to sinners without the intervention of some competent means which might mark the enormity of sin, his just abhorrence of it, and his fiery wrath against it, what confusion might not such an act of lenity have introduced into the world of Spirits?" There is also, perhaps, a too frequent recurrence, at least to please the ear, of such forms of expression as the following: "But is the evil without a cure? Is man necessitated for ever to continue the slave of sin? No;"—a figure of speech, which, when sparingly used, has a good effect.

less proves this; but we do not see that it contributes at all to the establishment of the hypothesis to which we have objected. How long antecedently to this feeling was it that the same three thousand persons were *illuminated?* Must it not have been in the course of hearing the same sermon? So that here were three thousand persons who passed through, at least, two stages of the process in about half an hour. Again, is not the third step of this process, in some measure, involved in the first? "A discovery of the excellency of Christ," we should deem to be a part, and a most important part of divine *illumination.* But it is not our purpose to enter largely into the subject, but merely to vindicate the fairness of the objection which we have felt it our duty to state.

Before we quit this subject, however, we think it our duty to remark, that one constituent part of repentance appears to us to be omitted in the above delineation: we mean *the possession, not only of the promised consolations of the Gospel, but of every evangelical disposition; and the consequent exhibition of a generally Christian practice.* This disposition, and this practice, we believe, that the New Testament intends to include in the term *repentance.* We are also fully persuaded, from the general tenor of these sermons, as well as from various expressions in that now under review, that they are equally included in Mr. Cooper's idea of that grace; we only think, that they deserved to occupy a distinct division of his discourse.

But there is another passage in the same sermon which is entitled to some consideration. Mr. Cooper, after defining repentance in the just and scriptural manner already noticed, as "a conversion of the soul from sin to God," goes on to observe, that "*wherever circumstances admit,* this inward change will be productive of a correspondent reformation in the life: and the amendment of the outward conduct will bear testimony to the amelioration which has taken place within." Now, if by the expression, "wherever circumstances admit," Mr. Cooper intended to allude to the case of those who, like the thief on the cross, have had no opportunity of testifying, by their after life, the reality of their repentance, we should have admitted the propriety of the qualification without any hesitation. But something more seems to be implied in the expression; for Mr. Cooper proceeds to concede, p. 74, "that it may, and frequently does happen, that this renewal of the heart occurs in persons whose naturally pleasing dispositions, amiable manners, exemplary discharge of relative and social offices, and apparent attention to religious duties, have been previously such, as to leave but little room for any considerable and striking improvement in their external department." This concession opens a large field for discussion of the most serious and important kind. It will be impossible to do justice to the subject in the course of a review; we will venture, however, to make a few reflections upon it.

Many advocates for religion may err in overstating the good which it has produced in the world, and in giving descriptions of the *actual* effects of Christianity, which are falsified by observation and experience; an error which cannot fail to prove prejudicial to their cause. But there are dangers of an opposite kind. In particular it is to be feared, that some professors of Christianity, having degenerated in their practice, among whom, nevertheless, its doctrines continue to be maintained, may be disposed to lay too little stress on its efficacy to improve the external conduct; and may claim the exclusive privileges of Christians, merely on the ground of the new motives with which religion supplies them, the correct faith which it inculcates, and the devout feelings which it communicates. Such a claim, however,

founded on distinctions of this sort, we should be slow to acknowledge. Practice is, after all, the true test of goodness. Feelings may deceive us: motives may be equivocal: and a faith, however correct, which bears no *peculiar* fruit, is a subject of just suspicion. We greatly question whether it ever be admitted in Scripture, that there are in *the world* many moral, amiable, and exemplary men who are as good, or nearly as good, as the true servants of God, in respect to all the branches of external conduct; and that it is only *when circumstances admit*, that the amendment of the outward conduct, in the convert to Christianity, will bear testimony to the change which has passed within.

It may perhaps be alleged, that the young man who came to Jesus Christ, and who, being told to keep the commandments, said, "all these have I kept from my youth," is an example of a moral, yet unconverted person. Let us not mistake the character of this individual. He was unquestionably covetous; for it is said of him, that he had large possessions, which he could not find in his heart to sell and give to the poor, at the command of him whom he professed to reverence as the Messiah. Christ detected the covetousness of his heart, by his refusal to pursue the course of external conduct prescribed to him, and thus exposed the deficiency of his moral character; for covetousness is immorality of the worst kind, according to the Gospel.

Perhaps, also, the Pharisees may be considered as examples of moral men who wanted only right faith and right internal principles. This, however is a false supposition. They devoured widows' houses. They neglected justice, mercy, and truth. They said and did not. They were therefore clearly deficient in practice. Indeed our Saviour himself expressly declared to his followers, that except their *righteousness* should exceed that of the Scribes and Pharisees, they should in no case enter into the kingdom of heaven. We may infer from this, and numerous other passages of scripture, that there is a certain higher species of morality, a certain elevation, not only of internal principle, but external conduct, on which our Saviour insists, as distinguishing his disciples from the most approved characters among the unbelievers. The Scribes and Pharisees were admired as models of moral excellence in the days of Christ. But it was necessary that the righteousness of the Christian should exceed theirs. The followers of Christ were not only not to swear falsely; but not even to swear lightly, nor to trifle with any sacred thing. They were to love, not only their friends, but their enemies; not only to lend to him from whom they hoped to receive, but to give and lend, hoping for nothing again. They were to forgive, not seven times, but seventy times seven. They were to expect to be persecuted for righteousness' sake, and to rejoice in persecution. They were to do well and suffer for it, and to take this suffering patiently, &c. &c. Now in this higher kind of virtue, a virtue which obviously must manifest itself by the external conduct, they had no competitors, either among the Pharisees, or any of the heathen world: they clearly stood alone *. In modern times, perhaps,

* Mr. Cooper observes, that even in these converts, whom he admits not to be strikingly improved in this outward conduct "pride, self-dependence, and an exalted opinion of their own merits and pretensions, which before reigned in the heart with uncontrollable dominion, may have given place to the deepest humiliation and self-abasement." (p. 75.) Surely, however, in such a case, where the antecedent pride has been great, and the succeeding humiliation genuine, the change will manifest itself by new acts of condescension and kindness and forgiveness to their fellow creatures, by a new modesty of behaviour, by much general improvement of the temper, and consequently by a great improvement in the external deportment.

sufficient care has not been taken to point out the difference between evangelical, and merely ordinary virtue. Evangelical *doctrine*, though neglected in some quarters, has been zealously asserted by many able writers; but while the standard of faith has been set sufficiently high, the nature of evangelical works may not, perhaps, have been always delineated with similar care, nor has the standard in this respect been always equally exalted.

From this defect, indeed, we readily acquit Mr. Cooper, than whom we have met with few writers who have more ably and successfully pleaded the cause both of an evangelical faith and an evangelical practice. We trust, therefore, that he will not misconceive the object of the reflections, which we have taken occasion from a passage in his sermons to introduce. With respect even to the particular point on which there appears to exist some shades of difference between us, we are aware that Mr. Cooper's statement of it will admit of an explanation, which would serve to qualify the concession about which we have hesitated, and would also lead us to assent to a large part of it. It cannot be denied, that, while on the one hand, even the sounder Christians of modern days probably fall short of the ancient in respect to evangelical practice, on the other modern unbelievers, (including those merely *nominal* Christians who are destitute of the true faith of the Gospel) probably rise, above the ancient unbelievers in respect to their standard of virtue. Christianity, a weak, indeed, and languid Christianity, has now diffused itself. Nations profess the faith of Christ, and the generally received code of morals, though by no means sufficiently Christian, is not so unchristian as the code of the great mass of the unbelieving world in the days of Christ: a consideration which enhances the value of Christianity. Two causes, therefore, have united to lessen the difference between the moral conduct of believers and unbelievers in the present day. The one is that believers, partly, as we suspect, from their not having the nature and extent of evangelical practice sufficiently set before them, fall below their predecessors; and the other, that the unbelievers, through the diffusion of that very Christianity which they despise, have been lifted up above their natural level, and above the standard of their ancestors. The difference, however, we apprehend, is still sufficiently broad, to render every case of real conversion visible in the outward conduct, to those who are near enough to observe it.

In Sermon viii. intitled "Hezekiah's Fall considered and improved," the criminality of that pious prince's conduct, in the matter of the king of Babylon's ambassadors, is skilfully detected and exposed, and much important practical remark is deduced from the narrative. On the following passage, taken from this sermon, we shall take the liberty of making a few comments.

"What a striking confirmation is thus incidentally conveyed to us, of that fundamental doctrine of the Scripture, the deep depravity of man, and his utter inability without the continual aid of divine grace to maintain the life of faith and communion with God! By numbers indeed this doctrine is either openly renounced, or virtually denied. Some affirm, that their nature is originally good, or at least disposed to listen to the dictates of reason, and to comply with the obligations of religion. Others contend, that the heart, by being habitually exercised in the ways of God, becomes inherently better, and gathers a stock of strength and goodness of its own. Let those who maintain such opinions, contemplate the example of Hezekiah, and see whether it does not expose the futility of their notions. Could any man be under stronger obligations than Hezekiah was, to render unto the Lord according to the benefit done unto him? Could there be any one, whose religious habits were more confirmed than his were? Yet in the hour of temptation what did these circumstances avail? All his obligations were forgotten, All his habits of religion lost their influ-

ence: His own strength became perfect weakness. No sooner did God leave him, than his *heart was lifted up*. No sooner was the barrier removed, than the stream rushed with impetuosity into the channel of sin. What does this event prove? It proves beyond a doubt, that if the barrier had not previously been interposed, the current would have always flowed in that channel. It proves, that if Hezekiah had hitherto manifested any love of God, any holy obedience to the divine commands, that love and that obedience had been the effect, not of any inherent or acquired goodness, but of grace, and of grace only. It proves, that *in his flesh dwelt no good thing*; that by nature *every imagination of the thoughts of his heart was only evil continually.*" (p. 176—178.)

The reasoning contained in the above extract, appears to us to be more defective than is usual with Mr. Cooper. This one action can hardly be regarded as a *proof* of Hezekiah's *original* depravity. The doctrine of the natural corruption of man being proved from the undeniable testimony of other passages of scripture, we are bound to refer to that source the incident in question. But surely it is no more a *proof* in itself, that in Hezekiah's *flesh dwelt no good thing*, than Adam's infraction of the command given him in Paradise is a proof that he was originally corrupt. But what we particularly object to, is, the unprofitable discussion, which is here introduced respecting inherent grace. "The deep depravity of man, and his utter inability, without the continual aid of divine grace, to maintain the life of faith and communion with God," we are disposed with Mr. Cooper cordially to maintain. But we do not see in what way it flows, as a corollary from this doctrine, that the heart, by being habitually exercised in the ways of God, does not become inherently better. We readily admit, indeed, that the case of Hezekiah, and a thousand similar phenomena of perpetual occurrence in the religious history of good men in all ages, appear to give some countenance to that view of the question which Mr. Cooper has taken. Yet much may also be urged on the other side. It might, for instance, be asked, Does not this view of the subject militate against the reality of that change which the scriptures denote by our being "born again," becoming "new creatures," being "made partakers of a divine nature," being "renewed in the spirit of our minds," &c. &c.;—all which modes of speaking seem to describe an actual moral transformation of the inward man, in consequence of which the believer in Christ Jesus acquires a *new* character, that is as truly *his own*, though entirely of the operation of the Holy Spirit, as his *former* character, derived to him from our first parents, was *his own*, when he was a child of disobedience? Many *exhortations* of scripture might likewise be adduced, to which the representation before us seems not easily reconcileable. Why, might it not be asked, are we required to "*exercise ourselves unto godliness*," if no habits of piety are to be the fruit of our exertions? Or, how are we to understand our being admonished to "*grow in grace*," if indeed the "heart, by being habitually exercised in the ways of godliness does not become inherently better?" Certainly, no humble Christian would chuse to express himself in terms so very equivocal, as those which Mr. Cooper has employed to convey to his reader the opinion he combats. Yet, is there *no* sense in which the heart, deceitful and desperately wicked by nature, is made "better" by that "grace of God which bringeth salvation?" Is there *no* sense in which, by holy exertions, the Christian "gathers a stock of strength and goodness?" Perhaps some light may be obtained upon this matter from analogy. Our bodily strength, or the goodness of our mental faculties, is in truth as much derived from God, and as much sustained by his continual influences, as any spiritual strength, and goodness we can possess. If

God think fit to withdraw that influence, the consequence is infirmity or death in the one case, madness or fatuity in the other; yet are our health and our reason *our own* while we enjoy them;—in no *such* sense, however, our own, as can administer to pride, inasmuch as we have received them gratuitously, and hold them dependently. But we pretend not to decide the question, nor, rightly considered, do we conceive a decision upon it to be of any moment. Let but the facts be truly and cordially acknowledged, that "without holiness no man shall see the Lord," and that all our holiness is both originated and maintained by communication from above; and what remains will be a mere question of speculation, as little important as all such questions usually are.

Mr. Cowper estimates the practical importance of the doctrine of original sin, or the corruption of man's nature, in a very different manner from many modern divines. Even of those who are reputed orthodox, and who admit the doctrine as matter of indisputable fact, as well on the testimony of Scripture, as of universal experience, there are numbers who seem to be wholly unconscious of any practical use to which it may be applied. So little use is, in fact, made of this awful truth in the sermons or writings of any class of men, except those who are invidiously called *evangelical*, that the contrary practice has become one of the marks by which they are commonly distinguished, and not unfrequently is it alleged against them as a reproach. "To bring men to a sense of their actual transgressions," it has been urged, "is indeed of great and signal importance, for thus only can you lead them to repentance and reformation: but why insist so much upon the depravity of human nature? It is a truth, no doubt, but what is its practical value, that you must so continually dwell upon it, and so anxiously display it? Is not this conduct indeed of *pernicious*, rather than of *salutary* influence? For to what can the disgusting representation tend, but to generate melancholy, and prompt to suicide; to degrade a man in his own sight, and to inspire hatred and detestation of his species?" To all persons whose sentiments we have here described, we beg leave to recommend a serious perusal of the sermon from which we have already given a quotation. They will there see the practical utility of the doctrine in question clearly and convincingly stated, and may be brought perhaps to acknowledge, that a far more intimate connection subsists, than hitherto they have perceived, between a knowledge of our internal depravity, and that temper and frame of heart which Christianity inculcates. Our own persuasion of the fundamental importance of this knowledge to all practical religion, (in the large and scriptural acceptation of that term, as comprehending not the *actions* only, but the *dispositions* also, which are proper to genuine Christianity) must be our apology for another and more extended quotation from the same excellent discourse.

"Nothing but a deep sense of our natural depravity can effectually destroy our vain self-confidence, and can excite us to a diligent use of those means, which are essential to our growth in grace, and to our perseverance in well-doing. Without the constant exercise of watchfulness over our hearts, and of prayer for the divine assistance, the spiritual life cannot be maintained in the soul. But by what adequate motive shall we be impelled to the discharge of these duties, without feeling the necessity of having recourse to them? What precautions shall we be induced to take against the attacks of an enemy, of whose very existence we possibly doubt; of whose power, at least, we entertain very limited notions? Let these notions, however, be corrected, and the effect will instantly appear. Let us dread the assaults of an adversary, and we shall make every preparation against him. Let us acquire an experimental knowledge of our inherent corruption, of the strength and malignity of the disorder, and the result will be obvious. We shall regard our heart with a holy jealousy, with an habitual distrust.

Aware of its deceitful nature, we shall listen with suspicion to its most solemn promises, its most earnest protestations. We shall studiously examine the secret motives of our conduct. We shall sedulously avoid those places and practices, which are most likely to prove a snare to us, to fan the latent spark into a flame. Especially feeling our continual need of support from above, we shall be instant in prayer for a supply of the grace that is in Christ Jesus: we shall fear to resist and grieve the Holy Spirit of God; and shall labour by all the means in our power to ensure his presence, and to promote his influence in our souls.

"But it is not merely in quickening our circumspection, and in exciting us to a more simple dependance on the aids of divine grace, that the advantage resulting from a knowledge of ourselves consists. In exact proportion to our views of the depravity of our heart will be the degree of our self-condemnation and humiliation before God. Every fresh disclosure of that sin, which dwelleth in us, has a direct tendency, not only to weaken our self-confidence, but to lower our self-admiration. Nor, indeed, shall we ever effectually learn, with holy Job, to abhor ourselves, and to repent in dust and ashes, till with him we are brought to look upon ourselves as *vile*. The soul, while in a state of blindness with respect to the depth and the extent of its corruption, or possessing only very indistinct perceptions on this subject, sees nothing, or but little of its own distance from God, and of its own worthlessness and impurity in his eyes. Consequently its self-abasement before the Majesty of Heaven is proportionally slight and transient. But when clearer views are obtained on this interesting point; when by repeated and mortifying experience of the inherent wickedness of the heart, its entire alienation from God by nature, and its utter uncleanness in his presence, are clearly discovered; then, stript of every specious covering, and overwhelmed with a sense of its deformity, the soul sinks into nothing before God. Contrasting its own total vileness with the glorious perfections of the Almighty, with his patience and long-suffering, with his condescension, grace, and goodness, it loathes itself in its own sight, and acquiesces without a murmur in every dispensation, however painful, of the divine will." (p. 182—186.)

In his tenth sermon, on "the advantages of godliness to the present life," Mr. Cooper has given a very admirable delineation of what is comprehended under that term; so often ill understood, and defectively explained. How frequently is it to be perceived, that preachers, when defining godliness, have their eye only on such dispositions and duties as are required from us towards God in the relation of a *Creator*, while the special and interesting relations we bear to him, considered as *sinners* under a dispensation of grace, together with the peculiar dispositions and duties thence resulting, are strangely overlooked: though the latter only present the subject under that aspect which is appropriate to revealed religion, and the former constitute a view of it which the mere religion of nature might teach. Our author, after describing wherein true godliness consists, proceeds to state the comparative advantages of the worldly and the godly man in reference to the present life; and the pretensions of the former sink indeed into insignificance and vanity, before the enjoyments and resources of the latter. Mr. Cooper, however, it is much to be feared, rather describes a godly man as he *ought* to be, than as he often *is*. His draught is rather taken from the scriptural representation of a christian's duties and privileges, than from those imperfect transcripts of them which are seen in real life. Godliness hath indeed the promise of the life that now is, but who, alas! fully realizes this promise? Who so perfectly lives up to the *privileges*, or so uniformly practises the *duties*, which it comprizes, as to answer completely (unless indeed for some happy, but too transient intervals) to the amiable and delightful picture here exhibited? And yet unquestionably it is the model after which the Christian is to copy, and the test by which he must try his sincerity, and estimate his daily growth in grace. It must at the same time be admitted, that between what the best of men are in their happiest and holiest frames of mind, and what they are

in other circumstances, there is a wide difference indeed. A far wider difference, however, a difference most important to be accurately marked by every Christian instructor, subsists between such persons and all other men, when compared in their *habitual* tempers, feelings, and pursuits. When the particulars of this difference are faithfully delineated, the humble dejected Christian will recognize his own likeness, and be comforted. Thankfulness for the *past* will animate his expectations for the *future*, and what *has been* done be a pledge to him of what *shall* be done. Thus encouraged, his hopes will give zeal to his endeavours, and "forgetting the things which are behind, and reaching forth to those things which are before," he will "press towards the mark for the prize of his high calling of God in Christ Jesus." We by no means intend to say that there is any thing in the effect and tendency of Mr. Cooper's sermons to dishearten the feeble or dejected Christian. Far from it! On the contrary, nobody knows better than our author how to give consolation to such persons, as the last sermon in the volume, p. 296—310, sufficiently testifies. If our limits would have allowed, we should have been glad to have extracted largely from this part of the work. It proves the author to be, what we have already described him to be, "an able minister of the New Testament," well skilled in "rightly dividing the word of truth, and giving to every man his portion in due season."

We think that Mr. Cooper is particularly happy in his method of meeting difficulties, reconciling apparent discordances, and obviating objections. Of this we might give various examples, but the following shall serve as a specimen of the rest. In his xith sermon on *Luke* xiii. 24. (a sermon which is excellent and impressive throughout) he thus remarks on the different representations given in scripture of "the difficulties which obstruct the entrance into heaven."

"An object, when viewed under different aspects, assumes different hues, and presents itself in different forms. Hence it occurs, that the descriptions of the same object may sometimes vary considerably from each other, and occasionally may even involve seeming inconsistencies and contradictions. Such is the case with respect to the revealed way of salvation. On the one hand, it is set forth as a way narrow and intricate; difficult of access, replete with obstacles: a way, which requires in all, who enter on it, unceasing exertion, circumspection, and fortitude. On the other hand, it is described as a way, easy to be found, free and open to all: an *high-way*, so plain and direct, that *the wayfaring men, though fools, shall not err therein:* a way, in which we may walk secure from fear and danger; a way of pleasantness and peace. How can we account for representations apparently so inconsistent and contradictory? Do they result from a statement, on either side false or exaggerated? No. They are occasioned by the different aspects under which the subject is contemplated. Viewed in connection with the rich and comprehensive offers of the Gospel, with its gracious and encouraging promises, with the adequate provision made for the spiritual support, direction, and consolation of all its followers, the way of salvation may justly lay claim to the cheerful and inviting character assigned to it: while considered merely in reference to the arduous duties which it prescribes, and to the natural indisposition, and inability of man for discharging them, it no less justly warrants the gloomy and forbidding colours, in which it is occasionally depicted."

It is a pleasing trait in Mr. Cooper's character as a preacher, that he avoids controversy. He never assumes the port of a combatant, however tempting the occasion; but contents himself with a simple exhibition of what he deems the truth, as the most effectual method of resisting error. Accordingly in the xiith sermon, "The marks of true faith stated and explained," from 2 Cor. xiii. 5. we find him making a judicious distinction between the reality of faith and the consciousness of possessing it, and calling the timid and

doubting Christian from trying his state by the precarious standard of his animal feelings, to more scriptural and solid grounds of decision; without directly noticing the very censureable and too prevalent error of those, who make the feelings the only test of faith, and who, confounding belief of the divine promises with confidence of our personal interest in those promises, represent assurance of our acceptance and pardon as of the essence of justifying faith.

There is (it may be allowed us to observe, as the subject is here brought into view) a certain loose way of talking about *frames* and *feelings* among many religionists, which tends to generate very opposite, but equally dangerous mistakes. While one party seems evidently to understand by the expressions little else than the mere "exaltation or depression of the spirits;" and on the feelings attendant on such fluctuations of the animal frame, absurdly rest the decision of the important question which Mr. Cooper's text requires us to examine, (viz. "whether ye be in the faith"); another description of persons, aware of this absurdity, and not distinguishing between *animal* and *spiritual* frames and feelings, appears to treat it as a matter of total indifference whether the frame of a Christian's mind be *holy* or *unholy*; and thus are led to assume a criterion, equally as unscriptural as the other, which resolves faith into mere matter of opinion or sentiment,—into an inert, inoperative principle. The religious feelings are most unquestionably a legitimate and scriptural standard of decision, by which the truth of every man's profession of faith must be tried and determined. For only through our hope, and fear, and love, and every affection of the soul, which are the springs of action, can our faith, if living and active, operate upon our dispositions and conduct, producing in us all those fruits of righteousness of which the scriptures represent faith as the radical principle. To reject this test, therefore, would be equivalent with denying the distinction between a living and a dead faith, and, consequently, the connection between faith and practice: it would, in effect, be to treat it as a matter of indifference, whether a professed Christian be spiritually or carnally-minded; whether he set his affections on things above, or on things on the earth. The religious feelings, however, are to be carefully distinguished, on the other hand, from all such feelings as have their origin or maintenance either wholly or chiefly in the fluctuations of the animal spirits, and which consequently have nothing in them, strictly and properly, of a moral or spiritual character. Of this description are all feelings considered merely as lively or dull, animated or dejected. For an holy faith will have an holy operation and influence upon the mind, as well in the one case as in the other. Its effects will be different in other respects, but without any alteration of their moral character;—different in respect of the degree of emotion which they occasion, but in their holy nature and tendency the same.

Pinckard's *Notes on the West Indies.*

(Concluded from p. 429.)

In extracting from this work some passages which were inserted in our last Number, to confirm an account of the shocking method of enforcing labour in the West Indies which the colonial party has had the effrontery to contradict, we overlooked a passage which is peculiarly striking, because it shews that the fact, thus boldly denied in Europe, is, in truth, notorious to every man who ever sailed along the coast of a West India island, supposing him even not to have landed on its shore.

Dr. Pinckard, in describing the first view he had of Barbadoes, incidentally shews that a practice, the existence of which is disputed in the British Parliament, forms one

of the ordinary characteristics of a West India landscape.

"Soon we discovered it to be the Northern point of the island of Barbadoes; but Carlisle Bay is to the south: we had therefore to coast round nearly half the extent of the island, before we could reach the harbour.' This day afforded us a good opportunity of viewing the island. We stood near in, and could observe, distinctly, the objects on shore. I took my seat upon deck, and with an anxious eye, aided by the telescope, minutely examined every thing we passed. The mind, ever active, generally forms to itself some image of the things we hear spoken of, before any opportunity occurs of seeing them. Often the picture is very incorrect and extravagant; but upon the present occasion I was pleased to find that I had formed to myself a tolerably accurate copy of the West Indies, from the descriptions I had heard and read. In particular *the appearance of the fields, and of the* SLAVES LABOURING WITH THE WHIP AT THEIR BACKS, *had been painted very correctly in my imagination;* for I *now saw them, in reality, what my mind had long represented them.*" (vol. i. p. 193.)

We wonder that none of the defenders of the Slave Trade have thought of denying that the weather is hot in the West Indies. To ascribe to it a temperature like that of our own climate would certainly tend to prove, that men might be driven to intense labour at noon-day with less detriment to their bodily frames. Perhaps the party will profit by this hint in the next Session of Parliament.

Dr. Pinckard twice attended the negro markets, and has given us two descriptions of the manner in which slave-selling is conducted by *English merchants* in the West Indies, with which we shall close our selections from this valuable and interesting work.

"A few days ago I had the opportunity of being present at a more regular sale, or market of slaves, than I had seen before; and here I witnessed all the heart-rending distress attendant upon such a scene. I saw numbers of our fellow-beings regularly bartered for gold, and transferred, like cattle, or any common merchandise, from one possessor to another. It was a sight which European curiosity had rendered me desirous to behold, although I had anticipated from it only a painful gratification. I may now say—I have seen it!—and while nature animates my breast with even the feeblest spark of humanity, I can never forget it!

"The poor Africans, who were to be sold, were exposed, naked, in a large empty building, like an open barn. Those who came with intention to purchase, minutely inspected them; handled them: made them jump, and stamp with their feet, and throw out their arms, and their legs; turned them about; looked into their mouths; and according to the usual rules of traffic with respect to cattle, examined them, and made them shew themselves in a variety of ways, to try if they were sound and healthy. All this was distressful as humiliating, and tended to excite strong aversion and disgust: but a wound, still more severe, was inflicted on the feelings, by some of the purchasers selecting only such as their judgment led them to prefer, regardless of the bonds of nature and affection! The urgent appeals of friendship and attachment were unheeded: sighs and tears made no impression: and all the imploring looks and penetrating expressions of grief were unavailing. Hungry commerce corroded even the golden chains of affection: and sordid interest burst every tie of nature asunder. The husband was taken from the wife, children separated from their parents, and the lover torn from his mistress: —the companion was bought away from his friend, and the brother not suffered to accompany the sister.

"In one part of the building was seen a wife clinging to her husband, and beseeching, in the strongest eloquence of nature, not to be left behind him. Here was a sister hanging upon the neck of her brother, and, with tears, entreating to be led to the same home of captivity. There stood two brothers, enfolded in each others arms, mutually bewailing their threatened separation. In other parts were friends, relatives, and companions, praying to be sold to the same master,—using signs to signify that they would be content with slavery, might they but toil together.

"Silent tears, deep sighs, and heavy lamentations bespoke the universal suffering of these poor blacks, and proved that nature was ever true to her feelings. Never was scene more distressful. Among these unhappy, degraded Africans scarcely was an unclouded countenance. Every feature was veiled in the silent gloom of woe: and

sorrowing nature poured forth in all the bitterness of affliction.

"A whole host of painful ideas rushed into my mind at the moment.

"In sad contemplation all the distorted images of this abhorrent traffic presented themselves to my recollection. The many horrors and cruelties, I had so often heard of, appeared in their worst shape before me: and my indignation was acutely alive to the unmerited punishment sometimes inflicted—the incessant labour exacted—the want of freedom—and all the catalogue of hardships endured by slaves. I endeavoured to combat the effect of these impressions by attaching my mind to opposite images—The kind treatment of negroes under humane masters occurred to me! I recollected the comfort and harmony of the slaves I had lately seen at 'Profit.' I contemplated their freedom from care, and the many anxieties of the world: and I remembered the happiness and contentment expressed in their songs and merry dances: but—all in vain! The repugnant influence would not thus be cheated. With such distress before my eyes, all palliatives were unavailing. The whole was wrong, and not to be justified. I felt that I execrated every principle of the traffic. Nature revolted at it; and I condemned the whole system of slavery under all its forms and modifications.

"When purchased, the slaves were marked by placing a bit of string, or of red or white tape round their arms or necks. One gentleman who bought a considerable number of them, was proceeding to distinguish those he had selected, by tying a bit of red tape round the neck, when I observed two negroes, who were standing together entwined in each others arms, watch him with great anxiety.

"Presently he approached them, and, after making his examination, affixed the mark only to one of them. The other with a look of unerring expression, and, with an impulse of marked disappointment, cast his eyes up to the purchaser seeming to say—'and will you not have me too?'—then jumped, and danced, and stamped with his feet, and made other signs to signify that he, also, was sound and strong, and worthy his choice. He was, nevertheless, passed by unregarded: upon which he turned again to his companion, his friend, brother, which ever he was, took him to his bosom, hung upon him, and, in sorrowful countenance, expressed the strongest marks of disappointment and affliction. The feeling was mutual:—it arose from reciprocal affection. His friend participated in his grief, and they both wept bitterly. Soon afterwards on looking round to complete his purchase, the planter again passed that way, and not finding any one that better suited his purpose, he now hung the token of choice round the neck of the negro whom he had before disregarded. All the powers of art could not have effected the change that followed. More genuine joy was never expressed. His countenance became enlivened. Grief and sadness vanished, and flying into the arms of his friend, he caressed him with warm embraces, then skipped, and jumped, and danced about, exhibiting all the purest signs of mirth and gratification. His companion not less delighted, received him with reciprocal feelings—and a more pure and native sympathy was never exhibited. Happy in being again associated, they now retired apart from the crowd, and sat down in quiet contentment, hugging and kissing the red signal of bondage, like two attached and affectionate brothers—satisfied to toil out their days, for an unknown master, so they might but travel their journey of slavery together.

"In the afternoon of the same day I chanced to be present when another gentleman came to purchase some of the slaves who were not sold in the morning. After looking through the lot he remarked that he did not see any who were of pleasant countenance: and going on to make further objections, respecting their appearance, he was interrupted by the vender, who remarked that at that moment they were seen to great disadvantage, as they looked worse 'from having lost their friends and associates in the morning.' Aye! truly, I could have replied—a very powerful reason why they are unfit for sale this afternoon! If to be of smiling countenance were necessary to their being sold, it were politic not to expose them for long to come. Still, some were selected, and the mark of purchase being made, the distressful scene of the morning was, in a degree, repeated.

"A few of the most ill-looking, only, now remained, who were meagre, and of a rough skin,—not thoroughly black, but of a yellowish, or dirty brown colour—of hungry, unhealthy aspect, feeble, of hideous countenance, and in general appearance scarcely human. These remained to a future day, and would, probably, be sold, not to the planters, but to the boatwomen, tailors, hucksters, or some of the inferior mechanics or shopkeepers of the town, at

a price somewhat lower than that demanded for the more robust, and well-looking; and, alas! though least able to bear fatigue, these feeble beings would, most likely, be subjected to a far more heavy slavery than those of stronger frame; for it is commonly seen that the labour exacted by the poorer orders of people, from their few and weakly slaves, is more severe than that required by the opulent planter from his regular and better appointed gang: although, in theory, the circumstance of being always under the eye of the master, instead of being left to the mercy of a hireling, would seem to be an advantage much in favour of the slaves of those owners, who possess but *few*." (Vol. ii. p. 216—224.)

"Not simply from curiosity, but from a desire of acquiring instruction from whatever occurs of peculiar interest, I have again been led to be present at one of those most humiliating scenes, a sale of human merchandize, where I saw, what is here termed, a *prime cargo* of 300 men and women from the Gold Coast of Africa, all human beings like ourselves, exposed to public *vendue*, even as the herds of sheep and oxen in Smithfield Market! But although I had now been more than a year in the West Indies, I was glad to find that my European feelings were not yet so entirely blunted, as to allow me to witness such a scene without experiencing the painful sensations which naturally arise in the breast of an Englishman, upon seeing his fellow creatures thus miserably degraded.

"The crowd was as great as at a Coventry shew-fair; and amidst the throng I observed many females, as well white as of colour, who, decked out in tinsel finery, had come to the *roupe* to buy slaves, either for themselves, their masters, or keepers. Infants too were brought to point the lucky finger to a sable drudge for *little self*, upon the same prejudice which leads mamma to take dear babe to a lottery office, to finger out the happy ticket, which is to make little missey's fortune!

"The poor blacks were not exposed to public gaze upon a high stool, in order to be first examined, and then knocked down at the hammer, as at the Dutch sale at Berbische; but were divided into three great lots, according to their value; and, the price being fixed, the purchasers were left to select from whichever division they might prefer. Boys from eleven to fourteen years of age sold for 600 or 700 guilders. The price of the women was from 700 to 800 guilders; and of the men from 700 to 900; but a few of the strongest were valued somewhat higher. The agent who conducted the sale is a liberal man, possessed of humane sentiments and a cultivated mind; but it is unfortunately *his calling* to deal in human flesh; and he very justly remarked to me, that in following this occupation, it is necessary to *give an opiate* to the finer feelings of nature.

"The coarse airs and indecent vulgarity exhibited by a negress, (who had probably been herself exposed in a similar manner) and a mulatto woman, her associate, towards some of these poor African girls, were both striking and disgusting. Each of these cloudy nymphs had wheedled her Lord to grant her the privilege of choosing a slave, to be the immediate attendant of her dark-hued person; and in making their selection, they used as little delicacy in touching, turning about, and trying their fellow blacks, as a butcher would in examining a pen of any other sort of black cattle in an open market. Common decency was outraged in these proceedings, which grossly aggravated a scene, that, under its best colours, is most cruelly humiliating.

"I committed a heavy trespass upon my feelings, by remaining for a considerable time at this sale; but at length hurt and shocked at what I had witnessed, and led into painful reflections upon the sadly chequered lot of our species, I made my retreat from this market of human woe, where not only the laws of decorum are openly invaded, and the rules of propriety set at defiance, but where all the social ties of our nature are broken down and bartered for gold.

"Amidst a scene every way repugnant to humanity, I was pleased to remark that a general sympathy was excited towards one particular family, whose appeals to the compassion of the multitude were not less powerful than their claims. The family consisted of a mother, three daughters, and a son. The parent, although the days of her youth were past, was still a well looking woman; the children appeared to be from fourteen to twenty years of age: they were very like the mother, and still more resembled each other, being all of distinguished face and figure, and remarkably the handsomest negroes of the whole cargo. Their distress, lest they should be separated, and sold to different masters, was strongly depicted upon their countenances, and expressed in such lively and impressive appeals, that the whole crowd

were, impulsively, led to commiserate their sufferings; and by universal consent, they were removed from the three great lots, and placed in a separate corner by themselves, in order that they might all be sold to the same master.

"Observing their extreme agitation, I was led particularly to notice their conduct, as influenced by the terror of being torn from each other, and I may truly say, that I witnessed a just and faithful representation of *the distressed mother*, and such as might bid defiance even to the all-imitative powers of a Siddons: for the fears of the parent, lest she should be separated from her children, or those from each other, were anxious and watchful beyond all that imagination could paint, or the most vivid fancy pourtray. When any one approached their little group, or chanced to look towards them with the attentive eye of a purchaser, the children, in broken sobs, crouched nearer together, and the tearful mother, in agonizing impulse, instantly fell down before the spectator, bowed herself to the earth, and kissed his feet: then alternately clinging to his legs, and pressing her children to her bosom, she fixed herself upon her knees, clasped her hands together, and, in anguish, cast up a look of humble petition which might have found its way even to the heart of a Caligula! And thus, in nature's truest language, did the afflicted parent urge the strongest appeal to his compassion, while she implored the purchaser in dealing out to her the hard lot of slavery, to spare her the additional pang of being torn from her children; to forbear exposing her to the accumulated agonies which would result from forcing them asunder, whom the all-wise Disposer of events had bound together by the most sacred ties of nature and affection." (Vol. iii. p. 353—358.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press:—*The Antiquities of Greece*, similar in design to Adam's Roman Antiquities, by the Rev. JOHN ROBINSON:—GROTIUS *de Veritate*, with numerous Corrections of the Text, to be printed at the Clarendon Press:—An Epic Poem, on the *Horrors of Jacobinism*; by Mr. ROGERS, Author of the Pleasures of Memory:—A Translation of JOINVILLE; by Mr. JOHNES, Translator of FROISSART:—The *Triumph of Petrarch*, translated by Mr. BOYD.

In the Press:—A new edition of CLARENDON'S *History of the Rebellion*, in 6 vols. 8vo.:—another edition in 4to. both at the Clarendon Printing Office:—*A Catalogue of the MSS., Collations, and Books of the late* J. P. D'ORVILLE, Esq. purchased by the University of Oxford, in 1805, for £1,025:—*Memoirs of Sir Henry Slingsby, Bart.* from 1638 to 1648; by Himself: and *Memoirs of Capt. J. Hodgson*; by Himself: with Copies of Papers relative to the Operations of Cromwell and his army, while in Scotland: in one vol. 8vo. edited by WALTER SCOTT, Esq.:—*Popular Ballads and Songs*; from Tradition, MSS., and scarce Editions, with Translations of similar Pieces from the ancient Danish Language; in 2 vols. 8vo. by R. JAMIESON, M. A. F. A. S.:—*Prize Essays and Transactions of the Highland Society of Scotland*: with an Account of the Principal Proceedings of the Society since 1803: by HENRY MACKENZIE, Esq. One of the Directors: vol. 3. 8vo.:—*Institutes of Biblical Criticism*, or, Heads of the Course of Lectures on that Subject, read in the University of King's College, Aberdeen; in 8vo.; by GILBERT GERRARD, D. D. Professor of Divinity:—*A View of the Mineralogy, Fisheries, Agriculture, Manufactures, &c. &c. of the Island of Arran*; in 8vo.; by the Rev. JAMES HEADRICK:—BEAUSOBRE'S *Introduction to the New Testament*:—The First Fasciculus of the late Professor SIBTHORPE'S *Flora Greca*, edited by Dr. SMITH; consisting of 50 coloured Plates, and Descriptive Letter Press: forming, in the whole, Ten Volumes in folio, containing 1,000 Figures, executed by SOWERBY from the Drawings of BAUER:—The 3d and 4th volumes of the Rev. THOMAS ROGERS'S *Lectures on the Liturgy*.

A Society has been lately established in London for the improvement of Horticulture. The Report of the Committee is published and circulated. It states that

the members have long been convinced, that there scarcely exists a single species of esculent plant or fruit, which, relative to the use of man, has yet attained its utmost state of perfection; nor any branch of practical Horticulture, which is not still capable of essential improvement. Under these impressions, they hope to receive the support and assistance of those who are interested in the success of their endeavours, and capable of promoting it.

The Rev. RICHARD YATES has undertaken a circumstantial, comprehensive, and connected *History of the Various Public Charities which adorn the Metropolis.*

The Rev. Dr. PLAYFAIR, Principal of the College of St. Andrew's, has published his Proposals for a *Complete System of Geography, Ancient and Modern.* It is to consist of Six Volumes in Quarto, each vol. containing upwards of 700 pages, price two guineas, accompanied by 50 large sheet maps. The First Volume will appear as soon as a competent number of Subscribers is obtained.

A MSS. of the Gospel of St. John in Latin, but written on parchment in Roman characters mixed with Saxon, said to be 1,200 years old, has been lately exhibited to the Antiquarian Society, by the Rev. Mr. MILNER.

A new room, formerly the Law School, adjoining to the Bodleian Library, has been lately completed, and partly filled with MSS., leaving spaces on the upper part for printed books. The principal MSS. are those of Mr. CARTE and Bishop TANNER.

Captain Macnamara, of the East India Company's Service, has published, in the Medical and Physical Journal for August, the following circumstances respecting Vaccination, which occurred to him, last autumn, at Cheltenham. Meeting a woman with a child, whose face was shockingly disfigured by eruption, he enquired the cause, and was told, *that the child had been inoculated, twelve months back, with the Cow-Pox; and had been, in consequence, in that state, ever since!* Determined to investigate the fact, he waited on the mother, who assured him *that the child had never been inoculated at all, but that she intended taking it to Dr. Jenner for that purpose, since the Cow-Pox inoculation had entirely cured another of her children, which had been afflicted with a similar eruption.* This, the Editors say, they understand has been since done; and the skin, as in the former instance, became, almost immediately after, perfectly free from eruption; and such instances, they add, are become familiar to them. Captain Macnamara justly observes, that had he quitted Cheltenham without investigating this affair, he might have been innocently the cause of propagating a most wanton or malicious falsehood; while he might have asserted the case to have fallen under his own observation.

HOLLAND.

The Teylerian Society at Haarlem have proposed the following questions, as the subject of a Prize Essay, to be adjudged on the 8th of April, 1807:—1. In what does the difference between Natural and Revealed Religion consist? 2. Whether various publications have not appeared, at different times, which tend to obscure this difference, and to cause the advantages possessed by Christianity over the Religion of Nature to be forgotten? 3. Whether, in proportion as these writings are disseminated, and the two Religions assimilated, in every point, to each other, the most fatal effects may not be expected to result to Christianity, Morality, and the Happiness of Man? The prize is a gold medal of 400 florins in value. The Essays must be written either in Dutch, English, French, or Latin.

SPAIN.

Don MICHAEL CABANELLAS, a Spanish Physician, during the prevalence of the contagious distempers which raged at Carthagena, shut himself up, with 50 persons, in one of the hospitals of that city, in order to prove the efficacy of acid fumigations. He and his companions, among whom were two of his own children, actually slept in the beds where many patients had recently fallen victims to this dreadful disease; without employing any other preservatives than the mineral acid fumigations, as directed by Mr. Guyton; after being thus strictly confined, the whole 51 persons came out in perfect health. The king of Spain has, in consequence, conferred suitable rewards on all who thus exposed themselves for the service of the state, and the interests of humanity.

ITALY.

An eruption of Mount Vesuvius has recently taken place, exceeding any thing of the kind within the memory of man. The summit of the mountain is torn to pieces; and the rim of the crater is quite altered. In consequence of the number of fissures, it is thought that a whole side of

the mountain will fall in. About a hundred dwelling houses and estates have been ruined; with large tracts of vineyard-ground, corn fields, &c. The volcano is not yet quiet. The subterranean noises are dreadful. Flashes of lightning are, from time to time, emitted from clouds of smoke. Great apprehensions are entertained, that Torre del Greco may share the fate of Herculaneum. A part of its streets have been already inundated by the lava, which the inhabitants have removed with incredible labour and fatigue. Still the stream continues to run very near the place; and the inhabitants are deterred from leaving their houses, through fear of injury by the glowing cinders discharged from the mountain. A great quantity of ashes has also fallen in Naples.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

SHORT Inquiry into the Proof of Miracles. 6d.

The Condition and Duties of a tolerated Church; a sermon preached in Bishop Strachan's Chapel, Dundee, on Sunday Feb. 9, 1806, at the Consecration of the Right Rev. D. Sandford, D. D. to the Office of a Bishop in the Scotch Episcopal Church. By the Rev. J. Walker, A. M. 1s. 6d.

A Sermon preached in the Church of St. Martin in the Fields, Westminster, before the Governors of the benevolent Institution established for the Purpose of delivering poor married Women at their own Habitations, on Sunday March 9, 1806. By G. J. Huntingford, D. D. F. R. S. 1s. 6d.

An Address to the lower Class of his Parishioners on the Subject of Methodism, from the Minister of their Parish. By the Author of a Letter to a Country Gentleman on the same Subject. 1s.

Select Passages of the Writings of St. Chrysostom, St. Gregory Nazianzen, and St. Bazil; from the Greek. By H. S. Boyd. 2s. 6d.

A Serious Call to the Christian World, to consider the present State of the Jews; with some Thoughts on the Prophecies of Daniel and St. Paul. By the Author of the Battle of Armageddon. 1s.

Scripture illustrated by 96 beautiful Wood Cuts; from new designs by W. Craig.

A Sermon preached before the Archdeacon of Bucks, at his Visitation, held at Stoney Stratford, on Friday May 2, 1806. By the Rev. Thomas Le Mesurier, M. A. 1s.

A Sermon preached at Rochdale, April 13, 1806, occasioned by the Death of the Rev Thomas Threlkeld, Minister of a dissenting Congregation in that Place. By Thomas Barnes, D. D. 1s. 6d.

Fifty-three Discourses, containing a connected System of doctrinal and practical Christianity, as professed and maintained by the Church of England; particularly adapted for the Use of Families and Country Congregations. By the Rev. E. Blackenbury, A. B. 2 vols. 8vo. 15s.

A Sermon preached at the Assizes at Dorchester, March 14, 1806. By the Rev. J. Williams.

MISCELLANIES.

Dissertations on Man, Philosophical, Physiological, and Political; in Answer to Mr. Malthus's "Essay on the Principle of Population." By T. Jarrold, M. D. 8vo. 10. 6d.

Specimens of Continental Architecture. By Robert Smirke, Jun. F. R. S. Part I. 1l. 10s. to be continued in four parts.

Architectural Antiquities of Great Britain, represented and illustrated in a series of plans, elevations, views, &c. of various ancient edifices, with historical and descriptive accounts of each. By John Britton, medium 4to. 2l. 12s. 6d.

The exemplary Life of the pious Lady Guion; translated from her own account in the original French. By J. D. Brooks. 7s.

A Sketch of the professional Life and Character of John Clark, M. D. By J. R. Fenwick, M. D. 8vo. 2s.

An Account of the Life and Writings of James Beattie, LL. D. By Sir W. Forbes, Bart. 2 vols. 4to. 2l. 12s. 6d. royal 5l. 5s.

Memoirs of the late Rev. Joseph Warton, D. D.; to which are added a Selection from his Works, and a literary Correspondence between eminent Persons, reserved by him for Publication. By the Rev. John Wool, A. M. 4to. 1l. 7s.

A Dispassionate Inquiry into the best Means of National Safety. By J. Bowles, Esq. 2s. 6d.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

THE annual report of this Society has just been published. It is preceded by a sermon preached at their anniversary meeting on the 27th of May, 1806, by the Rev. EDWARD BURN, M.A. Lecturer of St. Mary's Birmingham, from Acts xxvi. 17, 18. This is an able and appropriate discourse, from which we feel a disposition to extract largely. We must be content, however, with very limited quotations, and with referring our readers to the sermon itself. The following passage is taken from the answer which the preacher gives to those who object to missions the difficulty of the undertaking. "The servant of Christ," he observes, "however pre-eminent his piety; however exemplary his humility, his patience, his self-denial, his ardent zeal for God, and his tender compassion for the souls of men; must, nevertheless, be content to go forth, divested of Apostolic authority. His access, in the first instance, must, on various accounts, be difficult. His body will have to contend with almost every vicissitude of climate and with every form of danger, in reaching the immediate objects of his compassion:—if he escape the perils of the great deep (which, blessed be God! our dear brethren have recently done) he must expect perils among the Heathen; and, perhaps, in his labours of mercy, be exposed to deaths often! In proportion as his aim is simple and his soul is ardent, he will feel impatient to break through the impediments inseparable from the diversity of language, of habits, and of barbarous ignorance. And, supposing him in some degree to have surmounted these difficulties, there will be moments, when agonising with his God in secret, and weeping over those spectacles of moral wretchedness which are continually passing before him, his heart may be ready to despond and say, *I have laboured in vain, and spent my strength for nought.* Still his judgment is with his God: the cause he is embarked in, is divine: *Jesus*, whose name he bears to the Gentiles, *must increase*: they are given to him, by covenant, for a possession; and whatever obstacles may appear to obstruct the divine purpose, their *riches must be brought*, in order to fill up and enhance the splendours of his reign; when, in the plenitude of his authority as King of Zion, *He shall inherit all nations.*"

"If you are workers together with God," adds this zealous advocate for missions, "if you are prosecuting his great plan for bringing the nations *to the obedience of the faith*: however small the beginnings, and however slow the progress of your labours, the little cloud shall extend; and, in due time burst upon the wilderness, in showers of mercy: the seed sown in these moral deserts, which at present bear only the fruits of the curse, shall shake like Lebanon, and fill the face of the world with fruit. Not that you expect a nation to be born in a day: it is enough, if your success correspond to the general analogy which prevails, through the dispensations and the works of God. The patience of the husbandman, who waiteth for the precious fruits of the earth, should admonish us, not to despise the day of small things. If, by the labours of a generation, but one book of this inestimable volume be transfused into the speech of nations that know not God;—if, by the lives and labours, and even deaths, of those devoted men, who, *for his Name's sake, go forth taking nothing of the Gentiles*, the sacred leaven be but introduced;—if, but *one of a family, and two of a city*, amongst the benighted regions of Africa and the East, be brought to kiss the Son and to do Him homage;—you will not only have to consider your expence and your cares well repaid, but you will contemplate, in these beginnings, the elements, if I may so speak, of a future generation, that shall rise to call *Him* blessed: you will hail the bright approach of that glorious day, when *the fulness of the Gentiles shall come in, and all Israel shall be saved.*"

The Report of the Society's proceedings during the preceding year is very compendious. It states, that their missionaries at Sierra Leone had suffered considerably from illness, but that they had nevertheless continued to perform divine service regularly, and that in January last they were in perfect health. At that time they had baptized forty-six children of the settlers. The wife of one of the missionaries has found it necessary to return to England in consequence of indisposition. Three additional missionaries, who had obtained Lutheran ordination, after spending some months in this country, embarked at Liverpool on the 12th of February, with the intention of joining their brethren at Sierra Leone. The vessel in which they went

was stranded on the coast of Ireland, and being too much damaged to proceed on her voyage, without returning to Liverpool to refit, the committee ordered them to repair to Bristol, whence they took their departure in a vessel bound to Sierra Leone on the 22d of April *.

The committee have taken under the protection of the society three more students in the seminary at Berlin, whom they have it in contemplation eventually to send to some part of the East Indies.

The only article in the appendix which requires to be noticed is an "address delivered by the Rev. JOHN VENN, M. A. to the missionaries who sailed for Africa in the spring. We should have wished to transcribe the whole of this admirable address into our work, had not its length considerably exceeded the space which we can allot to it. The truly scriptural views which it exhibits, of the ministerial character and obligations, are applicable, not merely to the persons for whom it was intended, but, with some slight modifications, to the ministers of Christ of every name and station. We very earnestly recommend it to the serious attention of our clerical readers, as containing more proofs of sound wisdom, and enlightened piety, than we have often seen comprized in the same number of pages. That our commendation of this discourse is far from being excessive, we are persuaded will be the feeling of every man who reads it, and who is capable of discerning and relishing excellence. To such as may not have the opportunity of reading it, the following extracts will both vindicate the justness of our praise, and convey lessons of the most momentous import.

"In general we may remark that the Spirit of God has ever most remarkably blessed, not so much the men of genius and talents, the wise and the learned, as the truly pious and earnest Christians. Those, indeed, who possess genius and learning possess greater power, but the utility of that power depends wholly upon its direction. It is the right intent of the heart which God regards, the single eye to his glory, the lively faith in his word and promise, the ardent love to Jesus Christ, the fervent wish to make known his name, the compassionate desire to do good to our fellow creatures. These are the true qualities which form the Missionary character: these are the qualities which fitted the Apostles for their great work, and which evidenced as clearly as the miracles they wrought, their divine mission.

"Allow me, my Brethren, to set before you, with all humility, the high character which presents itself to my mind whenever I form an idea of a Christian Missionary. He is one who, like Enoch, walks with God, and derives from constant communion with him, a portion of the divine likeness. Dead to the usual pursuits of the world, his affections are fixed upon things above, where Christ sitteth at the right hand of God. He is not influenced, therefore, by the love of fame, and distinction, the desire of wealth, or the love of ease and self indulgence. Deeply affected by the sinful and ruined estate of mankind, especially of the Heathen, he devotes his life, with all its faculties, to promote their salvation. Undaunted by dangers, unmoved by sufferings and pain, he considers not his life dear, so that he may glorify God. With the world under his feet, with Heaven in his eye, with the Gospel in his hand, and Christ in his heart, he pleads as an ambassador for God, knowing nothing but Jesus Christ, enjoying nothing but the conversion of sinners, hoping for nothing but the promotion of the kingdom of Christ, and glorying in nothing but in the cross of Christ Jesus, by which he is crucified to the world and the world to him. Daily studying the word of life, and transformed himself more and more into the image which it sets before him, he holds it forth to others, as a light to illuminate the darkness of the world around him, as an exhibition of the light and glory of a purer and higher world above."——

"But it is absolutely necessary, that the lustre of this light should shine in the conduct as well as in the doctrine of the men who exhibit it."—"In many cases, men will be first struck with the light manifested in the conduct: of this they can judge more easily and surely. If they behold the display of meekness and candour, kindness and goodwill, compassion towards all that are in distress, activity and readiness to benefit mankind in every possible way; if they observe an uncorrupted integrity, and

* We are sorry to learn that the vessel in which these three missionaries took their passage, having called at Madeira, its Captain died there; and the mate being incompetent to carry the vessel forward, it was judged expedient by the British consul to prevent its proceeding until another Captain should arrive from England. The tedious detention of the missionaries at Maderia, where the necessaries of life bear an extravagant price, will occasion, it is feared, an expence of some hundred pounds to the Society.

uniform conscientiousness, a purity which avoids even the appearance of evil, and a disinterestedness which seeks no recompence for doing good; they cannot but be struck with this conduct: however ignorant they may be, they cannot but be sensible of the excellence of such a conduct, and will be thus prepared to receive that system of truth of which it is so bright an exemplification."——

"In a word, you are to be the light of them that sit in darkness and the shadow of death: unto them must the light shine from you, both of true and holy doctrine, and exemplary and Christian practice. Strive then together, that the Gospel be not hindered. A noble office is entrusted to you; the interests of the Redeemer's kingdom are committed into your hands. He sends you to labour in that neglected vineyard; to gather to him a Church in that kingdom of Satan. Let it be your only aim, your one wish, your never-abating desire, to fulfil the great work entrusted to you, as you honour Christ, as you love your fellow creatures. Give up every moment of your time, and the whole strength of your faculties, to this great and important duty. Think no pains too great, no self-denial too much, to promote it. Study yourselves the Gospel daily, that the glory of it may shine forth in all your words, and in all your actions, that men may behold in you the exact resemblance of your blessed Master, in whom the glory of the only begotten of the Father shone forth, the glory of grace and truth."——

"You see, then, my honoured Brethren, the means by which you are to succeed. The weapons of your warfare are not to be carnal. The engines with which you work are not to be those of worldly policy. Avoiding the error of the Papists, no force is to be used by you but that of the power of truth. Shunning the corrupt policy of the Jesuits, no garb of carnal texture is to be thrown by you over the truth, to disguise it, and to render it more agreeable to the perverted taste of man. You are to flatter no man's vices, nor to seek even for an introduction for the truth by improper compliances. Expect only to succeed by the simple but luminous exhibition of the truth, both in your discourses and in your life. Shun not, therefore, to declare the whole counsel of God plainly, faithfully, and boldly."

Mr. Venn then illustrates his views of ministerial fidelity by a reference to the examples of our Lord, of John the Baptist, of the Apostles, and of Elliott, Brainerd, Schwartz, and other modern missionaries. The use which he makes of these is remarkably judicious. In concluding this part of his address he points out the following particulars, in which (whatever smaller shades of difference there may have been among them) these lights of the Church perfectly harmonized; and which he represents as essential to the missionary character, and we would add, to the ministerial also.

"They all, then, agreed in such a supreme *regard to the truth* which they delivered, that they made the publication of it the grand object to which they devoted their whole lives, for the sake of which they contentedly bore the greatest hardships, and from the pursuit of which they could neither be deterred by dangers, nor seduced by prospects of gain or pleasure. They all agreed in an *entire indifference to this world* and its concerns. What they should eat or drink, what should be their accommodations or their pleasures, what was the opinion of the world respecting them, or what were its censures, they utterly disregarded. They served the Lord, not the world—they looked for a better world above, and were pilgrims and strangers in this. They all agreed in a supreme *love to that blessed Lord and Saviour* by whom they had been redeemed, to whom they owed their life, and the precious hopes which they entertained of eternal happiness and glory. The love of Christ constrained them. They were willing to spend and be spent for his sake; to be instant in season and out of season, in order to promote the knowledge of his beloved name and glorious salvation. They all agreed in the most sincere *love of holiness*; no one of them was impure, sensual, proud, avaricious, vain, idle, or trifling; they were in earnest about the great rules of obedience which they proposed to others. And they all agreed in a spirit of *fervent love* towards their fellow creatures. Their bowels yearned over those who were perishing in their sins: they ardently desired their happiness and salvation, and therefore travailed in birth, till Christ was formed in their souls."

IRELAND.

The miserably inefficient state of the established Church of Ireland is demonstrated by a paper laid on the table of the House of Commons, in the course of the last session. It is entitled, An Account of the number of Parishes in Ireland, and of the benefices or unions of parishes into which the same have been reduced; also of the churches and glebe-houses existing in 1791. From this paper it appears that the num-

ber of parishes is 2436, but that the number of benefices in consequence of the incorporation of two or more adjoining parishes into one is only 1120. The number of churches, glebe, or parsonage houses however, is still smaller, the former being stated at 1001, and the latter at 355!! Can we wonder that popery should increase in Ireland; or that disaffection, turbulence, disorder, and licentiousness of every kind, with their parent ignorance, should prevail there? We trust that a brighter day will speedily begin to dawn on this wretched and neglected country.

VIEW OF PUBLIC AFFAIRS.

GENERAL REFLECTIONS.

We have been accustomed to offer to our readers a few political remarks at the close of each session of parliament; and as the last session was immediately preceded by the formation of a new ministry, we have a peculiar inducement to adhere to the practice. We consider our political duties to be a branch of our moral and religious duties. All Englishmen, and especially those who possess an elective franchise, are supposed, by the constitution, to exercise their judgment on the general character and conduct of public men; and however diminutive, as well as indirect, the influence of any one may be, still it should be remembered, that the sentiments even of obscure and insulated individuals contribute to make up the mass of public opinion, and that public opinion is, on the whole, and in the long run, the great arbiter of public affairs in this and in every other country which enjoys any considerable portion of freedom. To give a fair view of political transactions, and to present a just character of the men who are the chief competitors for place and power, ought therefore to be one leading object of the Christian Observer. If we err in this department of our work, and we confess ourselves liable to misapprehension, we hope that our error will be in general on the side of charity; and if we incline to favour any party, it will usually be that of government.

We observed, at the time when the new ministry was appointed, that the expectations professed by some of their most eager friends would probably be disappointed; and that the difference between one ministry and another (we might perhaps have added, between one opposition and another) is less than is commonly imagined. The events of the session appear to us to have justified this observation. We proceed briefly to touch on some of the parliamentary measures of the last year; and first, on those which have been taken for augmenting the national force.

To devise a measure which should do little violence either to the feelings of the British people, or to the principles of our happy constitution, and which should at the same time provide sufficient means of defence against the numerous and well disciplined conscripts of Bonaparte, was the great difficulty under each of the two antecedent administrations. Mr. Addington retreated from the helm, because his military plans were considered as inadequate, by a great proportion of the House of Commons; and Mr. Pitt's Defence Bill, which professed to supply a force that Mr. Addington had neglected to provide, after two years' experience, has failed of its object in the judgment of the same parliament which enacted it.

It might have been naturally expected, that a great and immediate addition to our force, and especially to our regular army, would have been effected under the auspices of the present Secretary of State for the War Department, and of an administration formed on a broad basis

with a view to strength and vigor. It is however remarkable, that a very considerable portion of the last session elapsed, before any plan of defence was submitted to parliament; and that the bills at length brought in, viz. those for limiting the time of service of the regulars, (the Chelsea allowances being at the same time augmented,) and for training a part of the general population, are bills of which the acknowledged tendency is to supply military strength at a future and distant period. If the armies of Bonaparte had not been prevented, for such an unexpected length of time, by the state of the Continent, from making their usual demonstrations of an intention to invade this country, the usual complaints of a want of preparation to repel the invasion might doubtless have been reiterated in the last session, from the opposition benches, with great advantage. Our ministry stand indebted to the extent of Bonaparte's ambition, and to the very unquiet state of the Continent, for their exemption from the accustomed share of blame in this particular.

On the two bills to which we have alluded, we shall not presume to give any decided judgment. They are both, in a great measure, bills of experiment. Both have been projected by able persons who unquestionably intend the welfare of the country; and both have been resisted with the customary pertinacity of an opposition. Time will soon discover their true character. In the meanwhile we conceive it to be the part of a true patriot to countenance the new principle of *compelling* a large portion of the people to learn the use of arms, a principle which, however it may produce unpopularity in some places, or involve difficulty in others, is but too obviously justified by the present circumstances of Europe. We only fear that the principle has not been carried so far as the exigency of the present crisis requires.

While the interests of the military department have been thus consulted, the naval service has been encouraged by an increase of pay afforded to various classes of our seamen, and in particular to that useful body of men the petty officers. A peculiar regard to economy is the profession of the present ministry. They have nevertheless deemed it necessary to enlarge some branches of expenditure, and in particular the income of the royal princes, while they have laboured to diminish others. Our zeal for economy, however, ought not to make us expect that means can be devised, by any ministry, of materially diminishing the general scale of our expences, while the war shall continue. We ought rather to look to the probability of its increase.

Measures have been taken, which, on the whole, are clearly creditable to the administration, for ensuring a more speedy mode of auditing accounts. An immense arrear of unsettled accounts, erroneously supposed at first to imply great balances of *cash* to be due to the state, has been announced to the public. This arrear seems chiefly imputable to the growing magnitude of the national transactions, and to the inadequacy of the ancient modes of accounting. Mr. Pitt applied his mind to this particular object, but the progressive increase of the amount of the accounts to be audited, outstript the efforts of his commissioners. He also did much to prevent the accumulation of balances of *cash* in the hands of public accountants; to promote the general simplification of accounts; and to render all parts of the national income and expenditure intelligible. He likewise abolished a very considerable number of sinecure places. When we add to these merits of Mr. Pitt as a financier, the consideration of his having established that sinking fund (now amounting to about eight millions a year) which constitutes one of the chief hopes of the nation; even his warmest admirers can scarcely think that there is danger of ma-

terially detracting from his fame, if we admit that some praise, on account of further improvements and reformations, may remain to be gleaned by his successors.

In order to provide for that immense expenditure which the war, and the growing diminution of the value of money, render necessary, recourse has been had to an augmentation of the property tax to 10 per cent. and to some additional war taxes. The judicious practice of raising a large proportion of the war expences within the year, which has been thus extended by the present ministry, originated with Mr. Pitt; and the principal war tax, on which they have depended, was also introduced by him, in the shape first of a triple assessment, and afterwards of an income tax. Both these taxes, and indeed also the property tax so successfully substituted by Mr. Addington, were represented by the opposition of those times, as unjust, oppressive, and unconstitutional in their principle; and this sentiment was echoed through the country. The property tax, like the excise, and like many other new systems of taxation, brought down odium on its inventor. The successors, however, of Mr. Pitt, like those of Sir Robert Walpole, have adopted the principle originally condemned, and even extended it in their practice; and thus have amply reaped the benefit of the measure without incurring any great share of the unpopularity attending it. It may be said, indeed, that the present administration, on their first coming into power, had little choice afforded them, the continuance of the whole at least of the then existing property tax, having been rendered necessary by the unavoidable continuance of the war. This is, in our opinion, a sufficient apology for their conduct as ministers in respect to the property tax. We maintain, however, that if war was also unavoidable at the time when the adoption of the principle of that tax was first recommended to parliament by Mr. Pitt, Mr. Fox and his party ought then to have joined in the support of it. On no supposition can they be entitled to brand that tax as both odious and unconstitutional at one period, the principle of which they have themselves adopted at another. We do not say, therefore, that the former part of their conduct condemns the latter; but that the latter part condemns the former. And it is, on the whole, as we think, useful to the country, to point out these inconsistencies in the same men when in and out of place, even though they should, in many other respects, be entitled to our favourable opinion.

It is also remarkable that the same general line of foreign policy, which had been followed by Mr. Pitt, has been in a great measure professed by the new administration: namely, that of connecting ourselves with such continental powers as are least likely to be under the influence of France.

On one great, and as we think transcendently important question, his Majesty's present government have acted, if not more zealously, at least more successfully, than the former ministry. We allude to the abolition of the Slave Trade. It will doubtless be recorded in future history, to the honour of Mr. Fox (whose health, we lament to find, to be now so precarious) that in the speech in which he proposed his resolution to pledge the House to the future abolition of that detestable traffic (we believe that it was his last set speech in parliament) he declared that he should consider himself as not having lived in vain if he should have lived but to accomplish that *one* important measure. More than half the trade is already abolished under the auspices of the new administration, and of the remainder, we trust that we may say, in the language used by Mr. Pitt on a former occasion, that "its sentence is sealed." May the execution be, as every principle of duty demands, immediate!

We think it also due to the present ministry, to ascribe to them the praise of having abolished Sunday drilling, a point indeed which they reluctantly yielded to the applications made to them from different quarters, and in particular from many of the bishops.

Indications have been afforded by them of a disposition to attend to various points of domestic policy, too often neglected during war, and in particular to the subject of schools in Ireland, as well as to the investigation of abuses both in the naval, military, and financial department.

We will close these reflections, with remarking, that even if we should be successively deprived of the assistance of some of the ablest of our statesmen, industry and punctuality and frugality may remain to us, and these may do much in rectifying evils and inspiring confidence among the people. We are now perhaps arrived at a period, when we have much more occasion for the exercise of common political prudence and good sense, and of all the simple and self-denying virtues, than for any very striking exertions of talent. Providence indeed has for some time seemed determined to shew us that it is not in the power of all the inspirations of genius to lift us above our difficulties. Let us not put our confidence, therefore, in political or military atchievement. Let us look to the favour of heaven, to the blessing of God on a good cause, and to the auspicious consequences which result, we often know not how, from the adoption of sound principles. Let us contend less for this or for the other political party, and let us cultivate much more that religious and moral wisdom which constitutes the true strength both of a government and of a people.

CONTINENTAL INTELLIGENCE.

The French papers have announced that the preliminaries of peace between France and Russia were signed on the 20th of July. If this step was taken by Russia in contemplation of the changes which have since been effected in the Germanic constitution, no hope remains for even the first powers of Europe, Russia perhaps excepted, but that of becoming fiefs of the imperial crown of France. We greatly fear that Bonaparte must have held out strong temptations, on the side of Turkey, to the cupidity and ambition of the court of Petersburgh, before he could have brought about so flagrant a forfeiture of every pledge which Alexander had given to Europe. He has dazzled perhaps the mind of the Russian monarch by the prospect of re-establishing the eastern empire, and reascending at Constantinople the throne of the Cæsars; thus dividing Europe between them. The Turkish Divan seem to entertain a fear of this sort. They are greatly enlarging their military force, and introducing among their troops the modern system of discipline and tactics Their utmost efforts, however, will probably be unavailing to preserve them from the overwhelming influence of a French and Russian combination, particularly as the new sect of the Wechabites seems to make considerable progress, in the Asiatic part of the dominions of Turkey, in undermining the authority of the Porte, and abating the influence of the Mohammedan faith, to which that authority has been chiefly indebted for its support.

The dissolution of the ancient Germanic body, and the formation of a new confederation of German princes, under the protection of France, has been officially notified. By this new organization the title of Emperor of Germany becomes extinct. Besides France, the parties to it are the king of Bavaria and Wurtemberg, the Elector Arch Chancellor, the Elector of Baden, the princes of Berg, Hesse Darmstadt, Nassau, Weilberg Usingen, Hohenzollern, Hechingen, Siezmaringen, Salm Salm, Isenburg Bristein, Lichtenstein, Ahrentberg, and Leyn. The laws of the Empire are abrogated with respect to these states, and they separate themselves wholly from the German Empire. Their common interests are to be discussed at a diet to be held at Frankfort. The alliance is to be offensive and defensive. The contingents of the confederation are to amount to 263,000 men, of which France furnishes 200,000. A provision is made for the admission of other states into the alliance.

It is stated, but it does not appear with what truth, that Austria and Prussia have acknowledged this confederation of the Rhine, as it is called; and also the appoint-

ment of Joseph Bonaparte as king of the two Sicilies.

Bacher, the French Chargé d'Affaires, in announcing to the diet at Ratisbon the new organization of Germany, concludes his rescript in the following terms. "At present the only desire of Bonaparte is to be able to employ the means Providence has entrusted to him, for the purpose of *asserting the liberty of the seas*, of *restoring to commerce its liberty*, and *securing the repose and happiness of the world.*"

Notwithstanding the conclusion of a preliminary treaty with Russia, and the erection of the Rhenic alliance, which would seem to remove from France every apprehension of continental hostilities, Bonaparte has ordered 50,000 conscripts to be forthwith raised. He has endeavoured to guard against the inferences which will be drawn from this circumstance by awkward explanations. But these do in no degree lessen our suspicions, that farther projects of continental aggrandizement are seriously contemplated by him.

Bonaparte has given occasion to much speculation, by calling together a convention of the Jewish nation from every part of France. With his characteristic contempt of religious feeling, he obliged them to begin their session on their own Sabbath. It seems to indicate a very low state of religion among that people, that they seem to have submitted to this arrangement without any remonstrance. The object for which this Synod has been convoked, we apprehend, is not known. In the opening speech made by an orator from Bonaparte, there is an allusion to complaints that had been made of the Jews, and to a desire which the Emperor feels to be enlightened with respect to these. Their conduct, it is said, is to be impartially judged, and their fate decided, by a *Christian* prince. They are then required, under a solemn denunciation of punishment, to answer truly to some questions which are put to them, and which are all of a very silly nature, such as, Are polygamy, divorce, and intermarriages with Christians permitted to Jews? Who are the rabbins, how elected, and what are their powers? Do the Jews regard themselves as French citizens bound to defend her, to obey the laws, &c. &c.? All these questions might very well have been answered without a convocation. Some hidden purpose, therefore, remains to be developed which has been the real cause of Bonaparte's calling this extraordinary meeting: but whether that be, to improve his finances by a forced loan; or to enter into some preparatory arrangements in the view of the conquest of Palestine; or to concert some scheme of foreign *espionage*; or whatever else it may be, time alone can discover. It is remarkable that this people should be thus called forward into notice at a juncture so critical as the present. It deserves to be noted as one of the signs of the times.

The fortress of Gaeta has at length capitulated. The capitulation took place on the 18th of July. The Prince of Hesse, who so gallantly defended it, was previously wounded in so severe a manner as to be unable to continue the command. A large English force is said to have landed in Calabria, with the view of assisting the people of that district, who have refused to submit to the yoke of Joseph Bonaparte.

Ragusa was besieged for some time by a combined force of Russians and Montenegrins, but the arrival of a French army obliged them to raise the siege.

The Dutch finances appear to be in so deranged a state, that the interest of their debt absorbs nearly the whole of the revenue. Their new king has been proposing some remedial measures, but these of course consist chiefly in an increase of taxes.

Prussia has issued a proclamation, in which her determination to incorporate Hanover into her dominions is unequivocally declared.

The Austrian government appears, though too late we fear to be of any avail, to have become sensible of the necessity of new-modelling its military force. The Archduke Charles is invested with full powers to that effect, and he seems hitherto to have made a very judicious use of those powers.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

Since we closed our last number, the negociations for peace between this country and France have assumed a more substantive character. Lord Lauderdale set off for Paris on the 2d instant, charged with this important mission. It was so much the general opinion that a basis of negociation must have been previously

agreed on, that the funds experienced a very considerable rise. Omnium rose from a premium of four or five per cent. to ten, and even to twelve per cent.; three per cent. consols were as high as sixty-six per cent., and other stocks in proportion. The reception, however, which Lord Lauderdale met with at Paris is reported not to have been flattering, and stocks have sunk again to nearly their former rate. Bonaparte, meanwhile, proceeds with his projects on the Continent, as if England had no existence, at least as if any attempt to conciliate her were not worth a moment's consideration. He formally announces also to Europe, by his agent Bacher, that to deliver the sea from her dominion is now become the grand object of his ambition. He has been so little studious of the customary etiquette of negociation, as to publish in the Moniteur, that the illness of Mr. Fox had plunged the interests of the two countries "into the labyrinth of diplomatic chicane, in abstractions and casuistry." Surely these are no indications of a serious desire for peace. He is willing, we apprehend, that the semblance of a negociation with England should continue, in order that the hopes of the Continent may be more effectually depressed, although he knows that England will not accept the terms which he, in the pride and intoxication of success, will be willing to give. If this be a true state of the case, it cannot be politic in us, it cannot be just to our cause, to prolong the negociation for an hour.

The health of Mr. *Fox* has been for the last two months in a dangerous state. He has been afflicted with a dropsy, for which it was found necessary, on the 7th instant, that he should undergo an operation for removing the water in the chest. He is said to have obtained considerable relief from the operation, and hopes are entertained of his recovery. It is said that he has never ceased "to take a share in the discussion of official business."

On the 4th instant, the East India Dock at Blackwall was opened for the admission of ships, when four of the Company's vessels of upwards of 800 tons burthen each entered it.

Parliament is expected to meet in the fourth week of October.

NAVAL INTELLIGENCE.

The Blanche frigate of 36 guns has taken, after a sharp action of 45 minutes, the French frigate La Guerriere of 40 guns.

Le Rhin, a French frigate of 44 guns has been taken on her return from the West Indies, by the Mars of 74 guns, without firing a gun. Three other frigates that were in company escaped.

A Spanish ship of 30 guns and 315 men has been taken by the Adamant.

Several other captures of privateers and armed ships have been made by our cruizers.

The squadron of French ships in which Jerome Bonaparte holds a command appeared in the West Indies towards the end of June, and effected an entrance in four detachments into Martinique. It consisted of six sail of the line and a frigate. Our force under Admiral Cochrane amounted only to four sail of the line and three frigates. On the 6th of July the French squadron had quitted Martinique, and was off St. Thomas', standing to the westward. Admiral Cochrane was then in sight following them. But he either could not come up with them, or he deemed it prudent, with his inferior force, not to pursue them. On the 15th of July, a reinforcement of six ships of the line under Admiral Warren had reached Tortola, whence it proceeded without delay in pursuit of the enemy, who was supposed to have gone to St. Domingo, and thence to Europe.

OBITUARY.

THE following account has been received from a clergyman, a friend of the deceased, who had known him intimately for 36 years.

On the 21st of July 1806, died at *Underbarrow*, in the parish of *Kendal, Westmorland*, in his 66th year, the Rev. THOMAS HERVEY, who was the faithful minister of that place about 40 years. This excellent person was one who, through divine grace, feared God in early youth, and by the perusal of the works of his namesake, the late

Rev. and admired *James Hervey* of *Weston Favell* (which have proved a blessing to multitudes) he obtained clear and consistent views of evangelical truth. His motives in undertaking the office of the Christian ministry were of the purest kind, viz. a desire to glorify God, and to promote the salvation of men, by making known to others those invaluable truths of the Gospel which were the rejoicing of his own soul, and which he adorned through all his course by an upright life. He has often been heard to relate, that at the time of his ordination, he had some conversation on the principles which he had embraced, with the late Dr. *Keene*, then Bishop of *Chester*, who expressed his entire approbation, and encouraged his adherence to them; and that a few years after, when, at a visitation, he was charged with heterodoxy by some of his brethren, who were less sound in the faith, and less inclined to diligence in their office, the accusers were checked by the bishop, and he himself was dismissed with favour and commendation.

During a long series of years, Mr. Hervey was called to stand almost alone, amidst much obloquy and contempt, having no other clergyman of congenial sentiments within a distance of many miles with whom he could converse, except the writer of this article, who was formerly situated in a remote part of the same neighbourhood for about two years, and was united with him, both by friendship, and by passing with him through evil report and good report. But he hath lived to witness, to his great satisfaction and thankfulness, the cordial maintenance of the genuine principles of the Established Church, by a considerable number of the clergy in those northern parts, and particularly in the large and populous town of *Kendal*.

For some time after his ordination he served the chapel of *Rampside* (in the parish of *Dalton,)* at which place, through the blessing of the Holy Spirit, his endeavours were not in vain. He was afterwards nominated to the perpetual curacy of *Underbarrow*, by a majority of the freeholders of the chapelry, who possess the right of electing their own minister; and though, for a long time, strong prejudices against him were imbibed, and his labours there were not successful in proportion to the extent of his desire, they were far from being without effect. By the more religious and devout in all the surrounding country, he was regarded with esteem and veneration; and the people of his own district in general have long laid aside their ungrounded prejudices, have long been convinced that he was their true friend and the watchman of their best interests, and now most sincerely lament their affecting loss. Nearly all of them attended his funeral at *Kendal* Church; and so greatly was his character respected, that *thousands* besides assembled on the mournful occasion, so as almost to interrupt the procession in its passage along the streets. The respectable freeholders of *Underbarrow* have manifested the sincerity of their attachment to him, and their gratitude for his labours, by voluntarily and unanimously electing his youngest son for his successor, and by resolutely refusing to admit the applications of any other candidate.

In stedfast reliance on the gracious providence of God, Mr. Hervey supported with decency and reputation a family of nine or ten children, by the scanty income of a country chapel, and the laborious employment of a school, together with the occasional aid of some kind friends, amongst whom was the late Rev. Mr. *Romaine* of *London*: and on his dying bed he expressed his gratitude to God, and dependence on his fatherly care for those of his family who are unprovided for, by a solemn declaration, that through the whole course of his life he never had been in any straits, but his wants were supplied; often in ways of which he had before no conception, and often by persons whose names he never knew; and that this occurred so frequently, that it was to him a sufficient demonstration of the care which the Almighty has over his children; repeating the words of the Psalmist, *I never saw the righteous forsaken, nor his seed begging their bread.* The same important truths of the everlasting gospel which had been the source of his happiness in life, and which it had been the aim of his ministry to recommend, afforded him support and consolation in death. His last illness was short; and he was enabled to endure it with cheerful composure. As his hopes had long been founded solely on the perfect atonement and everlasting righteousness of the great Redeemer, they did not fail him in the most awful time of need. His confidence in the promises of God was firm and unshaken, and he appeared to have no cloud on his mind. He seldom spoke without a smile; and his conversation, previous to his departure, was such as indicated a mind ardently breathing after an

increase of that holiness, which is always the fruit of a lively faith in Christ, and the true believer's preparation for heaven: and he died with the assured but humble expectation of exchanging a scene of suffering for immortal felicity. He was deprived of his pious and faithful wife about a year ago; and they have left three sons and four daughters, to lament the loss of the best of parents. The sons are all Clergymen, and inclined, it is fervently hoped, to tread in the path of their late venerable father. A funeral discourse was delivered at *Kendal* by his pious and affectionate friend, one of the officiating ministers of that Church, and on the following Sunday to a numerous and deeply affected congregation at *Underbarrow*, on Num. xxiii. 10.

Mr. *Hervey* formerly published *Elementa Christiana*, a work on the thirty-nine articles; a method of short hand; and two or three other small pieces.

ANSWERS TO CORRESPONDENTS.

We are desired to insert the following note. "The Rev. Thomas Thirlwall will esteem himself particularly obliged by any communications respecting the life and character of Jeremy Taylor, exclusive of the information to be found in Wood, and the sermon preached at his funeral."

A reply has been transmitted to Colonel S——, per post.

W. H.; E. N.; a paper on *the advantages of our naval Service*; and M. J.; will appear.

SCIPIO AFRICANUS ought to have been acknowledged in our last number. We highly respect his principles and intentions, and perfectly accord with him in sentiment, but we hesitate respecting the insertion of his paper.

It was impossible for us to have sooner acknowledged the paper of J. A. It did not reach us till the last sheet of the former number was printed off.

J. O.'s letter has been replied to by post.

We do not think that J. M. W. has pointed out any defect in the reasoning which he condemns.

C. W.; W. R.; and a paper on *the Lord's Prayer*, with an illegible signature; are under consideration.

We agree entirely with A WELL-WISHER TO THE CHRISTIAN OBSERVER, that the much admired play, "The School for Scandal," is a scandal to a Christian community, and has a direct tendency to destroy in the mind all abhorrence of that dreadful sin which the seventh commandment prohibits. But we cannot agree with those characters who allow themselves to believe that a theatre is likely, under any regulations, be converted from what it now is, a school for *vice*, into a school for *virtue*, or be rendered a fit entertainment for Christian men and women. We have sent the letter of our respectable correspondent to the society to which he alludes.

The communication of J. S. S. has been received.

C. D.'s work is under consideration. He must be aware that our review will not admit of our noticing every publication which from its subject falls within the plan of the Christian Observer.

We are much obliged to O. M. R. for his contribution, but previously to its arrival we had prepared a review of the late edition of Sir Matthew Hale's life and works.

R. Q.'s paper was erroneously stated in our last to be left at the publisher's. It was sent according to R. Q.'s desire to Mr. Symonds's.

ERRATUM in the last Number.

P. 418, line 28, for *qualifications* read *gratifications*.

THE

CHRISTIAN OBSERVER.

No. 57.] *SEPTEMBER*, 1806. [No. 57. Vol. V.

Religious Communications.

SKETCHES OF THE REFORMATION, NO. XV.

BISHOP RIDLEY.

(Continued from p. 396.)

THERE are now extant no regular treatises of Ridley's on religious subjects, excepting those which respect the superstitions of popery. Many of his letters, however, together with his lamentation for the change of religion in England, have been preserved by Fox, and from these I propose to transcribe a few passages as illustrative of the spirit and views of this venerable Father and Martyr of the English Church.

In writing "to the brethren remaining in captivity of the flesh, and dispersed abroad in sundry prisons, but knit together in unity of spirit and holy religion in the bowels of the Lord Jesus," he thus expresses himself, "Grace, peace, and mercy be multiplied among you." "Blessed be God the Father of our Lord Jesus Christ, which hath given unto you a manly courage, and hath so strengthened you in the inward man, by the power of the Spirit, that you can contemn as well all the terrors, as also the vain flatterings and allurements of the world, esteeming them as vanities, mere trifles, and things of nought: who hath also wrought, planted, and surely established in your hearts so stedfast a faith and love of the Lord Jesus Christ, joined with such constancy, that by no engines of Antichrist, be they ever so terrible or plausible, ye will suffer any other Christ to be forced upon you besides him whom the prophets have spoken of before, the Apostles have preached, the holy martyrs of God have confessed and testified with the effusion of their blood. In this faith stand ye fast my brethren." "Our Saviour warned us beforehand that such should come as would point unto the world another Christ, and would set him forth with so many subtile practices, that even the very *elect*, (if it were possible) should thereby be deceived. But continue ye faithful and constant, be of good comfort, and remember that our grand Captain hath overcome the world; for he that is in us is stronger than he that is in the world, and the Lord promiseth unto us, that for the *elects'* sake the days of wickedness shall be shortened." "We never had a better or more just cause either to contemn our life or shed our blood. It is not any ceremony for which we contend, but it toucheth the very substance of our whole religion, yea, even Christ himself. Shall we, either can we receive and acknowledge any other Christ instead of him, who is alone the everlasting Son of the everlasting Father, and is the brightness of the glory, and a lively image of the substance of the Father, in whom only dwelleth corporally the fullness of the godhead, who is the only way, the truth, and the life? Let such horrible wickedness be far from us. For unto us there is but one God, which is the Father, of whom are

all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him: *this is life eternal, that they know thee the only true God, and whom thou hast sent, Jesus Christ.*" Speaking of their persecutors, he adds, in the genuine spirit of his Master, "Let us pray therefore unto God, that he would drive out of their hearts this darkness of errors, and make the light of his truth to shine unto them, that they acknowledging their blindness, may with all humble repentance be converted unto the Lord, and together with us confess him to be the only true God, which is the Father of light, and his only Son Jesus Christ, worshipping him in spirit and verity. Amen. The spirit of our Lord Jesus Christ comfort your hearts in the love of God and patience of Christ. Amen." Fox's Acts, &c. Vol. iii. p. 371, ed. 1684.

Bradford, while in confinement, was induced to write a treatise on the subject of predestination, which he sent to Oxford, that it might undergo the revision of Cranmer, Ridley, and Latimer. In the letter which accompanied it, he observes, that all the prisoners with him, among whom were Bishops Farrar and Hooper, together with Taylor, Philpot, Crome, Rogers, Saunders, and Coverdale, had read it, and that they agreed with him in sentiment. "The matter," he adds, "may be thought not so necessary as I seem to make it. But yet if ye knew the great evil that is like hereafter to come to posterity by these men, surely then you could not but be willing to put hereto your helping hands. The which thing that I might more occasion you to perceive, I have sent you here a writing of Harry Hart's own hand, whereby you may see how Christ's glory and grace are like to lose much light, if your former flock be not helped by them who love God, and are able to prove that *all good is to be attributed only and wholly to God's grace and mercy in Christ, without other respect of worthiness than Christ's merits.* The *effects* of salvation they so mingle and confound with the *cause*, that if it be not seen to, more hurt will come by them than ever came by the Papists."—"In free-will they are plain Papists, yea Pelagians."—"They utterly contemn all learning. As to the chief captains therefore of Christ's Church, here I complain of it to you; as I must complain of you unto God in the last day, if 'ye *will* not, as ye *can*, help something that the truth of this doctrine may remain to posterity." To this letter an answer is extant which was written by Ridley, in which he gives it as his opinion that the heresies noticed by Bradford were not likely to have any extensively mischievous effect, at least when compared with popery, that "universal plague which is fostered by wit, worldly policy, multitude of people, &c." He expresses, however, his willingness to *help*, as Bradford had exhorted him, adding, "O Lord, what is else in this world that we should now list to do."—"Know you," he observes, "that concerning the matter you mean (that is God's election and predestination) I have in Latin drawn out the places of the Scriptures, and upon the same have noted what I can for the time. Sir, in these matters I am so fearful, that I dare not speak further, yea almost none otherwise than the very text doth, as it were, lead me by the hand *." Ridley's Life of Ridley, p. 550—553. We see in this paragraph the same caution which dictated the 17th article. It is greatly to be regretted, that the treatise which is here alluded to should have been lost. Had

* In another letter to Bradford, Ridley remarks as follows:—"To your request, and Austin's" (viz. Augustin Bernher, Latimer's servant, through whom the correspondence between them was maintained, and who had seconded Bradford's request, that he would answer Harry Hart) and Austin's "earnest demand, I have answered him (Harry Hart) in a brief letter." Ridley's Life of Ridley, p. 568.

it been preserved, we should have been able to ascertain, beyond the possibility of question, the precise object which one at least of those who were principally concerned in framing the thirty-nine articles had in view, when he drew up or concurred in the seventeenth.

In a letter to Grindal, afterwards Archbishop of Canterbury, but then an exile for the truth's sake, Ridley thus writes: "The Lord be merciful, and for Christ's sake pardon us our old unkindness and unthankfulness."—"We pastors, many of us, were too cold, and bore too much (alas) with the wicked world. Our magistrates did abuse to their own worldly gain both God's Gospel, and the ministers of the same. The people in many places was wayward and unkind. Thus of every side we have provoked God's wrath to fall upon us: but blessed might he be that hath not suffered *his* to continue in those ways which so wholly have displeased his Sacred Majesty, but hath awaked them by the fatherly correction of his own Son's cross, unto his glory and our endless salvation, through Jesus Christ our Lord. My daily prayer is (as God doth know)" "that God our eternal Father, for our Saviour Christ's sake, will daily increase in you the gracious gift of his heavenly Spirit to the true setting forth of his glory and of his Gospel, and make you to agree brotherly in the truth of the same; that there arise no root of bitterness among you that may infect that good seed which God hath sown in your hearts already, and finally that your life may be so pure and so honest, according to the rule of God's word, and according to that vocation whereunto we are called by the Gospel of Christ our Saviour, that the honesty and purity of the same may provoke all that see or know it, to the love of your doctrine, and to love you for your honesty and virtue's sake, and so both in brotherly unity of your true doctrine, and also in the godly virtue of your honest life, to glorify our Father which is in Heaven." Fox's Acts, &c. Vol. iii. p. 374.

In Ridley's "last farewell to all his true and faithful friends in God;" are many passages which I would gladly extract, if I were not afraid of encroaching too much on the space allotted to correspondents. The whole is highly edifying, as one or two quotations will shew. "I warn you all, my beloved kinsfolk and countrymen, that ye be not amazed or astonished at the kind of my departure and dissolution: for I ensure you, I think it the most honour that ever I was called unto in all my life: and therefore I thank my Lord God heartily for it, that it hath pleased him to call me of his great mercy unto this high honour, to suffer death willingly for his sake and his cause."—"And to have a heart willing to abide and stand in God's cause, and in Christ's quarrel even unto death, I ensure thee is an inestimable and an honourable gift of God, given only to the true elect, and dearly beloved children of God, and inheritors of the kingdom of heaven. For the holy Apostle, and also martyr in Christ's cause, St. Peter, saith, if ye suffer rebuke in the name of Christ, that is, in Christ's cause, and for his truth's sake, then are ye happy and blessed, for the glory of the Spirit of God resteth upon you."—"Wherefore all ye that be my true lovers and friends, rejoice and rejoice with me again, and render with me hearty thanks to God our heavenly Father, that for his Son's sake my Saviour and Redeemer Christ, he hath vouchsafed to call me, being else without his gracious goodness, in myself but a sinful and vile wretch; to call me I say unto this high dignity of his true prophets, of his faithful apostles, and of his holy, elect, and chosen martyrs; that is, to die and to spend this temporal life in the defence and maintenance of his eternal and everlasting truth." Fox's Acts, &c. Vol. iii. p. 432.

Again. "Ye have rather cause

to rejoice (if ye love me indeed) for that it hath pleased God to call me to a greater honour and dignity than ever I did enjoy before, either in Rochester, or in the see of London, or ever should have had in the see of Durham, whereunto I was last of all elected and named: yea I count it greater honour before God indeed to die in his cause (whereof I nothing doubt) than is any earthly or temporal promotion or honour that can be given to a man in this world. And who is he that knoweth the cause to be God's, to be Christ's quarrel, and of his Gospel; to be the common weal of all the elect and chosen of God, of all the inheritors of the kingdom of heaven. Who is he, I say, that knoweth this assuredly by God's word, and the testimony of his own conscience (as I through the infinite goodness of God, not of myself, but by his grace, acknowledge myself to do) who is he, I say, that knoweth this, and both loveth and feareth God in deed and in truth, loveth and believeth his master Christ, and his blessed Gospel, loveth his brotherhood the chosen children of God, and also longeth for everlasting life: who is he, I say again, that would not or cannot find in his heart in this cause to be content to die? I trust in my Lord God, the God of mercies, and the father of all comfort through Jesus Christ our Lord, that he who hath put this mind, will, and affection by his Holy Spirit in my heart, to stand against the face of the enemy in his cause, and to chuse rather the loss of all my worldly substance, yea and of my life too, than to deny his known truth; that he will comfort me, aid me, and strengthen me evermore even unto the end, and to the yielding up of my spirit and soul into his holy hands through Jesus Christ our Lord, Amen. Fox's Acts, &c. Vol. iii. p. 434.

It may be acceptable to many of your readers, to see what was the mature, the dying, opinion which Ridley entertained of the Church of England. "This Church," he says, "hath of late, of the infinite goodness and abundant grace of Almighty God, great substance, great riches of heavenly treasure, great plenty of God's true sincere word, the true and wholesome administration of Christ's holy sacraments, the whole profession of Christ's religion truly and plainly set forth in baptism, the plain declaration and understanding of the same taught in the Holy Catechism to have been learned of all true Christians. The Church had also a true and sincere form and manner of the Lord's Supper, wherein, according to Jesus Christ's own ordinance, and holy institution, Christ's commandments were executed and done."—"All this was done openly in the vulgar tongue, so that every thing might be most easily heard and plainly understood of all the people, to God's high glory, and the edification of the whole Church. This Church had of late the whole divine service, all common and public prayers ordained to be said and heard in the common congregation, not only framed and fashioned to the true vein of Holy Scripture, but also set forth, according to the commandment of the Lord and St. Paul's doctrine, for the people's edification, in the vulgar tongue. It had also holy and wholesome homilies in commendation of the principal virtues, which are commended in Scripture, and likewise other homilies against the most pernicious and capital vices that use (alas) to reign in this realm of England. This Church had, in matters of controversy, articles so penned and framed after the Holy Scriptures, and grounded upon the true understanding of God's word, that in short time if they had been universally received, they should have been able to have set in Christ's true religion, and to have expelled many false errors and heresies, wherewith this Church, alas, was almost overcome." Fox's Acts, Vol. iii. p. 432.

In the extracts which I have

given from the letters of Ridley, the reader will perceive that there are no particular points of Christian doctrine which are systematically discussed by that venerable prelate; and yet almost every fundamental and peculiar truth of Christianity is incidentally shewn to have lain very near his heart. His own corruption he feelingly acknowledges; "in myself," he says, "I am but a sinful and vile wretch." Salvation he ascribes wholly to the grace of God in Christ, and sanctification to the power of the Holy Spirit. He refers every spiritual gift immediately to God as its author, and represents it as bestowed only for Christ our Redeemer's sake. In short, Christ is "the sun of his system."

Observe likewise the end which this eminent saint seems to have kept uniformly in his view, viz. the glory of God. Observe also the means whereby he proposed to pursue that end:—mark his patience in suffering, his joy in tribulation, his stedfast faith and love of the Lord Jesus:—see him parting gladly with all, even with life, for his sake; freely forgiving his bitterest enemies, and praying for them that they might be converted and live; fearlessly confessing Christ, and maintaining his truth in the face of torture and death; labouring cheerfully and unweariedly to promote his cause even in the gloom of a prison; anxiously watching over the spiritual interests of Christ's flock, and recommending to all around him the blessed Gospel of their salvation:—behold in him a meekness which nothing can provoke; a zeal which nothing can damp; an humility which abases him in the dust before God, joined to a wonderful elevation of mind which raises him far above the world; a heavenly wisdom, which enables him to find sources of thankfulness and grounds of praise even in his sharpest trials; a charity which triumphs over all the indignities, the cruelty, the persecution, which he is called to endure!—Who can contemplate such a character, and not admit that he was a transcript, (a transcript faint indeed, when compared with the bright original, yet at the same time distinctly legible,) of him who endured the cross, and despised the shame for our sakes? This is Christianity embodied: the spirit, the dispositions, the temper, the holy nature, the holy practice of Christ Jesus. While it puts to shame the defective measure of our attainments, let it animate and encourage us to follow him as he followed Christ.

Nothing is more remarkable in the character of Ridley, than the unvarying and tranquil tenor of his religious course. We meet in him with no ecstatic fervours, no complaints of spiritual melancholy and depression. He seems to have enjoyed an unruffled calm and serenity of mind. How different the religion of Ridley, and we may add of many of his brother martyrs, from that idea which a person would form of Christianity from the perusal of some modern periodical works, and of many of the lives and obituaries of religious persons which have made their appearance during the last fifty years. From these he would be led to conclude, that the natural effect and tendency of religion was, not to produce peace and tranquillity, but to produce passion, and turbulence, and agitation; elevating its possessors at one time to unnatural raptures, and sinking them at another into the depth of melancholy and dejection. What can have occasioned this striking difference in the case of persons, who, it must be allowed, believe the same truths, and admit the same rules of conduct, and the same standard of excellence? I will not venture to attempt a full explanation of this phenomenon, but will briefly point to what I apprehend to be one cause of it. Ridley, then, as it appears to me, had none of that morbid solicitude for what may be called frames and feelings, which so distinguishes

the experience of many modern religionists. The great object of Ridley's solicitude was to perform his duties aright (comprehending, as we always ought to do, under the idea of duties, *every temper and practice which God hath enjoined)*; and the enjoyments of religion, by the gracious appointment of the Almighty, who thus, even in this life, rewards his faithful servants, followed of course. The case is too much reversed in the present day. The enjoyments of religion are by too many made the direct and immediate object of their pursuit, and their minds, in consequence of this, are unnaturally stimulated with a view to emotion; while perhaps the duties of religion, if not wholly overlooked, occupy but a secondary share of their attention. Such a course, however, can hardly be expected to produce peace and tranquillity of mind; on the contrary, it must almost necessarily tend to disquiet and perturbation. The only path which leads to true and lasting enjoyment, to the attainment of that sunshine of the soul which is reflected from every letter of Ridley's, is that which Ridley pursued, I mean the path of God's commandments. He adhered in faithfulness to his God; leaving it to Him to bestow such measures of enjoyment as He saw meet: and his God was with him, supporting, cheering, and comforting him, bestowing on him abundant peace and consolation, and filling him with joy unspeakable, and full of glory.

But a question still remains, which many of your readers will be disposed to ask, perhaps with some anxiety for its solution. Was Ridley a Calvinist or not? To this I can only reply, that in such of his writings as are extant, I have not been able to discover any thing which can be considered as clearly deciding this question. If a Calvinist, he was most certainly a moderate one, and must have viewed the peculiarities of Calvinism as comparatively unimportant. In this respect he may afford a useful lesson to those Calvinists who claim to have him on their side. If, however, he is to be considered (as some vehemently affirm) as an Anti-calvinist, then let his example teach those who thus regard him a lesson of candour and charity. Whether he were a Calvinist or not, I will not pretend to say; but this I may say, that in the number of his dearest and most esteemed friends, were many of whose Calvinism there are the plainest and most satisfactory proofs—whom he regarded as among the excellent of the earth, and the best friends of the Church of England. Let those then, who profess to look to the opinions of Ridley as the criterion for ascertaining the sentiments which that Church intended to inculcate, imitate him in this particular, and be willing to give the right hand of fellowship to all, whatever be their views respecting the mysterious subject of predestination, who prove by their life and conversation, that they love the Lord Jesus in sincerity.

Q.

To the Editor of the Christian Observer.

THE difficulty of your correspondent C. O. T. respecting the Era Anno Domini, is one which has perplexed many readers; and, I fear, will never be perfectly solved. But it is some satisfaction to know all that can be known on any subject, although that knowledge may amount to nothing more than a conviction, that nothing concerning it is to be known. This, however, is not altogether the case with respect to the chronological difficulty proposed by your correspondent. That the common era is erroneous, is proved through the medium of the time of the death of Herod the Great. All the dates in Josephus, which are many, assign this event to either the year of Rome 750, or 751, and immediately before a passover, in whichsoever of these years it happened,

It is very difficult in chronological notations to avoid the difference of a single year, either by confounding years current with years complete, or from some other cause. There is reason, however, to give the preference to A. U. 750, which makes the death of Herod three years and three quarters before the ordinary era. By the evangelic history, it is plain, that our Saviour was born before the death of this monarch. An additional question is, how long before. The only answer to this is, that, in all probability, the command to massacre the children in Bethlehem was but a short time previous to the death of Herod; and then a further short allowance must be made for the age to which that command limited the massacre. Hence most chronologers have fixed upon four years before the common era, as the real one of the nativity. There is in Lardner's Works an appendix concerning the time of Herod's death, vol. i. pp. 423—428, which will give C. O. T. most of the information he wishes for. He may find a more minute account of the manner in which the present era was introduced into Christendom in Spanheim's Chronologia Sacra, Part ii. c. xvi. It was long before the use of it became general among Christians. The chronology found in our Bibles is that of Bishop Lloyd, who was the author of the chronological tables extant in the larger Bibles. Prideaux's is the same. If your correspondent will examine what is written by this historian in explanation of the celebrated prophecy of Daniel, ch. ix. 24—27 *, he will see the ground upon which his opinion of the duration of the Baptist's and Christ's ministry is founded. It is scarcely necessary to observe, how conjectural and insufficient that ground is. The question concerning the duration of our Saviour's ministry was agitated with considerable ability in a controversy between Dr. Priestley and Archbishop Newcome. The probability inclines to the common opinion, which makes it extend through three years and a half: but it is difficult to feel positive on the subject. The question would be of more importance, if there were any prospect of its being brought to a certain result. Mr. Marsh, in his Annotations on Michaelis's work, lately translated by him, Vol. iii. Part ii. pp. 56—67, has given a comprehensive, but by no means a fair view of the subject of debate. It is superfluous to observe, that Dr. Priestley, in supporting his hypothesis, avails himself of divers transpositions, various readings, and conjectural emendations of the sacred text.

July 29. M. J.

* See Connection, Part i. book v. under the year before Christ, 458.

To the Editor of the Christian Observer.

OBJECTIONS have been frequently made to pre-conceived forms of prayer. They have been represented as impediments to true devotion in public worship; as improper restraints upon those who are endued with the gift of prayer; and as proofs of a low state of religion in those who use them as helps to devotion in their seasons of retirement.

An inquiry into the validity of these objections will involve in it several important practical considerations. It will lead us to consider,

1. What is the nature of prayer.

2. What association subsists in the human mind between the affections of the heart, and the words in which those affections are expressed.

3. What assistance we are taught by the word of God to expect in the discharge of this duty.

4. What examples the Scriptures afford us of forms of prayer.

5. What may be collected on this subject from the experience of devout persons.

1. Prayer is the expression of our desires and affections towards God; whether in *confession* of our sins, in *supplication* for the blessings which we need, in *thanksgiving* for mercies received, or in *intercession* for others.

He who searches the heart is perfectly acquainted with all our desires and affections. The manner in which they are expressed is of no consequence in his sight; but in acts of social worship our expressions are of great consequence, and in our most retired devotions they are not totally without effect upon our own minds.

Whether forms of prayer are helps, or hindrances to private devotion, is so much a question of experience, that the solution of it, as far as it regards our own conduct, might with propriety be submitted to the determination of every sedate and devout Christian. Our conduct in this respect ought to be such, as upon experience we find to be most conducive to the suppression of our wanderings, and the maintenance of a true spirit of prayer.

The Scriptures represent that prayer which is acceptable to God in a variety of figurative terms, expressive of earnest desire, and strong affection. It is called, *pouring out the complaint, pouring out the heart,* and *pouring out the soul* to God, &c. And as our Blessed Redeemer, who was a pattern of righteousness, *in the days of his flesh, offered up prayers and supplications with strong crying and tears,* we should aspire after such a holy temper in the practice of this important duty, and estimate every external circumstance in proportion to the assistance which our minds receive from it in this holy and delightful exercise. We should never forget, that the most excellent form of prayer, or the most pathetic *extemporaneous* address, is nothing in the sight of God, where the heart does not pour forth its devout affections. The more we are impressed with a sense of these important truths, the less shall we be inclined to despise any mode of addressing our Maker, which a pious mind may find helpful to devotion.

2. As all acceptable prayer must be the language of the heart, it may seem unnecessary to clothe our thoughts with words in our private devotions. But a due consideration of the nature of man will convince us, that words form an important, though not an essential, part of prayer. There is such an association between our thoughts, and the language in which they are usually expressed, that we may be said to think in words. Every considerate person must be sensible, that our affections are often excited, or rendered more vehement, by the force of well adapted expressions. The most experimental writers on the subject of prayer have recommended the use of verbal addresses. It is natural, therefore, to suppose, that a judicious and pathetic form of prayer may often be an auxiliary to the devout Christian in his retired exercises. Expressions which have once powerfully affected our minds, are perhaps better calculated to re-kindle the same feelings, than other expressions which in sense may be equivalent. Every serious and attentive reader of the Scriptures may have experienced the truth of this observation. He feels an energy in many passages, which a different mode of expressing the same sentiments would not, perhaps, have produced. Upon this principle, an excellent form of prayer may prove a help to devotion. If we find this to be the case, let us not despise, but improve, that mental constitution with which God has created us. Let us avail ourselves of such associations as may prove handmaids to devotion.

3. To encourage our addresses to the throne of mercy, God hath

promised to pour out upon them that fear him the spirit of grace and supplication. This promise is fraught with great consolation to those who are conscious that they know not what they should pray for as they ought. They rejoice at the declaration, that *the Spirit helpeth our infirmities.* But in what manner is this help vouchsafed to us? The Spirit helpeth our infirmities in various ways; by enabling us to discover our wants, and by shewing us our weakness, sinfulness, and danger from temptation. A deep sense of these things must excite, in every serious mind, an earnest application to him whose grace is sufficient for us. The Spirit also helpeth our infirmities, by producing those holy desires and affections towards God and our Redeemer, which naturally lead the mind to the throne of grace. But the promise of a spirit of prayer does not imply, that the words in which we express our desires shall be the subject of inspiration. These desires are sometimes too vehement to be fully expressed by any words: *the Spirit maketh intercession for us with groanings which cannot be uttered;* that is, which language is unable to express. But supposing the very words of prayer to be inspired, it is not necessary that those words should be uttered as soon as they are conceived. A pious person may be as much inspired in writing, as in uttering, a prayer; and, therefore, forms of prayer argue no less inspiration than extemporaneous addresses.

They who find their minds elevated by psalms and hymns, and yet condemn forms of prayer, as beneath the spirituality of Christian worship, are inconsistent with themselves. For, what are psalms and hymns, but forms of prayer in verse? Surely none will argue, that forms of prayer are unsuitable to true devotion when in prose, but perfectly suitable when in verse. Yet such must be the reasoning of all who condemn forms of prayer, while they find hymns to be no impediment to their devotion. Is the ear of the Almighty captivated by the jingle of our rhymes? But I forbear—hoping that this consideration may, in some degree, silence the clamour of an ill-directed censure; and shew the ingenuous reader how far want of caution may lead some well-meaning persons to urge, or receive, the weakest and most absurd arguments.

4. If we look into the Holy Scriptures, we shall find them abounding in the most pathetic forms of prayer on every head of devotion. We shall see the most affecting confessions of sin, in which that enemy of human happiness is represented in its native deformity. We shall be struck with the most earnest supplications for mercy, flowing from a heart impressed with the deepest penitence. We shall hear the glad voice of thanksgiving, loudly proclaiming the mercies of a gracious God; and be affected with the intercessions of the most exalted saints recorded in holy writ.

The Book of Psalms contains a series of devout forms, suited to every occasion in the Christian life. We cannot surely suppose, that the pious Christian would lose the end of his devotion, by adopting these, as occasion might require.

Our Saviour and his Apostles constantly attended the Jewish Synagogues, where the public worship, as the learned inform us, was conducted by a prescribed liturgy. John the Baptist seems to have given his disciples a form of prayer, which served not only the purposes of devotion, but constituted also a badge of their adherence to that eminent prophet. All this is implied in those words addressed to our Saviour by his disciples, *Lord, teach us to pray, as John also taught his disciples,* when the import of this request is explained by the answer which our Saviour returned. In answer to this request, the blessed Jesus gave us that most excellent form, commonly called the Lord's Prayer. This was designed, not only as a pattern for

our prayers, *After this manner pray ye;* but also as a form to be used in our devotional exercises, *When ye pray say—Our Father, &c.* It must, therefore, be highly unbecoming the disciple of our heavenly Master to treat such forms of prayer, as are composed on a scriptural model, in a light or contemptuous manner. Rather let us endeavour to frame our devotions aright, by studying the import of that form, while we use, or imitate it, in our addresses to the throne of grace.

It may be objected to the use of pre-conceived forms of prayer in public worship, that we have no intimation, that the apostles, and those ministers who were ordained by them, made use of such forms in their public ministration. To this it may be answered, that the disciples of Christ would undoubtedly be mindful of our Lord's injunction, so far as to use that form which he had taught them in compliance with their own request. Also the command which the Apostle gives, respecting psalms and hymns and spiritual songs, implies that these were used in the social worship of the first Christians: and these, as I have already observed, are in reality forms of prayer.

Hence we may conclude, that forms of prayer are not contrary to the nature of a truly spiritual worship of God in public. But the truth is, that we have no exact model of public worship prescribed, or related, in the New Testament. We know that the word of God was preached in the public assemblies; that prayers were offered up to God; and we have reason to believe that psalms and hymns were sung, as they certainly were by our Saviour and his disciples at the celebration of the passover. But in what order the public service was conducted, we know not. The account given of the public worship of the Corinthian Christians, 1 Cor. ch. xiv. is the most particular of any that I recollect; yet this seems to be mentioned chiefly with the view of correcting it; and it consisted so much in the exercise of supernatural gifts, that it cannot in our days be imitated.

Of the office of baptism, we have no more than that it was to be performed *in the name of the Father, and of the Son, and of the Holy Ghost.* The Lord's supper we are forbidden to use as a common meal; and are commanded to take the bread and wine as the memorials of Christ's sufferings for us, thereby *shewing forth the Lord's death till he come.* Farther regulations were undoubtedly made by the apostle Paul—*the rest will I set in order when I come*—but we are not informed in what those regulations consisted. In short, it is impossible for us to regulate, with certainty, our public worship after the model of the first Christians, since we know not the order observed in their religious assemblies. The substantial parts of public worship are clear; the rest is left to our prudence and discretion.

Whether the use of a liturgy, when all extraordinary gifts are withdrawn from the Church, be eligible, deserves a serious and temperate discussion. Amongst other considerations, it will be of importance to inquire, whether a liturgy, framed during the pure state of a Christian Church, where the worshippers are of the same nation, may not be the means of preserving a belief of the essential doctrines of Christianity; and whether, in fact, the liturgy of the Church of England has not produced in some measure this benefit. My present design is only to shew, that they mistake who represent forms of prayer as inconsistent with the spirituality of divine worship, and as manifesting a low state of religion in those who make use of them.

5. It would tend to throw farther light on this subject, if we could obtain a fair representation of the experience of pious Christians in their devout exercises, when using, and when rejecting, the assistance of forms of prayer. This information, however, it is difficult

to obtain. Education, habit, and opinion, create a leaning to one side or the other; so that it implies no want of sincerity in men to suppose their experience to be different. Were I to propose the example of the excellent Mr. Bonnell on one side, others might be found whose antipathy to forms had led them to a conduct different from his. It happens, however, that there is one instance upon record of a pious man, well acquainted with the nature of spiritual worship, who having forsaken the use of a public liturgy, had the honesty to confess, that it proved no hindrance to his devotion while he used it without prejudice. This evidence will be esteemed unexceptionable by all who reverence the character of Mr. Richard Baxter. In the account of his life, written by himself, he makes this remarkable confession. "Till this time I was satisfied in the matter of conformity. Whilst I was young, I had never been acquainted with any that were against it, or that questioned it. I had joined with the common-prayer with as hearty fervency, as afterwards I did with other prayers; as long as I had no prejudice against it, I had no stop in my devotion from any of its imperfections." Baxter's Life, fol. ed. p. 13.

This declaration deserves to be attentively considered. Mr. Baxter declares, that the fervour of his devotion was in no wise lessened by the forms prescribed in the liturgy; but that it was as hearty as when afterwards he made use of extemporaneous addresses. He acknowledges, that the imperfections of the liturgy (and what human composition is without imperfections) created no stop in his devotion. What then could make him afterwards prefer extemporaneous prayer in public worship? He contracted prejudices against the liturgy, and then its devotional excellencies vanished. It is hinted, that these prejudices were contracted by his acquaintance with some persons who were against it. Let those who now slight this form of public worship ask themselves, whether prejudice, contracted by an acquaintance with its enemies, may not have warped their minds as it seems to have done that of Mr. Baxter.

Upon the whole, let us endeavour to cultivate a devotional spirit, in every thing by prayer, with thanksgiving, making our requests known unto God. Let us draw near to Him through our great Mediator and High Priest, trusting only in the merit of his atoning sacrifice and intercession. Let us *pray always with all prayer, and watch thereunto with all perseverance.* Let fervent and frequent ejaculations be mixed with the ordinary business of life. Let regular retirement at the appointed seasons of private devotion be observed and improved; neglecting no prudential help to check our wanderings, and excite our drowsy affections. And let us go to the house of God with delight, endeavouring to hold communion with the Father, and with his Son Jesus Christ. So shall our days pass on sweetly, and our souls be prepared for the fellowship of the blessed saints and angels in the kingdom of glory.

W. H.

To the Editor of the Christian Observer.

I SUBMIT to you a fact in which I fear many will feel themselves deeply interested.

The fact is this—that many persons, especially young persons, who have been religiously educated, who manifest the greatest reverence for religion, and appear to rest their hope of salvation only on the merit of our Saviour, as the grand medium of mercy, do yet enjoy few, if any, of the consolations of religion. A secret despondence seems to prey on their spirits: they dare not conclude that they are real Christians: they fear that there is something essential to that character which they do not possess. I

have often observed that they feel great difficulty on the subject of *love to God*, (certainly a grand feature in the Christian character) and because they cannot satisfy themselves on this head, they experience much distress of mind. Let it not be hence concluded that they are persons who indulge known iniquity, or live in the allowed neglect of commanded duty: they appear on the contrary to be universally conscientious:—they pray in secret; they examine themselves; they read the word; they attend public ordinances; and they have pleasure occasionally in these observances. Yet there is in general a gloom over their minds, though they seem to desire nothing so much as to be the cheerful followers of their Saviour.

This state of mind is exceedingly distressing, and I believe a very common case, which has often affected my mind, and excited my sympathy, and my poor efforts to obviate the distress attending it. I wish I could say it had been with more effect. If, Sir, you or any of your correspondents will enter into the consideration of this case, develope its causes, and point to its remedy, I am sure *many* will feel themselves deeply indebted to you.

I cannot, I dare not, Sir, in most of the cases to which I refer, suspect that *insincerity is at the bottom*. I have no grounds for such a suspicion. A deep sense of personal unworthiness, many unallowed defects in religious duties, a fear of wanting some essential part of the Christian character, seem to contribute much to their distress, which is greatly increased by the want of *holy joy and cheerfulness* in serving God. The religion of Jesus Christ is certainly designed to impart *happiness* to man, and is eminently calculated to *produce* it. For if it can inspire hope under a sense of sinfulness; if it furnishes balm to the wounded spirit, by providing pardon for the guilty, a way of access to our offended God, with assurance of acceptance for all those who return to him by his Son; if it provides strength for them who have no might; if it presents God to our view as a father, tenderly pitying our infirmities, ready to redress our grievances, and managing our mean affairs; and if it open prospects beyond death and the grave of the brightest kind:—if *this* I say be religion (and surely it is the religion of the Bible) then it becomes a question deserving the deepest attention of your correspondents; "Why are not those who appear in other respects to act under its influence made *happy* by it?"

Yours,

MINIMUS.

Minimus may find at page 529 of the present Number some remarks which may possibly assist him in solving the difficulty which he has proposed; we should be glad, however, to see it more fully discussed.

To the Editor of the Christian Observer.

AMONGST the many eminent divines of our Church whose names have been mentioned in different parts of your valuable publication, I do not remember to have observed that of the learned and excellent Dr. Whichcote. Permit me, Sir, to introduce it to the notice of your readers. I am well aware of the prejudice which many pious persons may be supposed to entertain against this author. But it is partly on this very account that I wish to make a few observations respecting his character and writings. I consider the Christian Observer as having rendered essential service to the religious world, by labouring to enlarge its views, and to raise its standard of taste and judgment upon subjects of religion and morals. This has been partly effected by the recommendation of authors, whom the undistinguishing zeal of some well-meaning persons had proscribed as enemies to the cause

of evangelical truth; or at least, as imperfect and dangerous guides in the pursuit of it. A more wise and liberal, and I will add, a more scriptural spirit, is, I trust, now beginning to prevail; and the time is, I hope, arrived, when the works of many of our English divines, which have been generally discarded from the libraries of serious persons, will be read and valued as they deserve. Amongst this number, the writings of Dr. Whichcote claim a distinguished place. He has been generally considered as unfriendly to what are called *evangelical views* of religion. There is, no doubt, some ground for this opinion; but it has, perhaps, been carried somewhat too far. Dr. Whichcote lived at a time, when learned and serious men were justly disgusted with the ignorance and hypocrisy which had too much prevailed amongst the Puritans; and dreaded the antinomian licentiousness, which the erroneous tenets of some amongst them had introduced and encouraged. Hence, in common with some other truly excellent men, he laboured to establish *practical* views of Christianity; and in so doing, he was probably led to insist less on doctrinal subjects than he might have thought necessary under different circumstances. His philosophical turn of mind, also, and his great learning, might have had an undue influence over his mind, and have somewhat corrupted him from the simplicity of Christ. This was, indeed, objected to him by one of his contemporaries, the very learned and pious Dr. Tuckney, in four letters*, which he addressed to Dr. Whichcote, relative to some points of his doctrine which he deemed erroneous. But, though many just exceptions may be made against some particular modes of expression, both in his sermons, and in his replies to Dr. Tuckney, it will appear, I think, to every candid reader, that Dr. Whichcote held all the fundamental truths of Scripture, and illustrated and enforced many of them with singular strength and originality. In proof of this, I beg leave to subjoin some extracts from three of his discourses on a very curious and important subject. The Sermons to which I refer are the fifth, sixth, and seventh, in the first volume of those published by Dr. Jeffery, and are thus entitled, "*The secret Blasting of Men.*" The text is Psalm xxxix. ver. 11. "When thou with rebukes doth correct man for iniquity, thou makest his beauty to consume away like a moth. Surely every man is vanity. Selah."—"These words," observes Dr. Whichcote, "give an account of two things, which are the matter of the greatest wonder. 1. How it comes to pass there are so *many and so great evils in the world.* 2. How so *many persons come to wither and fall away, and come to nothing in the world.*"

"This" last, says Dr. Whichcote, "is the *main point* of the words, and that which I mainly thought upon, when these words came first into my mind. When God takes a sinner in hand, and sets himself to reverse what the sinner hath unduly done, he fails and comes to nothing; he cannot bear up against God." Without excluding outward judgment and calamities, Dr. Whichcote only takes notice of the words of the text, as to what *may pass immediately between God and the sinner in secret, and are not so visible to the by-standers, and that for these considerations:* Considering the Hebrew words used for *rebukes* to import such rebukes, and reproofs, as carry with them an argument of conviction, and self-condemnation: that is, when thou dost thus secretly call him to an account, thou makest *his beauty*, &c. Here is another word

* These letters afford a fine specimen of the views and the temper with which every theological controversy ought to be conducted. It would be well if the evident love of truth, and the candour and mutual respect which they manifest, were imitated by some angry disputants in the present day.

to be considered. The effects and issues of these strokes do terminate upon things that are *most valuable, precious,* and *desirable,* by which a man doth prefer and esteem himself; such as his health and strength, his wealth, his friends, the use of his parts, his wit and his brain, his reason and understanding, his internal joy, mental satisfaction, and self-enjoyment: these come to nothing, when God rebukes; these *consume and melt away,* as the word signifies. The issue expressed by the verb, is no sudden, violent motion, but that which we call a *dying life,* or a *lingering death,* as it is used in Jos. v. 1. and Ps. cvii. 26. So when God comes to call a great sinner to an account, and to enquire of him, he is so far from giving any account, or making any apology, that he *melts away,* sinks under confusion, and falls under the charge of the Almighty. God can immediately, by his influence, fortify and encourage a man's mind; or else throw him down into discontent and frowardness. When God will, the hearts of men will serve them, and be more than themselves: and if God withdraws, they come to nothing. And indeed, that which is truly and strictly man's weal, or woe, depends upon that which passeth between God and a man's soul; the terms that are between God and a man's self. In speaking to this point, continues Dr. Whichcote, I shall consider two things. 1. *Whereby* chiefly God doth thus blast men. 2. *In what special cases* we may fear judgments of this sort. For the first, I shall give an account in six particulars.

1. These secret rebukes may lie in God's *suffering the foundation of nature to fail and sink;* so that men do not continue in the true use of reason and understanding—as in the case of Achitophel and Judas.

2. This may be brought to pass, by *disaffecting the minds of men toward worldly contentment and satisfaction;* so that the *subsidia vitæ,* the conveniencies and accommodations of life are not relished; but prove sapless, without savour, or relish. This Solomon hath observed in his survey in the book of Ecclesiastes. Eccl. vi. 2. and iv. 8. And he concludes that it is the *blessing* of God upon a man when he can afford himself the free use of all that he calls his own: and his *judgment,* that he hath no true enjoyment of it.

3. This may be done by God's inhibiting or *suspending the virtues of several creatures,* which otherwise would be very proper to give a man diversion, or ease, or fitting supply. For, *nothing is any thing, any longer than God will have it.*

4. God may do this by *withdrawing his blessing* from man's endeavours; so that they become unprosperous, and the happy issues of providence are intercepted. This we have experience of, that many times things politicly contrived, and carried on with power, fail and miscarry and come to nothing: and this is because God is not there—Other times, you have things weakly managed, and unlikely instruments; and yet great success, and things fall out above expectation: no account to be given of this, but God's blessing and assistance. This is that which the wise man hath observed, that the race is not always to the swift, &c. but as himself observes, Eccl. ii. 26. "God giveth to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather, and to keep up," by hard labour, and much pains taking; but he hath no joy in it; but he reserves it "*to give to the man that is upright in his sight.*"

5. God can do this by *awakening the guilt* of the sinner upon his conscience; making that to sting and gall him, and then all the world is nothing. Where there is malignity and guilt upon the conscience, unremoved by repentance; here God needs no more than to *hold a man to converse with himself:* and it is a marvel how this man stays in his

wits. A great offender being at ease, hath no better settlement, and security, than this, that he is in an hurry, and hath not yet leisure to bethink himself.

6. This may be done when men, through their own *fear, suspicion, and jealousy,* have certain foretastes of God's refusal and displeasure. There is no security to any man's peace or satisfaction in this life; or substantial self-enjoyment, but two ways. First, That he hath always retained his innocence (integrity.) The second is, that he is restored and recovered to his innocence, by his repentance, and God's pardon, in, and through the blood of Christ —And if a man hath not one of these two, he is insecure, and no man knows the condition he may be in, the next hour.

"In these six particulars," says Dr. Whichcote, "I have given you an account of these secret rebukes of God. This for the first point: the second is the case wherein there is *imminent danger* of such judgments as these; and I will give you six cases.

1. The case of *havocking conscience* by sinning against the light of our own proper judgment. A man cannot do himself greater wrong than by this *voluntary consenting to known iniquity.* This I account the true notion of sin; and this is that which separates between us, and our God. If a man once voluntarily consent to known sin, he parts with the truest friend (next to God) that he hath in the world, his conscience of right; that bosom friend, his only adviser and counsellor, which will keep a man company when he hath no company else; that will give him content and satisfaction in all conditions; that will give testimony to him, though he be slandered, calumniated, and though all the mischiefs in the world fall upon him. See 2 Cor. i. 12. "Our rejoicing is this, the testimony of our conscience."

2. The second case that I represent as dangerous, is the case of *hypocrisy,* dissimulation, and falsehood: and this is equal to the other.

3. The case of *shameless apostacy,* represented Heb. x. 26—28; where the sin is a wilful departure, and the sinner *doth despite to the Spirit of grace*—and he doth this knowingly, and considering what he doth. The danger is, there is no hope of recovery, because he hath taken his choice, and contracted senselessness of mind; and that he is in a condition without hope. Certainly *they who do worst by religion, shall fare the worst by irreligion.*

4. When *men take up with the world,* and *leave God out,* give themselves up to take delight and satisfaction in their worldly accommodations, and leave God out. This, though it be far short in malignity, of the other three, yet *this* hath in it the full spirit of irreligion; it is a high provocation of God.

5. There is the case of privilege and *exemption from outward punishment.* A man that is an evil doer, and a constant practiser of sin, hath cause to fear. If, through his power, or the advantage of the times, he is not in fear of any one's stroke, undoubtedly *that man* is more in danger in respect of God, and these internal strokes of God dispossessing him of what he hath. And, therefore, if any man knows he is deeply obnoxious to God, and yet prospers in the world, he hath great cause to fear that he shall hear from God, by *secret rebukes,* whereby he shall *melt away, and come to nothing.*

The sixth and last case, is that of *high spiritual advantages*; where there are powerful and effectual means, but through a contracted hardness, they prove altogether inoperative, and without effect. That was the aggravation of the sin of Capernaum, Chorazin, and Bethsaida, that they were *lifted up to heaven;* and they are threatened, to *be thrown down into hell.* And this is an observation: you never read of a sin that cannot be pardoned, till

you read of the extraordinary gift of the Holy Ghost. The case that is represented, Isaiah vi. 9, 10, all the desperate cases refer to. Every one of the four Evangelists relates that our Saviour refers cases to it: it is referred to in the Acts of the Apostles, and by St. Paul to the Romans, xi. 8. Here it is in the first copy, and all after instances are after this example. When men dally in religion, dissemble with God, give God high displeasure, provoke and exasperate him, by their trifling and dallying, and hypocrisy, and dissimulation, and irreligion, and living in sin; then it comes to the case represented in the prophet Isaiah. This notion is declared, Amos iii. 2. And it is reasonable that God should recompense spiritual sins by *spiritual judgment*, and these are, a reprobate state, a seared conscience, a blinded understanding: and that is the worst condition; for this man is remotest from repentance; and repentance is the recovery.

After this discussion of the subject, Dr. Whichcote proceeds to some *inferences* from it. The first is a point which has been already mentioned, viz. that an account is thus given of men's *withering in the world*—there *are secret judgments* of God; judgments that work in darkness. The case, however, of *melancholy* is excepted: and the notion itself is confined to the *two opposite states* of reconciliation with God, and the contrary. The second inference drawn from the above discourse is, that if men would be true to themselves, and not depart from their own mercy, *let them not give voluntary consent to known evil.* If men become thus obnoxious to God; if men contract guil to their consciences, and repent not and ask pardon in and through the blood of Christ; then they are in fear and danger every moment. It is a very lamentable case, that many men have religion to very sorry ends and purposes; not for this great end of settling solid sobriety, not for the laying a foundation of right and equity, not for the determination of good and evil, not for rectifying of conscience, not for directing them in all cases and particulars of life; but it is taken up for a profession in credit, and it hath no regenerating power on men, inwardly to sanctify them, and make them godlike: in which case, *as they have not the effect of it, so they have not the comfort of it:* for they are never safe, never secure. Whereas, where religion is in sincerity, persons are provided for, as to all cases, and for all times: and these persons never think of God but with great complacency and delight; and have great expectations from him; and they converse with great satisfaction.

3. Upon this consideration how liable we are to God's demand and challenge, through failings, and miscarriages in our lives. What cause have we to think ourselves beholden to God, that we have *encouragement to go to him*, and that we find in ourselves any *disposition God-ward;* any confidence in him. Lastly, says Dr. Whichcote, *what value then should we put upon the grace of the Gospel*, which hath declared to us "a new and living way" to approach to God. It is a mighty place of Scripture, Heb. x. 22. "Let us draw near with a true heart, in full assurance of faith," &c. The grace of the Gospel doth contain in it as well the disposition qualifying the subject, as warranty for the authorizing of the person. So sovereign is the use of repentance and faith in the Lord Jesus.

"Thus I have finished," adds Dr. Whichcote, "this great point: and that which hath made me be so long upon this argument, is, because I have not found a more solid foundation to settle and establish conscience toward God upon, than this is. Since sinners become obnoxious o God, and no power, no privilege, no wit nor cunning, no friendship,

no worldly interest nor advantage can give defence against the strokes of God, to whose eyes all that is done lies open. Therefore it is apparent no man's estate hath settlement unless a man be in reconciliation with the rule of righteousness. If men be inwardly guilty, though no man be privy, yet they are unsafe and insecure. If men be obnoxious to God; if he once come to reprove; the foundation of their confidence will sink, and all that they think to shelter themselves by, will fail and disappear, and come to nothing. Therefore it is very necessary for men to fear God, and have him in due regard, and be in reconciliation with him."

The length of the preceding extracts, Mr. Editor, forbids my adding any observations upon them. For this, I trust, that the importance of the thoughts which they contain will be a sufficient apology; and that some of your readers may derive equal satisfaction from them to that which has been received by

Yours,

E. N.

To the Editor of the Christian Observer.

When John the Baptist preached repentance, we are informed in Scripture, that "Jerusalem and all Judea, and also all the region round about Jordan, were baptized of him, confessing their sins." Each individual of this vast multitude, made, in words at least, the due confession of his iniquity. How came it to pass that repentance and confession of sin were at this time so general among the Jewish people? The doctrine of repentance, it seems natural to suppose, must at all times be unpopular; for to repent, even in the lowest sense of the word, implies an acknowledgment of having done wrong: and is the bulk of mankind disposed to this admission? Surely men may be converted to any sentiment more easily than to this. Let us then enquire how it probably came to pass that so great a multitude made profession of repentance.

There is a certain fashion in religion. Men follow the stream. Does an extraordinary preacher appear? How many fly to hear him, and (what is more remarkable) how unanimous are they in his praise! They will hear perhaps the most obnoxious truths from his lips, and will become professors of those doctrines by which they themselves are condemned. For they feel complacency at the thought of agreeing with the preacher, and do but imperfectly consider what he says: they do not at least perceive all the bearing of his doctrines: they do not follow it out into all the practical consequences to which it leads. This unquestionably is a common case in our days; and probably this also was the case at the time of the preaching of the Baptist.

But did John compliment with the name of true penitents the multitude of persons, who came to be baptized by him and to confess to him their sins? Was he satisfied with having a large audience? Did he judge that because they heard him gladly they were therefore pardoned and accepted by God, and were true disciples of the Saviour? Far from it. He sharply rebuked many of these professed penitents; for, "when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? bring forth fruits meet for repentance."

We may deduce from this passage a most important lesson. We may learn from it that baptism is nothing—that confession of sin is nothing—that the profession of repentance is nothing, unless there be added fruits meet for repentance. Though a man should have eyes which stream all the day with tears; though he should talk much of his baseness and unworthiness; though he should profess the same faith

with the sincerest saint; though he should at the same time talk most earnestly of forsaking his sins; nevertheless if he does not in truth and in fact forsake them, he is nothing. It is not the *profession of repentance* which is required of us; but *fruits meet for repentance.*

Y. N,

MISCELLANEOUS.

To the Editor of the Christian Observer.

SIR,

THE naval service has long been the favourite service of this country. But I have often observed in persons, even of the superior classes of society, and in other respects not ill informed, a very inadequate sense of its specific merits, and especially of the various advantages it enjoys over the military service, and consequently of its right to the first place in our esteem. In general we love it, because it is identified in our feelings with a race of heroes who belong to it, and who are justly entitled to their country's warmest gratitude and admiration. From our insular situation, it has naturally arisen, that the sea has been the chief theatre for the display of British enterprize, gallantry, and fortitude. But besides that love of the naval service which arises within us almost instinctively, when the obligations which we owe to it present themselves to the mind, there are various other grounds of deliberate attachment, and even preference, which we discover on a more particular review. A few of these, it is the object of this letter to enumerate. Let me not, however, proceed to execute my purpose, without first desiring my readers to distinguish between the profession itself, and the individuals who belong to it; lest they should do injustice to another set of men who also may justly set up a claim to the affectionate gratitude of their country, I mean the British army. The place in the page of history which they occupy is too conspicuous, and that which they hold in the memory and hearts of their fellow citizens is too securely enjoyed, for (I will not say) any considerate man, but for any man whose eyes and ears have not been shut to all that has passed, either in his own times or those of his forefathers, to be disposed to deny them a praise, which even their enemies have not withheld from them. Indeed my reader will hereafter see reason to observe, that in proportion as the military service itself deserves less of our attachment, our soldiers themselves deserve even more at our hands.

In enumerating the merits of the naval service, let me not be thought invidious, if I begin with that grand recommendation of it to every Briton, that, unlike in this respect to the military profession, it may be regarded with unalloyed affection by every one who loves, and values as he ought, the free constitution of his country. The army is a machine which sometimes fatally recoils on them that use it. It is like one of those natural substances which, though in their first direction and use admirably conducive to the security and comfort of man, yet when they break loose, rage without controul, and become the surest instrument of his ruin. But I need not enlarge on this head. It would be to dilate on an argument too trite almost to need being specified. While a standing army has been ever held to be essentially incompatible with public liberty, till the British constitution, among its many novelties and wonders, exhibited their actual coexistence, the page of history does not supply a single instance in which the liberties of any country have been destroyed by its navy. But it would be ingratitude to the Author of every

good gift, not to be sensible of our favoured situation, in not being reduced to the ordinary alternative of nations,—that of either leaving themselves exposed to their foreign enemies, or of purchasing security from without at the price of danger to their internal liberties.

But this naturally leads me to the mention of another excellence, intimately connected with the former, but not so generally noticed; that a navy, though an instrument of such terrible efficiency in war, yet has not, like an army, a natural tendency to create occasions for the display of its energies. How seldom do we find that any monarch has a great and well appointed army without yielding to the temptation it has afforded to engage in some warlike enterprize. But a navy does not hold forth the same temptations as an army to ambition. Alexander could never have hoped with a navy to conquer the world. The Romans could never have established by a navy their universal empire. The peculiarity of the way of life which it requires, and which nothing can render tolerable but a long familiarity, and, except in a very few extraordinary instances, the having been accustomed to it from early youth, prevents its being in general the field in which the youthful monarch, burning with the love of glory, hopes to gather his laurels. Consequently we have no naval Charles the Twelfth, who purchases his personal renown at the price of his people's happiness; no naval Hannibal who involves his country in a ruinous war, in order to satiate his hereditary vengeance; no naval Tamerlanes or Zingis Khans; shall I say, no naval Edwards and Henries, no naval Fredericks and Bonapartes. In how many more, and more continued, wars would this country have been engaged, had all its warlike powers been of a kind which its monarchs could have directed in their own persons, and by which they could have hoped to have attained to that high pre-eminence which, with such contempt of the welfare of mankind, has been too commonly conceded to military excellence.

But not only is a country, the chief warlike force of which is naval, less likely to be involved in wars from its sovereign being less tempted to military enterprizes; it is less open to attacks from without, and therefore less frequently forced into defensive hostilities. Its insular situation exempts it also from all the evils which result from a country's being the seat of war—evils greater and more numerous than we in this happy land would easily conceive. To be visited even by a friendly army is to become subject to vexations and losses, which the free spirit, and, if I may coin a word to express a very peculiar idea, the comfort-loving tempers and habits of Englishmen would estimate at a high rate. But these of course are all infinitely aggravated when the army is hostile.

All these, however, and some other similar advantages connected with the naval service are well known. There are others which have been less adverted to, respecting the individuals who compose it; and here, whether considered in itself, or in the sources whence it is supplied, or in the streams in which it issues; whether regarded in relation to the power and interests of the nation to which it belongs, or to the welfare of the individuals themselves who are engaged in it; it maintains the same decided superiority. The army is supplied from a drooping commerce and decaying manufactures, and such of the soldiers as survive their military service are seldom fitted, though they should be discharged, to return to the occupations of civil life. Whereas, on the contrary, the navy is supplied from a flourishing commerce; and in proportion as the commercial prosperity of the country is extended, in the same proportion we are

furnished with the elements of naval greatness; and when the war is at an end, your sailors may return from the King's to the Merchants' service, and again pursue their ordinary occupations. But the grand point of difference between the army and navy yet remains to be stated: I mean is the different degrees in which the two services respectively consume, or, to use the technical expression, expend the individuals engaged in them; and that whether in action, or in the ordinary wear and tear, as it may be termed, of the service. For even in the case of actual engagements in which, it might seem, that the dreadful extremity, to which both soldiers and sailors are reduced, leaves no room for superiority or comparison; yet, even in these, how different is the lot of the naval and of the military service. Take the numbers which perish in action by land. In how many battles of the last century do we read of 20,000 men killed on each side. It is considered as a mere skirmish, if not above five or 600 are lost: whereas, in that greatest of our naval victories, that victory in which the great Nelson exceeded even his own former exploits, almost as much as those had transcended the achievements of ordinary commanders, we lost but about 450 men. But it is not only in engagements that the naval service enjoys this superiority. It is no less decisive in the general course of life. Take an army of any given force, and in a few years, if it has been kept up to its full strength, though some men of peculiarly hardy constitutions or temperate habits will still survive, a number equal to the whole of it will have been swept away. Whereas, on the contrary, in the naval service, though that part of our navy, which has been employed in the West Indies, has suffered from that fatal visitation with which providence has of late darkened the scene in that guilty quarter of our empire; yet we often hear of ships of war, with several hundreds of men on board, which scarcely lose a man by disease for several months together. And it is scarcely, if at all, too much to affirm, that, even actions included, the individuals employed in our sea service do not die in a greater proportion than the same men would do, if engaged in the merchant service, or in the ordinary pursuits of civil life. How gratifying a consideration is this to the humane mind, that the security and quiet in which we of this happy island live, even during war, are not purchased, as in the case of the continental powers, at the price of a series of hardships so great as soon to terminate in the very existence of our brave defenders; but that on the contrary, while their hardships and dangers are, actions excepted, not greater than those to which the same class of men are exposed in the prosecution of their ordinary calling, every expedient which human ingenuity can suggest, or experience warrant, for promoting their health and comfort, is readily adopted; and the result of the whole may be estimated by the very low rate of mortality in our ships of war. The state of an army during a campaign admits not of the same comforts. The same precautions cannot be taken for the preservation of health, or for recovery from wounds or sickness; and the fatal account of these and other differences may be seen in the dreadful mortality of land campaigns.

I cannot conclude my enumeration, without stating one additional recommendation of the naval service, which is of the most important kind; and that is, that though vice is apt to abound, wherever multitudes of our species are brought together to any place, or are employed together in any manner, yet the situation of a sailor affords advantages not enjoyed by the soldier for suggesting serious thoughts and feelings of religion. It is the very language of

inspiration that "they who go down to the sea and occupy their business in great waters; these men see the works of the Lord, and his wonders in the deep." However familiar they too often become with these more stupendous displays of the divine handy work; yet the dangers to which they are at times exposed, and the operations of nature which they witness, are on such a gigantic scale as to fix, on the most ignorant or the most thoughtless mind, some impression of the irresistible power of that Almighty Being which has prescribed the bounds which the ocean shall not pass, and can thus controul at will the fury of the elements. Accordingly I have been informed that the minds of sailors, considered as a body, have often, in general, a devotional turn; and that this class of men, notwithstanding all their roughness, are more inclined than most others to listen to religious instruction and admonition. What a concentration of benefits is here; which are not confined to such as respect the comfort or duration of this life, but which extend their influence over a still wider circle, and have a favourable influence on the eternal state.

Is it possible to take the preceding survey, and to weigh with due care the several particulars it comprehends, without being strongly impressed with a sense of the gratitude which we owe to that Almighty Being who appointeth to all the bounds of their habitation, for having fixed us in this happy island.

O fortunati nimium sua si bona norint,

is eminently applicable to us. May we be sensible of our superior lot, and be in some proportionate degree thankful to that gracious Being who has combined with our enjoyment of superior comforts, and more undisturbed security within, the power of defending ourselves for the most part from without, at an easier rate, and by means less painful to humanity; thus making peace more happy, and war less wasteful, and contrary to the ordinary course of human things, rendering that which best deserves defence, the most easy to be defended.

Some of your readers may perhaps conceive that there is nothing in the above statement which was not before familiar to the mind of every considerate man, and that therefore both the writer's time and that of the reader might as well have been spared the recital. But for my own part, I acknowledge that I have often found myself too apt to enjoy my share of the peculiar blessings so lavishly bestowed on the inhabitants of this highly favoured country, without sufficiently bearing in mind how rarely they have been the lot of man, and still more I fear, without feeling an adequate measure of gratitude to the author of all our comforts. It is indeed too sure a proof of human corruption, that unvaried blessings, instead of increasing our thankfulness, are apt to render us insensible that any thankfulness is due; and therefore such comforts as we enjoy in common with all around us, without interruption, and as a part of our ordinary state and condition, are far too little the subjects of our grateful acknowledgments. To say the truth, this has been in some degree the case with me in this very instance, and if, as is perhaps not impossible, it should have been the case with some others of your readers, my time will not have been thrown away, if I shall awaken them to pious recollections. I know not how any of our faculties can be employed more worthily, than in heightening our sense of the divine goodness, in calling on ourselves and others to take one part in the work of praise, that noblest of all occupations, with more enlarged views, and with warmer feelings of obligation.

PHILO-BRITANNUS.

THE WORLD AS IT IS.

NO. IV.

(Continued from p. 419.)

Sævi spiracula Ditis!

If my relentless relative compelled the party whose interests I espoused, to retire from *the village*, I encouraged them to make a stand in the *schools*; and at any rate to harass the foe, even in flight.

"Does then"—with such an enquiry I began to cover our retreat —"does then this *world* of yours intrude into the haunts of literature and science?"

"Its influence," replied my friend, "when connected with polite learning and philosophical research, is, in my judgment, equally as powerful as in the very circles of frivolity. Indeed I conceive intellectual worldliness to be as destructive to religious principle as sensuality; and sometimes even more so. There are men whose understandings cannot descend to the insipid dissipation of fashionable life; and they are obliged therefore to seek gratification in pleasures less contemptible. They do not avoid the resorts of gaiety and idleness from any persuasion of their corrupt tendency, but from a natural disgust at their extreme emptiness. It is below men of sense, they argue, to drivel away night after night among the great vulgar. Their absence from such scenes consequently involves no personal sacrifice; but on the contrary, leaves leisure for more dignified and favourite delights. *Their* temptations lie another way. We know that the human mind cannot endure vacuity: and accordingly if a worldling find no interest in the more popular and frothy follies, he must have recourse to something better, something which he judges to be more substantial. If a rake steep his soul in thoughtlessness, or vice, the philosopher steeps *his* in physics and metaphysics."—"But stop, Sir. You must suffer me to interpose a question;—does not your theory tend to restrain all intellectual and scientific exertion?—I believe you would restore the age of Vandalism!",

"Far from it. I am now speaking only with reference to the intrusion of the world: and my object is to shew, that this world adapts its temptations to the disposition of the individual who is tempted. It is too wise to dream of alluring a fop by philosophy, or a philosopher by foppery. I can estimate, as well as yourself, the utility of science; but a conviction of its utility does not prevent me from marking its abuse, and its instrumentality in rivetting the soul of a being born for eternity, to this present life. Let me persuade you, that while a libertine surrenders his immortal part in exchange for sensitive pleasure, a scholar barters his for learning. Sensuality is indeed confessed by all to be dangerous in itself; and such as think at all of a future reckoning agree, that its patrons must ultimately endure its penal consequences: while science is not merely lawful, but in a thousand instances, the pursuit of it becomes an absolute duty. And yet let the love of knowledge divert a student from objects commensurate with eternity, and *then* it becomes his ruin. For truly it matters not by *what* the soul is destroyed, if it *be* destroyed at last!" I could not penetrate into the whole of Mr. M—'s meaning; but remembering that he was fond of grounding positions on example, I thought it convenient to ask, "Can you produce, Sir, any practical illustration of your doctrines?"

"Hume. I never heard—I am sure neither himself nor Adam Smith has told me—that this philosopher was enslaved by appetite. It is obvious that such a bondage would have circumscribed his mental efforts within a sphere more contracted and ignoble than that of history and ethics. Had he been, for example, addicted to intemper-

ance, he could not have hastened from the midnight carousal to the solitary study: no chemistry can amalgamate the drunkard with the historiographer. Had he consumed his mornings as a gossip and lounger, and his evenings at the theatre, the materials of his essays would never have been collected and moulded into form. While a man of the town was staggering by his window to the play, *he* must be soberly pacing up and down his apartment, absorbed in infidel sophistry: he had no leisure to read the play-bill, because he was engaged with Bolingbroke and Hobbes. I know no *moral* difference between Hume and such a man, for instance, as Chartres. One hunted for pleasure in metaphysics; the other in sensuality. Hume required the world to minister to his reputation; Chartres to his passions. The historian's elysium was mental; the libertine's animal. Hume would shrink from Chartres as inelegantly gross; Chartres would sneer at Hume as a solemn book-loving fool. You may probably be surprised, if I suggest that in point of moral infamy, Hume was much worse than Chartres."

"Indeed, Sir, I should. But I know your predilection for paradox."

"I do not presume, to adjust the claims of those men to criminality. It is difficult, as Dr. Johnson observed of Voltaire and Rousseau, to settle the proportion of iniquity between them: but *I*, at least, think this; that intellectual depravity is more insidious and malignant in its own nature, than sin merely sensual. It assimilates the offender, however refined and polished he may be, to the apostate spirit: and it has hence been termed by some, *diabolism*. On this ground, the lavish voluptuousness of the Duc d'Orleans is far less heinous than the grave atheism of D'Alembert. A sensualist gives the rein to his appetites, because they are impatient for indulgence; and the gratification injures only himself, or his immediate vicinity. But the intellectual profligate appears to derive his happiness from the pure love of diffusive evil; from contemplating its powers of effecting mischief; and from watching, with exultation, its progressive influence. Besides, his crimes are perpetrated with deliberation, with intenseness of thought, and with perseverance. The sensualist has indeed his contrivances, his deep-laid plots: but still, less elaborated than the others; and very frequently he offends by what is called accident. Where intellectual iniquity displays itself upon paper, as in the case of my example Hume, its injurious influence is all but eternal; it may act with undiminished vigour to the end of time. The sins of Chartres may be said in some sense to have died with him, and his memory only lives to be execrated: he was hung in chains by Pope and Arbuthnot. But the operation of Hume's depravity is now as active as ever: the poison is circulated through every artery of the public body: his infidel projects are posthumous: he seemed to leave the world with a determination to survive himself in guilt *. There he stands at the portal of perdition, decoying souls into regions where, if the Gospel be true, the perplexities of the sceptic are resolved in everlasting despair. I could almost here repeat the Queen's description of Gloucester,—you remember it—

'Richard yet lives, hell's black intelligencer,
Only reserv'd the factor to buy souls,
And send them thither!'

And *the world* was the instrumental cause of all this! his passion was fame, the applause of men!"

"I should rather say, that *literature* was the cause."—"Literature was the avenue to fame, and therefore he trod it. Do you imagine that Hume wrote his history and essays to be burnt, or to be read?

* The Essay on Suicide was published after the author's death.

Certainly, to be read; and if read, to be admired. Gentlemen of his stamp, amidst much philosophical profession of indifference for the notice and prejudices of the million, can bear anything better than to be forgotten. They are like certain hermits, who retire to caverns, not to leave the world, but to lure the world to come and see how fine it is to be a recluse: and accordingly the wilderness does very well so long as it is crowded with visitors." Here I thought that Mr. M— had gone farther than facts authorized. I insisted that Hume gained only *partial* admiration. "We all," I added, "abominate the infidel."— "Why, he gained the admiration of his own tribe, and he knew that the majority would follow, who, in literature at least, discover a pack-horse obedience to 'the gingling of their leaders' bells;' but if we *do* abominate the infidel, we idolize the historian: if we execrate the essayist, we give the man credit for ingenuity: if the professed friends of Christianity will, as they all do, read the history, and its enemies study the essays, *then* he gets the *whole* world to patronize him: and thus the great object is achieved, without the embarrassment and inconvenience of dissimulation. What I would impress upon your mind is a persuasion, that the world's influences enslave also the learned and scientific; that secularity invades the cloister as well as the theatre; and that erudition and refinement may be morally as detrimental as ignorance and barbarism. I need not remind you, that the asp which destroyed Cleopatra was conveyed to her in a basket of fruit."

In the concluding paragraph of Hume's Life, (which is prefixed to every edition of his history)! we are informed by the philosopher himself, that he was 'a man of mild disposition, of command of temper, of an open, social, and cheerful humour, capable of attachment, but little susceptible of enmity, and of great moderation in all his passions.' And in the preceding sentence he asserts, that the friends of Revelation were unable to discover any flaw whatever in his character. It is instructive, Sir, to be assured by an unbeliever's own confessions, that conduct *externally* decorous may be the issue of principles entirely anti-Christian: and it may serve to convince such as regard the Gospel in the light of a system which merely regulates the gratification of the sensitive appetites, that according to *their* estimate, there is no essential difference between a decent sceptic, and a sincere believer; between the man whose expectations and anxieties are limited by an earthly existence, and him who, in the impressive language of inspiration, is LOOKING FOR AND HASTING UNTO THE COMING OF THE DAY OF GOD! * * * * * * *

(To be concluded in our next.)

To the Editor of the Christian Observer.

AMONG the various methods in which you have exerted yourself for the benefit of your readers, I have observed with great satisfaction, that you have been diligent in exposing pernicious publications. I trust, therefore, that I shall meet your wishes, and forward your design, by bringing before you a work, which most loudly calls for animadversion: a work which, when I shall have laid before you a general survey of its demerits, will appear to you, I doubt not, in the same colours in which it presents itself to my mind.

The first step in description commonly is, to name the thing which is to be described. You will pardon me, however, if in this respect I deviate from established custom. I am not unapprised that to speak truth has been adjudged to be a libel: and I have no relish for fine and imprisonment. I have heard rumours too that a discontented author has even challenged a re-

viewer: and as it is quite consistent that a man who writes what is unfit to be read should do what is unfit to be done, I believe them. Now, though I trust that my conscience will never be so blinded as to allow me to accept a challenge; I do not wish that a man whose conscience, being blind, allows him to send a challenge, should put me to the trouble of prosecuting him. I shall therefore lead you to collect from the facts which I state the title of the publication to which they belong.

And now, Sir, amidst the quantity of matter which presses upon me for observation, I know not where to begin. The variety of subjects which this abominable work embraces, and the rapidity with which it pullulates, for it puts forth at least a dozen branches in a year, are so great, as almost to confuse the imagination, and to set method and arrangement at defiance. As a beginning, however, must be made somewhere with these detestable writers (I say writers, Mr. Editor, for the work comes not from one hand; but there is a knot, or junto, or faction, or confederation, or conspiracy of them, or by whatever other name a collection of wretches united for mischief may best be denoted): I commence with a topic which such instruments of evil never neglect, politics.

Perhaps you conclude, from the expressions of just indignation which I have not felt myself able to restrain, that these men are *avowed* jacobins. No such thing. So far from it, that on one or two occasions, and from a desire, I suppose, to obviate suspicion, they have gone so near the wind towards the doctrine of passive obedience, that I have not been willing to bear them company. They are of that sort of sly specious writers, who are always so careful to support and inculcate what is right, that it is next to impossible to find a reasonable pretence for blaming them. Except in the abovementioned approximations to the tenets of non-resistance, I know not whether any thing seriously objectionable is to be picked out of their political lucubrations. Of the king they constantly speak with all imaginable respect: and require all his subjects to behave to him with perfect loyalty. At the same time they manifest a due regard to the constitutional liberties of Englishmen; and do not seem to wish that they should be either infringed or surrendered. All this fair shew makes the writers ten times more dangerous. Then they appear completely candid and impartial to successive administrations. What they like, they praise; what they disapprove, they decently reprehend; whoever the agents may be. What they said of men when in place, they say of them when out of place. Nay, if a former minister be dead, they continue to speak of him just as before; though they can no longer hope to get anything from him, or fear to lose anything by him. A book which thus rolls on, totus teres atque rotundus, is like a smooth globe on which the hand, however vigilant and active, scarcely can fasten. The most laudable efforts of censure are baffled: and the mischief, far from having experienced a check, has received an additional impulse from the very exertions intended to restrain it.

I proceed to the professed sentiments of the writers in question as to morality. Here also they persist in their cunning plan of keeping on safe ground. Whether they examine the foundation or the superstructure of moral duty; whether they treat of the obligations of states or of individuals; whether they trace the virtue or the vice in its larger branches, or through its minute ramifications: they always send you to the Scriptures. Thus they contrive to make it nearly impracticable for an opponent to subvert their conclusions, unless he will incur the suspicion of controverting authori-

ty which we all acknowledge to be paramount. Then they resolutely set their faces against the doctrine of general expediency. I know as well as they and Mr. Gisborne can tell me, that the doctrine of general expediency is unscriptural; nay, that it undermines and abrogates all scriptural morality. But I do not like this pestilent work to possess the credit, which I fear it cannot but gain among the true friends of Christianity, by refusing to bow down to that fashionable idol. Every accession of credit acquired by authors brooding over such black designs as these men harbour, is but a new weapon destined to be employed against every thing which ought to be deemed sacred. On that account, I lament also to see them staunch friends to the immediate abolition of the Slave Trade; an act, I grant, of indispensable duty, if we are Christians: But why are these men to recommend it? I will not however conceal, that there are circumstances on which, in the midst of my fears, I reflect with no little consolation. The moral system maintained by these writers is so strict and unbending, that it leaves no excuse for the habitual neglect of any known duty, nor for the wilful indulgence of any known sin. In the present state therefore of the world it will be generally disliked: and numbers who may be unable to refute or ashamed to controvert it, will yet secretly hate and openly disparage the publication which contains it. In conjunction with all others, who for the customary reasons delight in lax morality, the admirers of expediency will be against the work to a man. Many too of your good sort of people will flinch from the burthen which they will see prepared for their shoulders; and will lend their aid to drag into disrepute the parties who prepare it. Thus, Sir, there seems room for comfortable hopes, that even the merits of the publication, for the most detestable book may chance to have some merits, will surely and not very slowly contribute to disgust its readers and diminish its fame.

You will expect that from morality I should advance to religion. On the subject of religion also, the writers of whom I speak display their customary wariness. On every point of doctrine which they discuss they sustain their arguments and deductions by reference to holy writ. But being too shrewd not to have discerned that heresiarchs, ancient and modern, and sects of every description, have uniformly appealed to the sacred oracles in support of their peculiar tenets; they surround their citadel with an exterior bulwark. They bring forward in their defence the fathers of the English Church, the confessors and martyrs of the reformation: men of whom we cannot but admit that they were deeply conversant with the meaning of Scripture, and that they assuredly knew what were the doctrines which they purposed to promulgate as characteristics of the national establishment which they formed. But the conductors, Sir, of the work, a merited abhorrence of which I am anxious to excite in your bosom, impregnable as the fortifications seem to be within which they have entrenched themselves, do not choose to commit themselves too far. On the knotty questions at issue between the orthodox Arminians and the Calvinists they profess to give no opinion. Yet notwithstanding this artifice, by means of which they hope to keep well with both parties; you cannot imagine how much they long to rush into the dispute. Open any one of the separate portions of their work, and you can scarcely fail to observe them hovering round the interdicted spot, sometimes verging towards the one side, sometimes towards the other, sometimes appearing to intimate that both parties are right, sometimes that both are wrong, some-

times that a sound Christian may be of neither party, sometimes that he may at once be of both. The prevailing suspicion is, that they are Calvinists under a mask. But I know them too well to concur in it. They so frequently bandy the terms of Calvinism backwards and forwards, that to common eyes they seem themselves to wear a Calvinistic garb: but it is only as a man who stands in the midst of a circle of persons, labouring under the jaundice, acquires a yellow tinge on his visage by reflection. My firm conviction is, that they have no religion at all: and that of doctrines they know nothing more than what they have learned from the Scriptures, and from the founders, as aforesaid, of our national Church. How they have managed, upon such a stock of knowledge as this, to keep up during two or three years any reputation for religious discernment, is beyond my comprehension. True indeed it is that, most fortunately for themselves, they have had to deal with very blundering opponents. And whenever a blunder has been made, they have had the sagacity to perceive it immediately, and the adroitness fully to expose it. "The wretched Travis," said Gibbon, "still writhes under the lash of the merciless Porson." I question, Mr. Editor, whether there are not persons who still writhe under a feeling remembrance of the scourge brandished by these unknown chastisers. Still, however, as I said of them when speaking on the subject of morality, the fears with which I contemplate the mischiefs they meditate, are countervailed by several circumstances of a consoling nature. In short, I venture to be tolerably certain that they will speedily unite all parties in determined hostility against them. They pay no respect to situation. If a man asserts an unscriptural tenet, or reasons absurdly; whoever he may be, they detect and refute him. Be he an Archdeacon, or a Dean; if he deserves to be trounced, he is trounced. Such conduct must of course embody all the dignitaries of the establishment for their overthrow: and the inferior clergy and the laity will dutifully march under the banners of their leaders. But dissenters do not fare better than members of the establishment. They suffer under the same impartiality, and will in consequence nourish equal resentment. The scheme too of pleasing every one will end in pleasing no one. For the high churchmen these writers are too low; for the low churchmen too high. They are too fond of the Church to conciliate sectaries: and too lenient to sectaries to satisfy the Church. Calvinists and Arminians alike regard them as lukewarm friends or disguised enemies. The self-righteous they disgust by maintaining justification exclusively by faith: the Antinomian by incessantly ringing in his ears the absolute necessity of universal holiness. How will it be possible for them, amidst such storms as they will inevitably raise, to keep their heads above water?

One additional feature in their character must yet be mentioned: their course of proceeding with respect to literature. Of literature, as of all subjects, they undertake to be sovereign judges. In this department they are no less artful than in every other. They do not undertake, like the more adventurous of their brethren in the line of criticism, to pronounce a sentence of acquittal or condemnation upon all the productions of the press. Neither, like some other occupiers of the censorial bench, do they make it plain that their attention is rarely to be expected by works of mediocrity. Thus they enable themselves to pass unnoticed any book, concerning which they know not what to say, or do not find it convenient to deliver their sentiments. And at the same time they leave the author of any unnoticed work fully at liberty to conclude that his performance, though it has not hap-

pened to receive their judgment, is in their estimation excellent. Of authors of all kinds, the poets seem to be treated by these critics the most cavalierly. With few exceptions, the versifying tribe is regarded by them with indifference, and exposed to mortifying neglect. Even when a young rhymer submissively transmits pastorals, and elegies, and descriptive pieces, and sonnets, and odes, and epigrams, for their approbation; they seldom condescend to mention the homage which he has paid to them: nay, sometimes they are atrocious enough to gibbet the miserable poet on the wrapper of their own publication. And I assure you, Sir, that some versifiers, incredible as it may appear, have evidently been proud of being thus hung in chains; and have pathetically pleaded for admission to the humiliating distinction. Of the writings of historians, the work under our consideration says little: I suppose because the conductors of it know little of history. And of voyages and travels they are nearly regardless, unless the narrative relates to savage nations, among whom they always affect to be very desirous of introducing the Gospel: and on that ground they acquire credit which I am sorry to see them possess; and which I heartily wish that our governors in Church and State would wrest from them, by shewing themselves anxious on the same subject, even if it were only about the thirty millions dependent upon us in Hindostan, and the countless multitudes of poor wretches whom we have dragged into West-Indian bondage. With miscellanies, memoirs, collections of fashionable anecdotes, and other flimsy articles, they are wise enough to have nothing to do: and thus they add another prop to their reputation for gravity and discretion. Novels, and other corrupting publications they abominate: and thus strengthen their own character for piety. Into political disquisitions they refrain from entering largely: and thus keep themselves clear of many scrapes and broils, in which they would otherwise be involved. In the examination of books of religion, they bring all their strength and skill into action. And woe be to the commentator or the preacher who falls into their hands, if he builds not his morality on Christian foundations; if he jumbles the distinct offices of faith and works; or if he adopts any other of the prevailing errors of the divinity of the day! You cannot but perceive, Mr. Editor, how admirably their plan of proceeding is calculated in all its parts to win the good opinion and the confidence of the public: and the extensive and unspeakable mischief which these pestilent men are thus enabled to accomplish against all that we hold dear. Yet again, Sir, I am not without my comforts. For in the first place, these critics subject not only theological works, but also, as far as is possible, every other class of writings, to the test of scriptural principles. And as the strict application of those principles is so little to the taste of the world; the critics, I trust, who thus apply them, will soon become generally odious. In the next place, the numerous train of writers of different denominations, whose works they intentionally or unintentionally overlook, will at length, we may hope, take offence, and raise such a clamour against them as they will not be able to withstand. Thirdly, all the authors whom they have censured may be considered as a set of inveterate and indefatigable adversaries busy in every quarter of the kingdom against them. And fourthly; most of the writers whom they have praised may be regarded as their secret foes. For here, Sir, they have disclosed, as ill-designing men, however able, commonly do sooner or later, a radical want of judgment. Though they praise highly, they will not praise hyperbolically and indiscriminately. Let a religious man whom they cordially respect and desire to countenance,

slide into an error; and still they will point it out. Now as the vanity and irritability of authors are usually so great; and as these faults (as, between ourselves, I have repeatedly had occasion to observe) are among those which are the latest to relinquish their grasp even upon religious minds: we may be allowed to presume, that the lurking dissatisfaction of those writers, who have not received the extravagant and unqualified eulogiums to which they fancied themselves entitled, will shew itself first in coldness, then in measured opposition, then in open, implacable, and irresistible war.

In developing to you, Mr. Editor, the detriment which this detestable work has already produced, and the tremendous dangers with which it threatens us; I have cheered both myself and you with statements of symptoms which prognosticate its downfall. But unless additional efforts be employed, the catastrophe, though certain, may not be immediate. I call upon you, therefore, to strain every nerve as an Englishman and as a Christian to accelerate it. If it be conceivable that you can now entertain a doubt as to the publication intended in my description; I will take courage to give you a parting hint. Step to Mr. Hatchard's in Piccadilly: enquire for a periodical pamphlet in a blue cover, which he disseminates on the first day of every month: and he will put into your hand a work unfit to be read by any man, and doubly unfit, after all that I have said, to be named by

CAUTUS.

REVIEW OF NEW PUBLICATIONS.

The Apocalypse, or Revelation of St. John, translated; with Notes, critical and explanatory. To which is prefixed a Dissertation on the Divine Origin of the Book; in answer to the Objections of the late Professor J. D. Michaelis. By JOHN CHAPPEL WOODHOUSE, M. A. Archdeacon of Salop, in the Diocese of Lichfield and Coventry. Large 8vo. pp. xxv. 141 and 498. London, Hatchard, 1805. Price 18s.

WE have the pleasure to recognize, in this production, an attempt which was made a few years ago to rescue the Apocalypse from the hasty and ill-judged censures of Michaelis. The author at that time concealed his name; but we did not hesitate to give our entire suffrage to the conclusiveness of his performance *.

We are glad to find, that in the present exposition of the Revelation he has introduced his vindication of that sacred book; which now appears, not as it did at first, in the epistolary form, but in the more appropriate one of a dissertation.

We confess that we approach the present subject with some reluctance, and very great distrust; and did we conceive, that, in criticising a professed interpretation of the Apocalypse, we bound ourselves either to adopt the sentiments of the author, or to supply any definite ones of our own, wherever we differ from him, we should regard our undertaking as in the highest degree formidable. We certainly do not consider ourselves as thrown upon this dilemma. Ignorance respecting the precise events in which the prophecies of the book in question may be concluded to be fulfilled, and a hesitation respecting many particulars in which such fulfilment

* See our review of "The Evidence for the Authenticity and Divine Inspiration of the Apocalypse stated;" &c. in our vol. for 1802, pp. 725, &c.

is supposed to have taken place, are perfectly consistent with an entire conviction of the divine authority of the Apocalypse, and with the fullest assurance, that its predictions have been, and will be, accurately accomplished. Indeed we look upon this portion of the Scriptures with peculiar veneration; and the suspicion has frequently recurred to our minds, that, in the large and rapid extension of the Christian Church, which we are encouraged to expect at a future, and, we trust, no very remote period, the Revelation may, by its accomplishment, be appointed to contribute that portion of external evidence, which in the natural order of human affairs, seems necessary to the production of such an event, and which the ruler of the world has usually been pleased to vouchsafe on great occasions. The fortunes and reception of the book convey nothing repugnant to such a supposition; but on the contrary rather confirm it. The early doubts entertained of its authenticity, particularly upon the ground of its obscurity; the want of any regular attempt to interpret its meaning, for many ages from its production; the various and discordant applications which have been made of its symbols and predictions in modern times, when its contents first began to be diligently explored; the steady hold which its authority has kept for so extended a period, under all the vicissitudes of its reception, and the violence of the assaults made upon its character, and which still overawes the presumption of those critics who feel the strongest temptation to reject it; and, added to these circumstances, the progress which actually appears to have been made in its interpretation by the more judicious class of modern expositors; are facts, which, as they evidently not only admit but favour the authority of the book under consideration, so do they both admit and favour the supposition which we have hazarded of the use which it may subserve in the economy of religious providence.

This supposition or expectation is further confirmed, when we consider the *species* of evidence which the Apocalypse, when seen distinctly to be answered, and therefore interpreted, by a corresponding body of events, may exhibit; and which we cannot better illustrate and represent than by the following similitude. Let there be supposed, lying in disorder upon a plain, the component parts, regular in themselves, of a large, magnificent, and complex, yet uniform building. It is proposed, as a trial of skill, to certain architects, with some obscure intimations of the form of the edifice, to arrange the various parts, so as to produce the structure which would be the result of their proper position. Attempts are made with different success. Some err at the very outset, and select, perhaps, for the foundation, the stones which should form the parapet. Others lay the foundation right, but raise upon it a superstructure so disproportioned as, of itself, to convict the work, as far as proceeded in, of manifest error. The labour of others is more promising: several pillars are erected in good proportion, and appear to belong to the parts of the building in which they are placed: almost an entire portico is reared at one of the sides, and, were it not for some unlucky junctures here and there, and a few small, but obvious and stubborn, irregularities in the proportions, it might be admitted as a portion of the genuine building. The equal plausibility, however, of different plans of proceeding, perfectly inconsistent with each other, check the conviction which might otherwise be formed, even of their partial success. It may likewise be added, that while some perhaps begin their operations upon too large, others certainly assume too small, a scale for the mass of materials which are to compose the structure. Should, however, any one of these archi-

tectural adventurers effect so happy a collocation of the scattered parts, as to produce a perfect and well proportioned building, or should he dispose of but a proportion, provided it were a considerable one, of those parts with the same favourable result, leaving that allowance for the completion of the edifice which the remaining unemployed materials appeared to demand, in such a case we should make no hesitation that the original or archetype was now realized. So, when a series of suitable events are brought to their corresponding places in the predictions of the Apocalypse, according to the order and proportions defined in that book, and by simple and justifiable principles of interpretation, this circumstance will carry with it its own, and irresistible evidence, that the genuine interpretation of the prophecy is discovered; and the evidence will be no less striking, that such a succession and combination of extraordinary events could only be foreknown and foretold by the omniscient, and that therefore the book which contains the prediction of them, and the religion which that book supports, are from him. A measure of this evidence will be attained in proportion to its approach to the perfection here described: this measure, in its nearer approaches, will doubtless be very considerable.

It is an observation applicable to all fulfilled prophecy, and particularly to the system of prophecies in the Revelation, supposing it fulfilled, that both the predicting documents and the historical information necessary to ascertain their fulfilment, are entirely dependent upon the course of divine providence in preserving both the one and the other; and that, consequently, to the simple evidence arising from the accomplishment of a prediction, is to be added that which results from the evident care of the Supreme Governor of the word, that the first shall be made manifest and effectual. As our present review will be rather extended, we must resist the temptation of adding some other observations on the fruitful and important subject of prophecy.

We now therefore proceed to the work before us. The introduction, with which it commences, gives a prepossessing view of the motives which induced the author to undertake it, and of the principles upon which it is executed. Mr. Woodhouse, it appears, after having proceeded through the other books of the Old and New Testament, in a course of critical study, came at length to the Apocalypse, from the more elaborate investigation of which he was, for the present, deterred, by information of the various and discordant interpretations given of its contents. In order, however, to secure his impartiality, when his increasing qualifications should give him more encouragement in the attempt, he resolved to avoid the perusal of every book or treatise professing to explain the prophecies in question. He makes an exception, however, to Bishop Hurd's Sermons on Prophecy, p. xi. We cannot say, that we altogether approve this procedure. It does indeed secure impartiality, in the limited sense which implies the influence of the opinions of others upon our own; but on the present subject it is as likely to secure a discordancy with every preceding exposition. If every commentator should proceed upon this plan, very little progress can be expected to be made in the elucidation of the Revelation, as each individual deprives himself of the advantage to be derived from the successes of his predecessors, and puts himself in the condition of the very first interpreters. It may be said, that these writers, as Mr. Woodhouse has done, will peruse the best works upon the subject, when their own opinion has been formed; but who is such a stranger to the common principles of our nature, as to suppose, that after a person has, with much study, brought himself to

any particular determination on an intricate question, he should feel his mind open to the due influence of posterior arguments, and those the arguments of others?

We commend much the plan of Mr. Woodhouse in stating the *principles* by which he intends to regulate his interpretation of the book which he undertakes to explain, both because certain principles are peculiarly necessary in even the attempt to unravel such a book as the Revelation, and unless these are well established, in the expositor's mind at least, he will be in continual danger of inconsistency and self-contradiction; and because it is assisting as well as satisfactory to the reader to know beforehand, in some degree, what he has to expect in his progress through the work. The following are the principles upon which Mr. Woodhouse professes to ground his investigation. 1. To admit no other than a *scriptural* interpretation of the language, symbols, and predictions of the Apocalypse. 2. To look for the accomplishment of this book only, or principally, *in the fates and fortunes of the Christian Church.* 3. To understand the Church *in a spiritual sense.* 4. Not to attempt the particular explanation of those prophecies which remain yet to be fulfilled. See pp. xii.—xviii. But in proportion to the utility of such principles is the hazard: and it is seldom, that a writer can select and qualify the general rules, to the guidance of which he surrenders himself, with such judgment and accuracy, as, in his application of them to various and obscure particulars, not to sacrifice consistency either with himself or with truth. The first of our author's principles is doubtless both good and necessary: we question, however, whether the term *scriptural* be in all cases sufficient to exclude ambiguity. The second principle seems to be carried much too far, and to have had an unfavourable influence upon many parts of the succeeding exposition. The Revelation, we conceive, was not principally intended as a prophetic history of the Church of Christ, although this be in a great measure coincident with its main design, but as a series of predictions relative to the great revolutions of that part of the world which should be the theatre of Christianity, or most nearly connected with it, and which, by its obvious fulfilment, should bear the most decisive testimony to the divinity, both of its own original, and of the cause for which it is a witness. Mr. Woodhouse professes to be guided by the usage of Scripture in his adoption of this principle; but surely the example of the book of Daniel, the most parallel instance, might have taught him, that the civil revolutions of empires connected with the Church, although the revolutions themselves, singly considered, have little discernible of such connection, form the most prominent features of that part of the prophetic writings. Considering the book under consideration as designed rather to furnish evidence of peculiar force at some particular period, than information of the progressive history of the Church, we conceive that civil events of the description abovementioned are selected with great propriety as a part, and a conspicuous part, of its subject. It is highly conducive to the effect of this evidence, that the events accomplishing the predictions, should be recorded, not only by friends, but by persons indifferent or hostile, to the cause which those predictions subserve; that their public interest and notoriety should (providence so permitting) secure them from oblivion; and that, by their consisting of the main revolutions of human affairs, they should convey a recognition of the divine supremacy and superintendence over the concerns of the world. It is evidently under the influence of the principle, which we are here endeavouring to expand into what appear to us more reasonable limits, and which probably the author at first adopted rather

inadvertently, that his interpretation of the very first predictions of the Apocalypse, those contained in the seals, is perfectly different from that of any preceding expositor of note. And possibly it may be owing to an influence which we have already alluded to, that the writer, as soon as he perceived the disagreement, instead of relinquishing or qualifying the principle which led him to his peculiar interpretation, has laboured to fortify it by additional arguments. See pp. 158, &c. It will easily be seen, that the objections which we have made to the second principle apply in some degree to the third: the fourth is unexceptionable.

Our author observes, p. xix. that it might have operated more favourable to the credit of his sagacity, had he published only selections from his work, of those parts in which he might appear to have been most successful. We perfectly agree with the writer in this sentiment. It is comparatively easy to give to interpretations of *detached* parts of the Apocalypse an appearance of truth which would totally vanish, were they considered in connection with the general frame of the book. We will not say, that the only fair method, but we must say, that by much the fairest method, of interpreting the prophecies of the Revelation, is to compose a continued comment upon the book. The reader then feels, that he is, in some degree, put in a condition to judge for himself; the consequence at any rate is, either a readier detection of error, or a more perfect conviction, if the interpretation be satisfactory. We admire the spirit of the following passage:

"Truth, in this important research, is, I hope, as it ought to be, my principal concern; and I shall rejoice to see these sacred prophecies truly interpreted, though the correction of my mistakes should lay the foundation of so desirable a superstructure." p. xx.

We are tempted to transcribe what immediately follows, not only as an example always to be imitated, but as, at the present time, peculiarly needed.

"To the candid correction of the learned reader I consign this attempt, trusting, that whatever may be its reception in the world, I shall not have reason to reproach myself with precipitancy unbecoming the sanctity of the subject; with narrow views, or party-prejudices; with want of moderation and candour; which have disgraced too many writings of professed Christians."

Mr. Woodhouse has certainly, as far as the present work furnishes us with the means of deciding, no cause for self-reproach on this head. But we fear that his very innocence may expose him to that of certain persons, who, when they find Calvin, with the other reformers, mentioned as re-producing the Gospel of Christ to the world, (p. 300), that Calvin, against whose impious dogmas the thunders of so many pulpits and presses are hurled, will perhaps, in reward of the candour of the author, and in evidence of their own, denounce him as a Calvinist. It may not, however, be altogether irrelevant to observe, however little the observation may apply in the present instance, that a general spirit of candour, and a conduct generally candid, are consistent with partial exceptions of a very flagrant description, particularly where real religion is concerned; and that many, who can bear the most direct opposition of speculative sentiments from others with a spirit which would deserve high commendation, if it could always be supposed to require any considerable sacrifice in the exercise, are known to bear a hostility to the cause of vital Christianity, which nourishes itself by all the misrepresentations of cultivated ignorance, known falsehood, and puerile prejudice, and employs for its weapons the most palpable, unscholarlike, and unchristian calumnies. The most vulgar and illiberal terms of abuse are not disdained; and a person, whose sole fault is his being

a real Christian, is denounced and anathematized as a *methodist*, with exactly the same spirit and justice as the Turk honours him with the appellation of a dog. This is a *quoad hoc* bigotry which demands the assistance of some ιατρειον ψυχης as urgently as other maladies of a similar, but less moral description, require their appropriate treatment.

Mr. Woodhouse afterwards proceeds to give some account of his new translation, a measure necessary upon the plan of study which he adopted. This translation was first formed, without any reference to the common one, and taken from the text of Griesbach's edition of 1777. It was then compared with the common one, and altered where the author deemed an alteration proper. The three texts here mentioned are presented, in the progress of the work, in three parallel columns.

The dissertation on the authenticity and divine inspiration of the Apocalypse then follows, which, as we observed before, and as the author informs us, is only a reimpression, with some corrections and additions, of the letters published by him on the same subject, without a name, in the year 1802. We have therefore only to refer to our opinion of the original performance, which continues unaltered. The principal addition is that of a postscript in which the author successfully combats the scepticism of Dr. Less respecting the Revelation. In contemplating the treatment which such men as Michaelis and Less have given to this sacred book, the reflection has struck us, that it might *a priori* be inferred that a mere critic would be a very insufficient expositor or judge of such records as it would please God to give of a religion which was to restore a fallen creature to acceptance, holiness, and happiness; and that such difficulties would purposely be left in them, as not only to fail in giving satisfaction, but even to convey a repulse, to those who should study them with no higher aims than to add to the store of their speculative knowledge; not to say, that there is an obtuseness, almost national, and perhaps naturally connected with extreme labour, but certainly very incongruous with the distinguishing excellence of a critic, which cleaves to many of the disquisitions of the extensively learned Michaelis, and which would expose him to the corrections of an annotator much less sagacious than the one whom he has found in this country *.

Having been detained a sufficient time in the court, we now enter into the temple, gladly availing ourselves of the assistance of our present guide to point out, and explain, its mysteries.

Our author has given a very good reason for a more extended consideration of the first three chapters of the Apocalypse, than is usual with the commentators on that book, by observing that "they are replete with the same figurative language and symbols which pervade the whole book," p. 4. We cannot stop to criticise the commentary upon the first five chapters, which are distinct from the prophetic, and therefore most difficult, part of the book. But, as far as our recollection is correct, we have but few deductions to make from its evident merits. At the vith chapter the prophecies, and the contests of interpreters, begin. Our author has the misfortune to increase, instead of reconciling, the differences. A book is presented to the sight of the prophet in his vision with seven seals. This book is considered as a roll by Mr. Woodhouse, and he supposes the seals to be so placed as to admit the opening of successive portions of the roll. By others it is thought evident, that it was not a

* We take this opportunity of correcting the curious misnomer, not noticed in the list of Errata, of *Webster* for *Wetstein*, which occurs twice in the viiith Sect. of Michaelis's ch. on the Apocalypse; for Wetstein's interpretation of the Revelation is evidently there described.

roll, but similar to the books now in use. However, the γεγραμμενον εσωθεν και οπισθεν naturally suggests the *scriptus et a tergo* of Juvenal, which can only agree with the description of a roll. It might be satisfactory to have this matter settled: but the main question is what is intended by the visions following the successive opening of the seals. We will give Mr. Woodhouse's interpretation of the first four, which are of one character, as correctly as we are able. The first of a white horse with a victorious rider is the establishment and reign of pure Christianity: in this the agreement of commentators is pretty general. The second of a red horse with a murderous rider represents the contentions which raged among Christians, especially in the fourth century. The third of a black horse with a rider carrying a yoke, as Mr. Woodhouse translates ζυγον, designates the superstitions which soon afterwards began to reign in the Christian world. The fourth of a pale livid-green horse, with a rider whose name was Death, and whose exploits correspond to his name, signifies the persecuting tyranny of the professedly Christian Church. Mr. Woodhouse admits that the chronology of these respective seals cannot be exactly ascertained; but he attempts a general distribution of it, pp. 156, 157. He was evidently, at least as it appears to us, led to this extraordinary interpretation by his principle of almost exclusively looking for the Christian Church in the apocalyptic visions. And it must be confessed, that in respect of consistency in his interpretation of these visions, which are certainly homogeneous, he has the appearance of an advantage over those writers, who, while they apply the first to the Church, find nothing but events relating to the Roman empire in the other three. Bishop Newton has saved *his* consistency by considering the period of the reign of the Flavian family with that of Nerva as denoted by the first seal. But the first reflection which will strike the reader in the contemplation of Mr. Woodhouse's interpretation, is the large and rapid advance, which he has made, in so early a stage of the prophecy, into the history of the world, and which, without repetitions hardly to be admitted, must, if consistency be retained (*quo pede*, &c.) shortly exhaust the whole period in which all the predictions are to be accomplished. We find accordingly, that, under the interpretation of Mr. Woodhouse, the fifth seal not only measures the period of the preceding four, but brings us down to the great day of recompence, which the sixth seal expressly describes. Mede, Newton, and others understand this last seal of the external prosperity of the Church under Constantine, and bring down the preceding ones through regular periods to this time.

The seven trumpets, which are introduced by the opening of the seventh seal, are interpreted with an equal diversity from other writers on the Apocalypse. The first four of these have a peculiar connection, as is the case with the first four of the seals. We will present Mr. Woodhouse's view of this part of the prophecy in his own words.

"Thus I suppose the four first trumpets to afford *a general view of the warfare which the Christian religion underwent, upon its first establishment*. The history delivered under the seals, after a solemn pause and *silence*, begins again. Under the seals, the degeneracy of the Church had been described. Under the trumpets, the attacks which she had to sustain from her anti-christian foes. And she is first represented as undergoing various kinds of assault in her several divisions; these divisions of the *Christian world* bearing analogy to the scriptural divisions of the *natural world*. 1. The storm of persecution in *Judæa*, which, murdering the Martyrs, and dispersing the Apostles, is aptly represented by *hail and fire, mingled with blood*; on the bursting forth of which, the weak in the faith fall away. 2. The Gentile persecution, arising from the pagan religion, which is fitly designated by a burning mountain. 3. The

corruption of the Waters of Life, by the earliest heretics, and by injudicious teachers. 4. The consequent failure, in part, of that bright and glorious light which originally beamed from this revelation." pp. 218, 219.

These four trumpets are interpreted by Mede and Bishop Newton of the four successive assaults of the barbarians upon the Roman empire, by the last of which it was extinguished. Mr. Faber differs slightly from this interpretation.

The fifth trumpet is that celebrated one, the first of the three denounced woes, which has generally been supposed to prefigure the rise and destructive progress of Mohammedism. Mr. Woodhouse contends that the Gnostics are intended. He supports his interpretation upon their being a natural object of the prophecies under consideration, upon their agreement with the symbols of this particular prophecy, upon their duration as a prevailing heresy for about 150 years (the term intended by five months in the prophecy) from A. D. 120 to A. D. 270, and upon other arguments of less weight, excepting one which we shall soon mention. Our author, however, compromises the matter in some degree, by giving Mohammed and his successes that place under the sixth trumpet which he had denied them under the fifth. For he considers the sixth as applicable, not only to the Turks, who are recognized there by most interpreters, but likewise to the Saracens and Tartars, p. 267. They have all the same character, he observes, as opposed to the Christian Church: they are all Mohammedan. Mr. Woodhouse very fairly contends, that, as these two trumpets employ very different representations, the one announcing a swarm of scorpion-locusts, the other an army of cavalry, it is scarcely justifiable to interpret them of powers and invasions which have so near a resemblance, or rather so strict an union. This interpretation is not perfectly new, and it certainly deserves consideration. Mr. Woodhouse's peculiar mode of studying the Apocalypse certainly adds much confirmation to those points in which he accords with other interpreters.

Before the sounding of the seventh trumpet the Revelation introduces a little book (βιβλαριδιον) a kind of codicil, as it has been called, to the greater sealed one. This little book is supposed to extend through chaps. x.—xiv. And the substantial agreement of Mr. Woodhouse here with the general current of respectable interpreters is as remarkable and grateful, as his former dissonance was perplexing. The prophesying of the two witnesses is the succession of true Christians during the dark times of popery, till the close of the 1260 years, yet unexpired. The dragon, woman, and child are, Satan, the Church, and Christ. The ten-horned wild-beast from the sea is the Roman empire. The two-horned beast from the land is the ecclesiastical power, Papal and Mohammedan. This opinion, as far as respects the Mohammedan power, Mr. Woodhouse acknowledges to be singular. It may perhaps seem to derive some confirmation from Mr. Faber's discovery of the same power in the little horn of the he-goat, or Macedonian empire, in Dan. viii. 9. The parallel between the papacy and Mohammedism is well illustrated by Mr. Woodhouse. The xivth chapter is represented as relating to the true Church.

Before we leave this part of Mr. Woodhouse's performance, it will be proper to mention his opinion respecting the important period of the 1260 prophetic days, a period, upon the determination of which so many circumstances in the present prophecies depend, and which has lately exercised the learning and sagacity of Mr. Faber, in a work professedly devoted to this subject. Mr. Woodhouse, as far as we know, is singular in supposing that this period, as applied to different events, has different commence-

ments and terminations; although he does not pretend to decide any further concerning them, than that their termination is still future. pp. 339, &c. On the face of the thing, and none of Mr. Woodhouse's observations have altered our sentiment, it appears very improbable, that so definite and remarkable a period should be employed in the prophecy before us to denote portions of time not simultaneous. This period is, within the xith, xiith, and xiiith chapters of the Revelation, (the only places where it occurs in that book), found repeated in different equivalent terms six different times, but is reducible in its application to three distinct periods; the first designating the time of the gentiles treading (as Mr. Woodhouse translates πατησουσι *) the holy city and the prophesying of the witnesses; the second that of the continuation of the woman in the wilderness; the third that of the tyranny of the beast over the saints. Nothing, that we can perceive, forbids the supposition that these three periods are identical. Mr. Woodhouse, no doubt, will suspect us of being influenced by our previous reading on this subject; and we cannot deny, that, whether it be the force of truth, or of something only resembling truth, we have felt a strong inclination to subscribe to the opinion of Mr. Faber, both with respect to the identity of these periods, and the date which he has fixed upon for their commencement. And it is with much pleasure that we quote the following confirmation of this opinion from the work of Mr. Woodhouse. Speaking of Popery and Mohammedism as the two horns of the beast, he continues to observe,

"Both date their origin and rise from the same era. The year 606, says Prideaux, gave rise to both. In the very same year that the tyrant Phocas, by a grant to the Bishop of Rome, enabled him to assume the title of universal pastor, or ecclesiastical supreme judge, the false prophet Mohammed retired to his cave, to broach his superstition: '*so that Antichrist seems at this time to have set both his feet upon Christendom together, one in the East, and the other in the West.*' Thus the two horns of Antichrist sprouted out at the same time, and grew up together, being fed and nourished out of the same corruptive matter." p. 360.

Mr. Faber's objection to the term Antichrist as applied to the Papal or Mohammedan power is of little importance here, as the term itself does not occur in the Apocalypse, and the same thing is intended, whether the term be used or not.

Mr. Woodhouse dismisses the seven vials, which follow the sounding of the seventh trumpet, by observing, that four, or perhaps five, of them have been generally fulfilled. He has remarked the analogy between the vials and the trumpets, the first of which he represents as describing judgments upon *the enemies of the Church*, as the last described judgments upon *the Church itself*.

Chapters xvii.—xix. are referred to Papal Rome.

According to Mr. Woodhouse, our place at present in the chronology of the Apocalypse is under the sixth seal, the sixth trumpet, and the seventh vial. See pp. 308 and 410.

The work which has now engaged our attention, has impressed us with very favourable sentiments of the learning, industry, and candour of the author; and we are sorry our limits would not permit us to do full justice to those parts of his performance in which he has succeeded best. We cannot, however, help considering it, as a whole, defective, and that particularly with respect to the chronological arrangement of the events by which the prophecies are supposed to be fulfilled. It is justly objected to the scheme of Mede, that he has

* Mr. Woodhouse has adduced the authority of Hesychius for his sense of the word: he should have given his readers the following explanation likewise from the same lexicographer, πατησει, καταπατησει. Schleusner likewise is plainly against him.

included the first six vials in the sixth trumpet, instead of the whole number of vials in the seventh trumpet. But who can remark the following chronological order, or rather confusion, of these signals, which is Mr. Woodhouse's, and not be much more offended :—the first seal, the first, second, third, fourth, and fifth trumpets, the second and third seal, the sixth trumpet, the fourth, fifth, and sixth seals, to say nothing of the vials, whose places are not determined? Lowman might carry the matter to the opposite extreme, by adhering, or labouring to adhere, strictly to chronological order in the interpretation of the whole book, since the little book contains a sufficient intimation, that the representations given in it commence from a much earlier period than that, to which the immediately preceding part of the prophecy had extended. And accordingly Lowman himself has been obliged to consider this portion of the Revelation as giving three general descriptions of one period. But it is impossible to approve the utter inattention to regular succession with which Mr. Woodhouse is chargeable.

Before we dismiss the present article, we feel disposed to offer a few considerations on a subject, which fundamentally affects the interpretation of the mysterious book under consideration. All the interpretations of this book, as of many other prophetic portions of the Scriptures, may be divided into two classes, those conducted on a contracted, and those on an enlarged scale. The authors who adopt the contracted scheme, such as Grotius, Hammond, and others, and more especially Wetstein, consider the whole, or the greater part, of the Revelation, as predicting, and being fulfilled in, such near events as the destruction of Jerusalem, and the revolutions of the Roman empire which happened nearly at the same time. The greater part, however, of protestant expositors, (and the Papists are too much a party in the cause to be permitted to speak) explain the apocalyptic predictions on the enlarged scale, and suppose them to relate to events to take place, in successive periods, to the end of the world. Some progress might be made towards the settling of this important question, by considering the examples of Scripture in general, and determining, by clear and undoubted instances, of what character, with respect to extent, are the prophecies contained in the sacred writings. And if it should be found, that there are extant in them prophecies of both characters, some having respect to near and others to remote objects, it would be important to ascertain the difference of style, if there be any, in which these different kinds of prophecy are expressed. For this investigation, however, we have not now at least sufficient time. We shall therefore confine ourselves to some observations upon a portion of Scripture the most parallel to the immediate subject of discussion, and that is, the celebrated prophecy of Daniel concerning the advent of the Messiah. The denomination of time, by which it expresses the period of its own accomplishment, is that of weeks, which, if they be understood, not of diurnal, but of annual weeks, the prophecy has been duly fulfilled. It is unfortunate, that our translation is much more definite, *to the disadvantage of this interpretation*, than the original. The word in the original is שבעים, and is, simply considered, nothing more than a numeral designation, signifying *sevens*. It is evident at once, how much more natural an association with different descriptions of time this word admits, than the word weeks *. It has accordingly been observed by most writers upon this subject, that the word is united with years, Lev. xxv. 8. ; and Numb.

* Even the Greek ἑβδομάδες, and the Latin *septimanæ* (although the Vulgate uses the Greek word) are more favourable than the English term.

xiv. 33, 34, and Ezek. iv. 5, 6, are decisive instances of years being represented by days. This style is found among the Talmudic writers, and is not unknown to the heathens. We have been the more minute upon this point, because it bears directly upon the question of the scale of time upon which the prophecies of the Apocalypse are to be interpreted. The term of 1260 days, so frequently and variously used in that book, is the principal notation of time which it contains, and the days have generally been understood, according to the assumed prophetic style, to signify years. If this be the fact, the interpretation of the Apocalypse on the extended scale is established at once. Now the term in question, it is well known, is derived from the prophet Daniel. See ch. vii. 25, and xii. 7. If St. John understood Daniel as referring to the same events as are predicted by him to happen in the same period, it is evident, that he must consider his predecessor as prophesying on an extended scale; and it is a strong presumption, that he himself has done the same, and in this very instance. The style of the whole book of the Apocalypse is emblematic and mysterious, and it is utterly improbable, that a period, short in itself, and studiously varied, sometimes appearing in the form of days, sometimes of months, and sometimes of *times*, used figuratively for years *, should signify nothing more than the number of literal days, months, or years, which are mentioned. Almost every image in the Apocalypse is of a collective description, individuals as candlesticks, beasts, their heads and horns, women, &c. signifying multitudes. Why should not time be designated in a manner somewhat analagous? We shall only insist upon one more argument which we deem pretty conclusive: and that is, that there does not probably exist a single instance, except in calculations simply arithmetical, wherein an equal number of days, composing, not only a certain number of months, but a certain number of years, with the most integral fraction, a half, has been expressed under the denomination of *days*. Where is the writer, ancient or modern, to be found, who, designing to affirm the duration of an event, supposing it to be just three years and a half, or even a shorter term of a similar description, has said, that it occupied so many days? Is there any who has used this mode of expression, even when the days, exceeding the years, has been less resolvable into a fraction? Does not every author, in such cases, content himself with adding the number of such days to the years which he has specified? Our readers will excuse our labouring to establish the point under consideration, when they reflect, that it lies at the foundation of the just interpretation of the sacred book which has formed the subject of our present investigation, and affects that interpretation in so important an article; and that it has generally been assumed by the expositors of the Apocalypse, upon the enlarged principle, as requiring little proof, and therefore has not, as far as our reading has extended, or our recollection of that reading can discover, been fortified by that body of evidence, which it both demands and will admit.

* This was not uncommon. See the writers quoted by Wintle, on Daniel xii. 7. It will be observed, in further proof of the mystic character of the period here mentioned, that when represented in the form of times or years, it is three and a half, just half the mystic, we might say the apocalyptic, number Seven.

The Works, Moral and Religious, of Sir Matthew Hale, Knight, Lord Chief Justice of the Court of King's Bench: the whole now first collected and revised, to which are prefixed his Life and Death by Bishop Burnet, and an Appendix to the Life, including the additional Notes of Richard Baxter. By the Rev. T. Thirlwall, M. A. Editor of

the Latin and English Diatessarons. 2 vols. London. White, 1805. pp. 536 and 614.

WE avail ourselves with pleasure of the opportunity, which a new edition affords us, of recommending to the notice of our readers the moral and religious writings of Sir Matthew Hale, and the interesting account of his life written by Bishop Burnet. But as the public have been long in possession of the principal contents of these two volumes, we shall, instead of attempting any regular analysis, confine ourselves to a few general remarks on the character of Hale, and the tendency of his works. A sketch of his life we may probably insert in a future number.

It is an error, the prevalence of which is equalled only by its absurdity, to imagine that religion renders a man unfit for the duties of life. Religion is considered by many as a medicine which may be salutary when used with due caution, and on proper occasions, not as wholesome food which should be our daily and regular diet. In refutation of such an opinion (if refutation it deserve) we would appeal to the account which is given us of Sir Matthew Hale. With him religion entered into every occurrence of life. It was his guide, his consolation, and his support, in the duties of the domestic circle, and on the tribunal of public justice; in the debates of the senate, and the social intercourse of friendship; in the retirement of study, in the exercise of benevolence and charity, and in the regular attendance on public worship. To the ascendancy which religion had over his mind may in a great measure be ascribed the eminence which he attained in his profession; the ability and integrity with which he executed the offices of a judge of the Common Pleas under Cromwell, and of Chief Baron of the Exchequer and Chief Justice of the King's Bench under Charles the Second. Great as were his natural talents, they would in all probability have been wasted in idleness and unprofitable vanity, had not a sense of duty impelled him to cultivate his mind, with an industry almost unparalleled: and his utmost industry might have proved unsuccessful, had not his piety led him habitually to apply for aid to the throne of grace, and strictly to observe, and religiously to employ, that day which God has set apart for sacred uses.

Accustomed to an upright administration of justice, unknown to other ages and other nations, we feel perhaps at first surprized at the anxiety discovered by the biographer of Hale, to display that integrity in a judge, the slighest deviation from which would, in the present day, excite not less of astonishment than of censure. But when we reflect that, during an usurpation, under which every thing yielded to military despotism and democratic turbulence, under a reign, when servility assumed the name of loyalty, and venality was too common to be disgraceful, Hale exercised his judicial functions with unsullied integrity, we shall ascribe his conduct to motives of a higher origin than those by which men in general are actuated, and we shall read with interest the anecdotes recorded by his biographer in proof of his firm adherence to the most rigid principles of justice. We shall notice but one of these anecdotes. Having discovered, as a trial was coming on before him, that the under sheriff had returned a jury nominated by Cromwell, Hale dismissed the jury, and refused to try the cause. On his return from the circuit, the Protector said to him in anger, "that he was unfit to be a judge;" to which all the answer Hale made, was, "That it was very true."

The same Christian spirit which regulated his public conduct was also the basis of his private character. He endeavoured (though not it seems with complete success) to instil into his children those

principles from which he himself derived his present comfort, and his hopes of future happiness. Nor did he neglect the spiritual interests of his servants. When he reproved any of them for a fault, it was always after such a delay as enabled him to do it with temper; and in such a manner, as shewed that he was less concerned on his own account than on that of the offender. Hale used to say, that he was naturally passionate; but this disposition, his biographer adds, he had so far subdued, that it was discoverable, if at all, only by the colour which sometimes arose involuntarily in his face.

To the poor he was bountifully liberal. One-tenth of his income he appropriated to charitable purposes; and he *literally* observed our Saviour's direction of inviting those to his table, from whom no return could be expected. In order to be thus charitable, he was strictly economical: and his economy appears to have arisen at first from principle, and afterwards from a disinclination to pomp, the result of principle and habit.

Hale would never pass again base coin, which had been imposed upon him. In this point, it is to be feared, that there are some who are not sufficiently scrupulous; and yet the defence, usually urged in favour of the practice, might with equal propriety be pleaded by one, who having been robbed on the highway, should indemnify himself by plundering the next passenger whom he happened to meet.

When circumstances of a suspicious nature attach to a character, which exhibits such striking proofs of a truly Christian spirit, as that of Sir Matthew Hale, we should carefully examine the evidence by which they are supported; and, even if they are fully substantiated, we should judge of them with the utmost candour. Hale has been charged with favouring the cause of rebellion and fanaticism. We should have wholly disregarded this charge as the offspring of calumny and party spirit, if nothing had been alleged in support of it beyond that regard for constitutional liberty, which led him to propose in parliament, that the restoration of Charles should be upon terms favourable to freedom; or that spirit of moderation, which induced him to treat dissenters as fellow Christians, to condemn persecution, and to countenance a scheme for a comprehension; though we might not in every respect coincide with his opinions on that subject, and though we think, that, at least in the present age, any compromise of the doctrines of the Church might endanger its safety. Nor are we of opinion that his taking, under the usurpation, the engagement to be faithful to the parliament as established without King or House of Lords, can subject him to much censure. His doing so might arise from an opinion that the new constitution was so far established, as to render submission to it a duty. But if the assertion of Wood be true, that, during the reign of Charles the First, Hale subscribed the solemn league and covenant, by which he promised to endeavour the extirpation of prelacy, we cannot reconcile such conduct to the allegiance which he owed to his Sovereign, the obedience which he owed to the laws of his country, and the attachment which he professed to the Established Church; and we should rather consider such a fact, if established by proof, as one additional testimony to the scriptural doctrine of the corruption and blindness of our nature, than attempt with the editor. (Vol. i. p. 130.) to apologize for it on principles of expediency. But the fact, we should recollect, rests on the single authority of Wood: Burnet does not mention it, but unites with Baxter in asserting the sincere attachment of Hale to the Church of England; while the hesitation with which he accepted a commission from Cromwell, doubting (as he feared not to

tell the protector) his authority to grant it, and the confidence which Charles reposed in him, appointing him, on his restoration, not only Chief Baron of the Exchequer, but also one of the commissioners for trying the regicides, seem to afford satisfactory evidence of his loyalty, and to overbalance the testimony of an individual writer.

The knowledge of Sir Matthew Hale was not confined to the immediate objects of his profession. He pursued, by way of relaxation, the various branches of philosophy; and several treatises have been published, written by him, on detached parts of science. He appears to have been particularly attached to the Aristotelian system; and to this source we may perhaps ascribe the quaintness of style which occurs occasionally in his moral discourses, as well as some arguments, which, in the present improved state of metaphysical science, would be very little adapted to produce conviction. The recreations, however, of Hale, furnish an instructive lesson. It is not vacuity of thought, but change of object, that refreshes the mind, and renews its exhausted faculties. The mind requires not rest, like the body, but variety of exertion; and the want of thought wearies, instead of restoring, the intellectual powers. On this principle Hale turned to advantage even his hours of relaxation; and on this principle we may form a just estimate of many ingenious devices for destroying time, which many deem the great, if not the only, business and end of life, and which many of more sober judgment defend as innocent and necessary modes of relaxation.

To the life of Sir Matthew Hale, by Bishop Burnet, the Editor has added an Appendix, containing, among other matter, some interesting notes by Richard Baxter. The remainder of the first, and the whole of the second volume, consists of the writings of Sir Matthew Hale; the subjects of which our readers will collect from the table of contents.

"Four Letters of Sir Matthew Hale to his Children, viz. Letter I. Directions touching the keeping of the Lord's Day. Letter II. Directions touching Religion. Letter III. Concerning their Speech. Letter IV. To one of his Sons after his recovery from the Small-pox.—A brief Abstract of the Christian Religion.—Considerations seasonable at all times for cleansing the Heart and Life.—A Discourse of Religion, in Three Parts; Part I. The Ends and Uses of it, and the Errors of Men touching it. Part II. The Life of Religion, and Superadditions to it. Part III. The Superstructions upon Religion, and Animosities about them.—A Discourse on Life and Immortality.—On the Day of Pentecost.—Concerning the Works of God.—Of doing as we would be done unto.—The Life and Death of Pomponius Atticus, written by his Contemporary and Acquaintance, Cornelius Nepos; translated out of his Fragments: together with Observations political and moral thereupon.—A Discourse touching Provision for the Poor.

"Of the Consideration of our Latter End, and the Benefits of it.—Of Wisdom, and the Fear of God, that that is true Wisdom.—Of the Knowledge of Christ crucified.—The Victory of Faith over the World.—Of Humility; its opposite Vices, Benefits, and Means to acquire it.—Jacob's Vow: of the Modesty and Reasonableness of Jacob's Desire.—Of Contentation, and the Motives to it, both moral and divine.—Of Afflictions; the best Preparation for them, and Improvement of them, and our Delivery out of them.—A good Method to entertain unstable and troublesome Times, Changes, and Troubles, a Poem.—The Redemption of Time: how and why it is to be redeemed.—The great Audit; with the Account of the good Steward.—An Enquiry touching Happiness.—Of the chief End of Man; what it is, and the means to attain it.—On Remembering our Creator in the Days of our Youth.—Of the Uncleanness of the Heart, and how it is cleansed.—The Folly and Mischief of Sin.—Of Self-Denial.—Motives to Watchfulness, in reference to the good and evil Angels.—Of the Moderation of the Affections.—Of the Vanity and Vexation that ariseth from Worldly Hope and Expectation.—Of the Instability and Vicissitudes of our present Condition.—Of Contentedness and Patience.—Of Moderation and Anger.—A Preparative against Afflictions; with Directions for our Deportment under them, and upon our Delivery out of them.—Of Submission,

Prayer, and Thanksgiving.—Meditations on the Lord's Prayer.—The Lord's Prayer Paraphrased.—Poems upon Christmas Day."

In these essays, which breathe a truly Christian spirit, Sir Matthew Hale distinctly explains and ably vindicates the great doctrines of the Gospel: at the same time he cautiously guards them against abuse, and applies them to practical purposes. While he asserts that our best works are tainted with sin; that, were they pure, still they could merit no reward from God who is entitled to our perfect obedience; and that the observance of one precept can in no manner atone for the neglect of another; he contends with no less earnestness for the indispensable necessity of holiness as an evidence of our faith, and teaches us the use which should be made of evangelical principles in the daily occurrences of life. Does he recommend humility? He reminds us of our weak and sinful state by nature. Does he inculcate resignation under affliction? He presses upon our minds the reflection, that we deserve much severer chastisement from a just God, whose commands we have repeatedly broken.

It must not, however, be concealed, that in one or two passages, Hale speaks of the merit of human actions in unguarded terms. In the account of the good steward, Hale supposes him, after acknowledging his defects, to add, "I therefore most humbly offer unto thee the redundant merit of thy own son to supply my defects." Vol. ii. p. 258. This is to treat the merits of Christ as merely suppletory to our own; but from the general tendency of the writings of Hale, we think it evident that he meant not to inculcate such a doctrine. Indeed, in another essay, we find the following reflection:

"When I look upon my integrity, what a deal of hypocrisy hangs about it, that it deserves not the name of integrity, and yet that little small particle of what I call innocence and integrity, which is truly such, it is his gift to me, that is pleased to own and reward it as mine with peace and favourable acceptance." (Vol. ii. p. 149.)

See likewise the whole of the discourse on the knowledge of Christ crucified.

We must also notice, that the description of faith, given in Vol. ii. p. 107—109, appears to us imperfect. In enumerating the doctrines, a belief of which is essential to true faith, Hale omits all reference to that of the atonement, even when he speaks of God as being "ready upon repentance and amendment, to pardon whatsoever is amiss." Such inaccurate views are not in unison with the other parts of Hale's writings.

To the Calvinistic and Arminian controversy, Sir Matthew Hale appears to have attached no importance: but from some expressions which are employed by him, he appears to have inclined towards the Calvinistic opinion respecting predestination and final perseverance *. He attempts not however to resolve difficulties, which arise from our finite comprehensions; and asserts, without affecting to explain, the coexistence of the divine holiness and omnipotence with that degree of human liberty, which renders man at once liable to sin, and accountable for his conduct. "The freedom of the will of man is not controlled by the infallibility of the counsel of God, nor can interrupt

* For example, "as before our conversion unto God, we are dead in trespasses and sins, and cannot convert ourselves, so after we are converted, any one sin puts us as in ourselves, and in respect of our own strength, into the same state of dead men in which our conversion at first found us: only here is the odds: God is pleased to put into us *a seed of life that shall again quicken us though we fall*," &c. (Vol. ii. p. 569.)

"Thy glory is the great end of all thy works: the end of thy great work of creation; the end of thy Son's coming into the world to redeem mankind; the end of thy eternal counsel in electing some to life and leaving others, &c." (Ib. p. 575.)

or disappoint it; and the sinfulness of the will and ways of man is not justified by the infallibility and purity of the counsel of God, nor doth it pollute it." And he illustrates this from a passage in Isaiah. "O Assyrian, the rod of mine anger, and the staff in their hand, is my indignation; I will send him against an hypocritical nation, &c. Howbeit, he *meaneth not so*, &c." Vol. ii. p. 505.

With the exception of a few words, apparently coined by the author, and which the editor has in general explained by a note, the style of the essays is perspicuous, manly, and nervous. It has not, indeed, the glossy polish by which many subsequent publications are distinguished; nor are the sentences cast exactly in the mould to which we are now accustomed. His divisions also and subdivisions (like those of his contemporaries) are not unfrequently too numerous and too minute. But the sound sense, close argument, and energetic diction by which his works in general are characterized, will recommend them to every reader, who values solid instruction above the tinsel of eloquence. The translation of the life of Atticus appears to us in several passages to be too literal, and to fall short of the elegance of the original. Of the poems (which we conceive were not intended for public perusal) we can only say, that Hale does not appear to have been more happy in his poetical genius than the orator of Rome.

We shall conclude our remarks on these volumes by extracting the following passages as specimens of the style and sentiments of our author.

"*Is* the God of heaven an eye witness of thy carriage, when either by thyself or others thou art solicited to evil? Take courage to resist this temptation; because thy Creator sees thee. Ask thy temptation whether it can secure thee from the sight and wrath of God? whether it can countervail thy damage in displeasing him that beholds thee? Dost thou want courage or resolution to oppose it? Consider thy Lord stands by to see, and observe, and reward thee in thy opposition. Couldst thou see but that glory that hath commanded the resistance of evil, and how near it stands by thee, all the choicest solicitations to any sin would die in their first offer against thee. Dost thou doubt thy strength to oppose it? Know that thou canst not want strength, if thou hast but resolution. It is thy cowardice makes thee weak, it is not thy weakness makes thee cowardly. All the men in the world, nor all the devils in hell, could not fasten a sin upon thee, unless thou first consent. But suppose thou doubtest thy own heart, yet consider thy Maker's presence who is by thee, and able to support thee, if thou wilt but lay hold of his strength; and that strength of his he offers thee if thou wilt but take it."—"I am now solicited to break my Maker's command for a perishing profit or pleasure. Whatsoever my success be, I know the Glorious Holy Mighty God sees my demeanour; even he that hath his reward in his hand of indignation, and vengeance, and shame, in case I yield to this unworthy solicitation; and approbation, glory, and immortality, in case I stick to his command. And shall I in the presence of the Almighty and Glorious God, prefer the satisfaction of an unworthy lust or temptation, with shame, in the presence of my Creator, before my obedience unto him, even in his own sight, when he looks upon me and encourages me with a promise of strength to assist me and of glory to reward me?" (Vol. i. p. 265.)

"Humility gives great moderation, and sobriety, and vigilancy, in the fullest enjoyments of temporal felicity of any kind whatsoever. There is a strange witchcraft in prosperity to rob a man of innocence: how many in the world have I seen, that under the greatest pressures of crosses and calamities have kept their consciences fair and clean, their innocence, integrity, piety, and goodness within them, and about them, that yet by the warm beams and sunshine of external prosperity have cast off their innocence, as the traveller did his cloak in the fable, made shipwreck of their consciences, and became as great oppressors, as disorderly and debauched livers, as proud and insolent, and perfect worldlings, as if they had never heard of a heaven or hell, of a God or Redeemer, or of a judgment to come?" (Vol. ii. p. 146.)

Speaking of affliction, he says,

"Bear it patiently, for *it might justly have been worse*," and more severe; thou wantest somewhat that another enjoys; but hast thou not somewhat that another wants? Thou hast lost a considerable part of thy estate, but hast thou not somewhat left? or, if thou hast lost all, hast thou not still thy health and thy limbs, that may supply thy necessities by honest labours? Thou hast lost thy limbs, or thy health; but dost thou not enjoy thy senses, and thy understanding, and reason? Thou hast lost thy reputation, honour, and esteem in the world; but hast thou not thy integrity and uprightness, the witness, and serenity, and peace, of thy own conscience? Thou hast lost many of thy near relations; but hast thou not some left? Thou art visited with sickness and pain; but hast thou not seen some that have had more acute, and less strength to bear them, and less hopes to be delivered from them, and less means to support them? But suppose thou hast lost all thy wealth, thy reputation, thy health, thy friends, yet hast thou not peace with God? the light of his countenance? the assurance of his favour? the hope of eternal life? and wouldest thou exchange this hope for the return of all thy temporal comforts and advantages?" (Vol. ii. p. 421.)

Expository Discourses on the Book of Genesis, interspersed with practical Reflections. By ANDREW FULLER, Vol. I. pp. 324. Vol. II. pp. 277, 8vo. 1806. J. Burditt. London. Price 10s.

WE confess ourselves partial to those theological productions which bring men more immediately to the Scriptures, and give them a just, comprehensive, and practical view of the larger masses of their contents. It is, it must be acknowledged, difficult to confer upon such performances the same interest, and acquire for them the same popularity, as are to be attained in discourses upon detached subjects of scriptural truth: they require too much attention and reflection on the part of the reader to render them so acceptable as they would otherwise be. And yet we are well satisfied, that a little exertion in this kind of study would be far more beneficial than what, in the end, amounts to the same degree of exertion in the looser description of reading. Of two students, who should adopt these two different modes of instructing themselves, and should set out from the same point, he who had chosen the first would find himself much farther advanced in the progress of real knowledge, than the other, who might have measured the same space, both in time and labour, but not in the direct line. Another difficulty attends the expositor of Scripture, in respect both of the scale upon which he proceeds, and the principles of selection which are absolutely necessary to a popular exposition of books of Scripture, particularly the more ancient. The more frequent error, as the scale is concerned, is too great prolixity; in consequence of which those parts which, if we may so speak, should be the subject of simultaneous intuition, are removed to so great a distance from each other by the intervening objects, that it is impossible to bring them into the same field of intellectual view. The performance then degenerates into the popularity and defects of the detached method. It is certainly possible, on the other hand, to be so concise, as to render the work not only unintelligible, but flat, uninteresting, and (may we be allowed the term?) unpractical. These observations we consider as so many indirect commendations of the publication before us, in which, however, there are some things which we cannot altogether commend.

We certainly cannot think, that Mr. Fuller, in his present work, has found a subject exactly suited to his peculiar powers, which are very considerable. We conceive, that the style of writing, for which the genius of this author is best adapted, which of course he has generally chosen, and in which he most excels, is the ratiocinative, employed either in the confutation of religious error, or the demonstration of religious truth. His two principal productions have, accordingly, received

the suffrage of all parties, except the parties whom their logic has laid prostrate, to their distinguished merit; and we should accuse ourselves of ingratitude to the services of those who labour faithfully and successfully in the Lord's vineyard, and to whom, on such grounds, we are ever ready to give the right hand of fellowship, could we suffer ourselves to forget, that it is to Mr. Fuller's pen that we, in common with the whole Church of Christ in this land, owe *The Calvinistic* and Socinian Systems examined and compared as to their moral Tendency;* and *The Gospel its own Witness.*

The present work is certainly well executed: and this judgment will have the more weight with those who respect our judgment at all, when we say, as we ingenuously do, that it is the triumph of the sterling value of the performance over many objections which occurred and gathered strength during our perusal of the former part of it. Perhaps it will be required of us, that we should surrender these. Upon due and candid consideration, however, we do not feel disposed so to do.

We are inclined to treat with the more tenderness the faults which have obtruded themselves upon us in these volumes, without any previous desire or even expectation of finding them, and which indeed may be reduced to one class; because they evidently flow from an excellence, to which, however, they are by no means, as some would fondly persuade themselves, necessarily attached. We allude to the many instances which occur of undue and degrading familiarity in the representation of scriptural transactions. Such a fault was more likely to occur, or rather was likely when occurring to be more offensive, in the earlier part of the sacred history, for reasons which are very obvious. To render an exposition of Scripture useful, it must be intelligible and impressive. But in endeavouring to give it this effect there is much danger, especially when the persons to be instructed are of inferior talents, of accommodating the subject, not only to their understandings, but to their taste, and of depressing the proper meaning of Scripture to the level of their comprehension and views, rather than raising them to the divine standard. There is something in this of the policy of those Romish missionaries who permitted their converts to retain their idolatrous rites, giving them, however, a Christian application. Hence those exhibitions of scriptural truth, even its most solemn parts, which have the effect of a perfect burlesque. Hence that growing practice of representing the transactions recorded in the word of God under modern ideas, and in modern terms imitating, or at least reminding one of, the conduct of those painters, who have attired the apostles and other personages of the same description, after the then existing costume of Germany, Holland, or Flanders. Hence likewise the more vitious custom of endeavouring to excite surprise and attention by putting every scriptural incident which will bear it in the form of a trick, a procedure which would almost persuade you that you are reading the exploits of a conjurer. We certainly do not mean to apply these censures in anything like their entire force to *any* part of Mr. Fuller's work: but we think, that they might pass for a caricature, in which most people would see something of a likeness to some parts of it. Surely no one can read the fourth discourse on the Fall, a subject which requires the most grave, and, we might add, most delicate treatment, and not be struck with the air of familiar irreverence which our author has used in discussing it. We indeed could scarcely believe our eyes, when we read the follow-

* We wish, for reasons which did not exist so strongly at the time of publication as now, that some other term, which the case would easily have admitted, had been chosen in the place of Calvinistic.

ing passage: "Satan will not be so *impolite* as to call in question either the honour or the understanding of Eve, but," &c. Vol. i. p. 29. What idea are we to form of politeness among the persons concerned, and in the then existing state of things? Our surprise was increased, when we found, that the very word under censure occupied so much of the second thoughts of the author, as to cause him to rectify it in two separate lists of Errata; and that, not to expunge it altogether, but to substitute for it the perhaps purer orthography of *un*polite. Surely it would have been worth while to have had a list of *corrigenda*, were it but to inflict just chastisement, expulsion at least, upon this one peccant trisyllable.

The remainder of our duty will be more pleasant; and Mr. Fuller will perhaps accept it as some compensation for our honest treatment of his faults to say, that our limits will not permit us to pay an equally extended attention to his merits. The very discourse, which has provoked our animadversions, abounds with excellent instruction, enforced with much vigour of expression and acuteness of conception. The xiith and xiiith discourses, on the Flood, are well executed; and the xvth contains a good account of the prophecy of Noah. The xviith, on the Confusion of Tongues, is remarkable for a new hypothesis of the author respecting the object proposed in the building of Babel. He supposes, that the only object which will accord with the general character, applied to this transaction, or attempt, in Scripture, and with the whole account taken together, is "that of AN UNIVERSAL MONARCHY, *by which all the families of the earth, in all future ages, might be held in subjection*," p. 136. Nimrod is conjectured to be the leader in this enterprise.

The twenty-second discourse is entitled "Abram justified by Faith;" and here our author enters upon a professed discussion of that important subject. The following passage is characterized, as appears to us, both by its justice and acuteness. Having referred to Gen. xv. 5, 6, where it is said by the sacred historian, that the faith of Abram was counted to him for righteousness, Mr. Fuller proceeds:

"Much is made of this passage by the Apostle Paul, in establishing the doctrine of justification by faith; and much has been said by others, as to the meaning of both him and Moses. One set of expositors, considering it as extremely evident that by faith is here meant *the act of believing*, contend for this as our justifying righteousness. Faith, in their account, seems to be imputed to us for righteousness by a kind of gracious compromise, in which God accepts of an imperfect, instead of a perfect obedience. Another set of expositors, jealous for the honour of free grace, and of the righteousness of Christ, contend that the faith of Abram is here to be taken *objectively*, for the righteousness of Christ believed in. To me it appears that both these expositions are forced. To establish the doctrine of justification by the righteousness of Christ, it is not necessary to maintain 'that the faith of Abram means Christ in whom he believed. Nor can this be maintained: for it is manifestly the same thing in the account of the Apostle Paul, as *believing*,' (Rom. iv. 5.) which is very different from the object believed in. The truth appears to be this: it is faith, or believing, that is counted for righteousness; not however as a righteous act, or on account of any inherent virtue contained in it, but *in respect of Christ, in whose righteousness it terminates*," pp. 182, 183.

Mr. Fuller refers to Calvin's Inst. Book iii. ch. xi. §. 7, for the last assertion.

We are tempted to transcribe the following important observation concerning ignorance, although we can hardly have failed to present it in some form before. But it will bear repeating, and ought always to be remembered.

"We see in this account," (says Mr. Fuller, meaning that of the affair between Abraham and Abimelech) "That absolute ignorance excuses from guilt: but this does not prove that all ignorance does so, or that it is in itself excusable. Where

the powers and means of knowledge are possessed, and ignorance arises from neglecting to make use of them, or from aversion to the truth, it is so far from excusing, that it is in itself sinful," (p. 242.)

In the xxxth discourse on Abraham's temptation to offer up his son, Mr. Fuller deviates, as he professes to do, from the strict expository form, and considers the subject under certain heads. The whole is excellent and affecting.

We shall only observe further, concerning the merits of these volumes, that the history of Joseph, which holds so conspicuous a place in the sacred records, and which occupies more than the latter half of the second volume of this work, is treated with peculiar sagacity and interest. The author has the more merit in rendering this part of his work attracting, because the simple narration in the original has itself so much of this quality as to render every attempt to make it more interesting, by dilating its contents, peculiarly hazardous and unpromising; and because so many attempts have been made in the same way with considerable success, that, as few writers can hope to excel a numerous body of predecessors who have themselves excelled, so all that they can in general aspire to is to say the same things, with the disadvantage of being the repeaters of them. Mr. Fuller, however, is in many respects original; and his exposition of the history of Joseph will be read with a lively interest, and with profit, by all who will yield themselves to its due and natural influence.

Upon the whole, we consider and recommend this work as a very useful family book. The author has not entered, it was not his design to enter, into those critical inquiries, which are necessary to the elucidation of many portions of the subject of his exposition; and he has consequently left many difficulties in their original obscurity. Such inquiries are undoubtedly useful; although if a separation is to be made, and alas! is made, where there ought to be none, we strongly, and without any hesitation, prefer the view which Mr. Fuller has taken of his subject; and would much rather, both for ourselves and others, that the word of God should produce even but a moderate practical effect upon the heart, than that, if it were possible, all its difficulties should be critically solved, and all its excellencies critically discovered, without that consequence.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

I BEG leave to offer a few observations on the religious part (if I may be allowed so to term it) of the last Edinburgh Review (No. xvi.)

You probably will agree with me, that the cause of religion in this country may be materially either advanced or obstructed, even by the incidental notice of it in popular and periodical works. If a Reviewer of reputation, though in general silent on religious subjects, should occasionally indicate a deep reverence for Christianity, the mind of his readers, provided there be nothing in the Review to render the sincerity of the Reviewer suspected, may insensibly imbibe a portion of the same seriousness. If a Reviewer should very profanely, and yet ever so rarely, sneer at religion and the professors of it, an infidel spirit will be generated. If avoiding equally every indication of a serious regard for Christianity, and all expressions of contempt for it, he should observe a middle course;—if he should pay homage to Christianity, merely as to a part, and (let it be admitted) a perfectly respectable part, of our national establishment; if in canvassing the talent displayed in religious

publications, he should deliver no distinct judgment respecting the truth of the religion itself; — if declaring his approbation of the morality of the Gospel, he should professedly neglect the doctrinal part of it;—if, though he should speak favourably of religion in general, and of Christianity in particular, he should usually recommend motives drawn, exclusively, from considerations of the condition of man in this world, and should sometimes even suggest the hopelessness of teaching him to *act in consequence of the truths revealed to him;* — I apprehend that, in this case, the Review, though it could not be charged with attempting rudely to overthrow the religion of the country, would infallibly contribute to weaken and undermine it. If it should be contended, that such a Review, by affirming the political uses of religion, and inculcating a general spirit of toleration, may dispose some, who are already infidels, to bear with, or even to favour the existing faith; that by its candour in treating certain questions between theological combatants, it may sometimes serve, though indirectly, the cause, both of truth and charity; that it may even justly claim the merit of affording a most important aid to the interests of morality, by occasionally holding up to public detestation a great delinquent;—yet the question will still remain to be decided (even if we admit, in some degree, its moral uses in the instances contended for) whether its general tendency be favourable or unfavourable to the cause of Christianity. To us, indeed it appears, that by dismissing from consideration the doctrines of Christianity; by stripping it of that faith which is its great characteristic; by treating it only as one of many useful religions, as at best, a sort of *primus inter pares;* above all, by teaching the sufficiency of that morality which is independent of it;—such a Review as I have described, though seeming to occupy a middle ground, must inevitably subserve the cause of infidelity. For is not Christianity completely dishonoured by it? Christianity claims to have been foretold by prophets, attested by miracles, and established by the Son of God. Either it possesses this divine origin, or it is an imposture. But how can we admit its high pretensions to divinity; how can we believe that the Almighty has miraculously interposed in order to supply incentives to action which are drawn from the heavenly world, if we suppose, as such a Review supposes, that earthly motives are the only motives to which there is any practical wisdom in resorting? Moreover, all those men who stand forth as champions for the faith of the Gospel acquire, when viewed through the medium of such a Review, the character of Fanatics; that is to say, of men who are eager in the pursuit of some speculative and unproductive doctrines, and undervalue moral practice.

I do not presume to say that I have been now presenting the *precise* picture of the Edinburgh Review, a work, I admit, in which there is occasionally much to approve and even admire. I think, however, that the conductors of it ought to be aware that they have excited in many minds a suspicion, we think a just suspicion, that its moderation is too nearly allied to neutrality, and that its neutrality is of that mischievous nature which I have represented. But I proceed to fulfil my intention of animadverting on some passages in the last number of this Review.

The article which I shall first notice is a critique on the works of Dr. Franklin. I doubt whether this American philosopher is or is not to be considered as a believer in Christianity. A letter written by him in the decline of life, and quoted by the Edinburgh Reviewer, affords some presumption of his infidelity. He was, however, a moral writer; that is to say, he wrote in favour of

those virtues which are the most conducive to the advancement in life of individuals in the lower classes, and to the prosperity and aggrandizement of a new country; such as honesty, frugality, and industry. He delivered a number of shrewd proverbial sayings, calculated to recommend his favourite branches of morality, and employed in all his writings a peculiar clearness and felicity of diction. The virtue taught by Dr. Franklin is no where stated, in the Edinburgh Review, to be defective through the want of a more religious foundation. His life and writings are there extolled, as "affording a striking illustration of the incalculable value of a sound and well directed understanding, and the comparative uselessness of learning and laborious accomplishments;" and his life in particular is recommended as "a very useful reading for all young persons of unsteady principles who have their fortunes to make or to mend in the world."

Now, Sir, if our whole object were to make or to mend our fortunes in the world, a morality founded on worldly prudence might be the best adapted to our purpose. But are we, or are we not, beings created for immortality? Have we, or have we not, any light from heaven on this subject? "All our actions, and thoughts," (as a great writer very justly observes) "must take so very different a course according as eternal blessings may, or may not be expected, that it is impossible for us to proceed with judgment and discretion, except we keep this point, which ought ever to be our ultimate object, continually in view." If I believe that I possess an imperishable part, and that life and immortality have been brought to light by the Gospel, then, undoubtedly, though I may borrow a few prudential maxims from the imperfect pages of Dr. Franklin, yet never, never would I forget, that the business of man, in this world, is not to make or mend his fortune; is not, as this expression may imply, to add house to house and field to field, which is the scriptural description of covetousness, and to cultivate the habits conducive to this end; but is rather to provide "a treasure in the heavens that faileth not." In order to attain this "prize of our high calling," many things are necessary which are overlooked by the ordinary moralist. We have not only to be honest and industrious, to be prudent and saving; but to be humble and patient, kind and forgiving, bountiful and merciful: and to all the varied expressions of love to man, we have to add the devout and fervent love of our Maker and our Redeemer.

But it will be said, perhaps, that Dr. Franklin, even if not a Christian, believed in a life to come. Let us advert to the letter quoted by the Edinburgh Reviewer, to which I have already alluded.

"When I observe," says this philosopher, "that there is great frugality as well as wisdom in the works of God, since he has been evidently sparing both of labour and of materials," "for that the earth, water, air, and perhaps fire, which being compounded form wood, do, when the wood is dissolved, return, and again become air, earth, fire, and water:—I say, that when I see nothing annihilated, and not even a drop of water wasted, I cannot suspect the annihilation of souls, or believe that he will suffer the daily waste of millions of minds, ready made, that now exist, and put himself to the continual trouble of making new ones. Thus finding myself to exist in the world, I believe I shall in some shape or other always exist. And with all the inconveniencies human *life* is liable to, I shall not object to a new edition of mine; hoping, however, that the Errata of the last may be corrected."

Such, then, appears to have been the ground of this philosopher's belief in a life to come.

In this profession of his faith, as well as in an epitaph of a very similar cast, which he wrote for himself, there is something even of the profane. The plain declarations of Scripture on the subject are not

mentioned as any part of the argument. The resurrection to which he looked, is not described as being like that of the Scriptures; where we are told that "all that are in their graves shall hear HIS voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection to condemnation;" but rather a general emendation of the condition of human nature. No aid, therefore, to morality, seems to have been supplied by his faith. This man, nevertheless, shines forth, as if he were a moralist of the first order, in the pages of the Edinburgh Review. He is said to have been too low and coarse in some of his expressions. Surely it might have been added, that he was too low in his morality also; too mean and vulgar in his representations of the heavenly state; too grovelling in his conceptions of that great and sublime Being in whom he professed to believe. I will not deny, at the same time, that his arguments in favour of a future existence may, by possibility, be of some use to those who are more disposed to revere the maxims of philosophy than the plain declarations of the New Testament; in as much as they may induce a reflecting mind to think upon the subject, and having thought upon it, to seek for information, where alone it is to be found. But if they should fail to produce this result, their effect, we apprehend, will be mischievous.

Before I quit this subject, it may be useful to touch on the general character of Dr. Franklin, as it appears in his account of his own life. His ancestors lived at Eaton, in Northamptonshire, on a freehold of thirty acres, to which they added the occupation of Blacksmith. The family was attached to the Church of England till the close of the reign of Charles the Second, when numerous Clergymen being expelled as nonconformists, the father of the Dr. joined himself to the ejected Ministers. Conventicles being subsequently prohibited by law, he migrated with many others to America. His mother was the daughter of Peter Folger, one of the first colonists of New England, a man who, in Mather's Ecclesiastical History of that province, is stated to have been "a pious and learned Englishman." Benjamin Franklin, afterwards the Doctor, at ten years of age, assisted his father in his business of soap boiler and tallow chandler; but was soon weary of the employment. Speaking of this period, he says,

"My father's little library was principally made up of books of practical and polemical theology. I read the greatest part of them. I have since often regretted, that, at a time when I had so great a thirst for knowledge, more eligible books had not fallen into my hands; as it was then a point decided that I should not be educated for the Church."

He now applied himself particularly to the improvement of his style in writing, and his declension in religion appears from the following passage.

"The time which I devoted to these exercises (of the pen) and to reading, was the evenings and mornings, and Sundays, when I could escape attending divine service. My father, while I lived with him, had insisted on my punctual attendance on public worship; and I still indeed considered it as a duty, but a duty which I thought I had no time to practise."—"About this time," he says, "the perusal of Shaftesbury and Collins had made me a sceptic, and being previously so as to many doctrines of Christianity, I found Socrates's method of disputing to be safest to myself, and most embarrassing to my adversaries. It soon afforded me singular pleasure. I became adroit in obtaining, even from persons of superior understanding, concessions of which they did not foresee the consequences. Thus I sometimes obtained victories which neither my cause nor my arguments merited."

Some censures of dogmatism and positiveness follow this remark, which contribute to create some doubt as to the extent of the meaning of the expression "which nei-

ther my cause nor my arguments merited."

I think it is pretty plain, that at the time of writing this passage, Franklin still continued to be in a considerable degree sceptical. Had it been otherwise, he would have manifested some desire to obviate the effect of his former arguments in undermining the eternal hopes of his fellow creatures.

"Soon afterwards," he says, that "in consequence of his indiscreet disputes upon religion, he began to be regarded by *pious souls* with horror, either as an apostate or an atheist." Chiefly on this account he left the printing house in which his father had engaged him.

I shall not attempt to describe the manner in which Dr. Franklin rose from the condition of a printer, to that of representative of one of the States of America, and Ambassador to Paris; nor shall I dwell on his discoveries in electricity. It is sufficient to observe, that his rise appears, even from his own account, to be referable much more to his talents than to his virtues. My object is his religious persuasion. No where in his narrative does he record any material revolution in his mind in respect to Christianity. He seems, however, when sobered by age, as well as when exalted into power, to have entertained some respect, both for religion in general, and for the ministers of the Gospel. He often professes his belief in a particular providence; he refers his exaltation to the divine goodness, seems to regret the absence of all religious principle from his mind at certain seasons of temptation, and, in leaving a large sum by will to a charitable use, he directs that the management of it shall be committed to the "select men of Boston, united with the ministers of the oldest Churches in that town, both episcopalian, congregational, and presbyterian."

I have entered into this part of the character of Dr. Franklin, chiefly for the sake of inferring the source from which that degree of liberality towards religious persons, which the Doctor shewed, and also a part of that morality which he practised, probably arose. The recollection, at least, of the devout habits of the father, was not likely to forsake the son. He would occasionally recognize in pious characters, around him or beneath him, the image of many of his remote ancestors; and he would tolerate that singularity by which he knew them to have been characterized. He would also probably combine, with his own more worldly principles of morality, some degree of hereditary strictness. Hence the candour of this sceptic. Hence also, perhaps, a part of that imperfect virtue of which his more than half deistical principles might have the credit. Characters of this kind, as I conceive, are not uncommon in America. Their remaining strictness, however, and probably also their spirit of toleration, are wearing out. To a rigid faith and practice (perhaps too rigid in some respects, and on that account, the less durable) succeeds a certain degree of latitudinarianism, which is, nevertheless, combined with a few religious habits. Latitudinarianism is followed by scepticism, a scepticism, however, that accredits itself by the means of many moral maxims which it holds fast. The progress from scepticism to deism, and even atheism, is sometimes rapid; and it is much to be feared, lest the spirit of toleration, since it results from the *circumstances* rather than the *principles* of those who profess it, should, in the end, give place to contempt and hatred of the Christian character, and even to persecution itself. I would by no means imply that there is any regular progress towards this extreme point among our Scotch philosophers and moralists. Let them beware, however, lest they also, in receding from the *Calvinism* of their ancestors, should travel along the

whole of that road, which some American freethinkers have trodden. And certainly the liberal praise bestowed on Dr. Franklin, by the Edinburgh Review, may be allowed to awaken a certain degree of suspicion on this subject.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press:—*The Theory of Gesture and Action*, illustrated by upwards of 60 engravings of characteristic figures; by Mr. HENRY SIDDONS.

In the Press:—*Lectures on the Acts of the Apostles*, read to the Parishioners of Stockton on Tees, by the Rev. Mr. BREWSTER.

Mr. ARROWSMITH is engaged in preparing *A new Map of Scotland*, from Original Materials, obtained from the Parliamentary Commissioners for making Roads in the Highlands, and from the several proprietors of the Western Islands. It will be accompanied by a Memoir, explanatory of the several authorities from which it is constructed.

The sale of the most popular Periodical Works in France is said not to exceed 500 copies, while that of the same class of works in England varies from 1000 to 10,000. In Germany, 4000 copies are sold, it is said, of the Jena Literary Gazette; and nearly as many of some other literary and scientific Journals.

A New Periodical Work is just commencing, entitled *The Literary Panorama*, in monthly Numbers, price 2s. 6d., printed on extra royal paper. It will include a Review of Books, chiefly foreign; a Register of Events: and a Magazine of Varieties. It professes to comprise Intelligence from the Various Districts of the United Kingdom; the British Connections in the East Indies, the West Indies, America, Africa, Western Asia, and the Continent of Europe.

A new edition of HOLLINGSHEAD's *Chronicles* is in the press, and is intended as the first of a series of the English Chronicles.

The flourishing state of the grand staple manufacture of this kingdom may be estimated from the following comparative view. In the West Riding of Yorkshire, in 1725, were manufactured 26,671 pieces of broad cloth; in 1805, they amounted to 300,237 pieces, making 10,079,256 yards. Of narrow cloths, in 1738, there were 14,496 pieces manufactured; and in 1805, they amounted to 165,847 pieces, making 6,193,317 yards.

An interesting Paper on the *Art of Swimming* appears in Nicholson's Journal, No. 58. The Editor remarks that the art may be learnt almost at a single trial. Those boys, who are the most daring at plunging into the water before they can swim, seldom acquire it so soon as those who attend with some care to the method of striking their arms and legs. Mr. Nicholson has known several persons, who, after acquiring the method of striking the arms separately; and of striking the legs while the body was supported by the hands bearing on the ground in shallow water, have swam well on the first trial to combine both motions together. The rules for swimming swiftly and with little fatigue are few:—the body must lie as near the surface, and the head as low, as conveniently may be: the knees must be kept wide asunder, in order that the obliquity of action in one leg may counteract that in the other, instead of their joint action producing a libratory motion of the body: and the stroke or impulse must be given with much more velocity, than that employed in drawing the legs up again. Any one who has courage to lay himself on his back on the water, and remain without any motion will find that he will not sink: if he then draws up his legs very gently, and strike them out, bringing his chin at the same time towards his breast to prevent the water from flowing over his face, he will find, that he has, at one trial, acquired the art of swimming on his back. Men are drowned by the natural action of raising their heads to save themselves, by grasping some object, which adds to the unfloated weight, and sinks the head; while infants often escape, after floating a considerable time in the water, because, having short arms, and little of the habits of seizing and grasping, they are less likely to drown themselves than men, as they do not raise their arms; and brutes always swim, if they never entered water before, because they naturally take the prone posture, which is suitable for making progress

in swimming. Any one, therefore, who falls into deep water, will find that he will rise to the surface by floatage, and will continue there if he do not elevate his hands: if he move his hands, under the water, in any manner he pleases, his head will rise so high as to allow him free liberty to breathe: and if he move his legs, as in the act of walking up stairs, his shoulders will rise above the water: and thus any man may support himself till assistance can be procured.

FRANCE.

The Imperial Printing Establishment at Paris employs 400 workmen, besides a number of women, who fold and stitch the pamphlets and laws printed there.

M. GUYTON gives the following as a sure specific against contagion:—Take four ounces of salt, six grains of manganese, water two ounces, and sulphuric acid two ounces. The manganese in powder is mixed with the salt in an earthen vessel, the water is then added, and afterwards the sulphuric acid. One fumigation is sufficient, if the chamber be not inhabited; but if there be patients, it must be repeated three or four times.

HOLLAND.

The following *Remedy for stopping Bleedings from the Nose* has been in universal use, say the Editors of the Medical and Physical Journal, for more than a hundred years, in the province of Frisia; but was kept a profound secret, till M. Tjalingii, apothecary at Amsterdam, made its composition public; which is as follows:—℞. *Sacchari Saturni unciam unam, vitrioli Martis unciam semis, seorsim terantur in mortario vitrio, adde spiritus vini uncias octo.* M. Young persons, from ten to twelve years of age, are to take ten or twelve drops; patients under twenty, fourteen or fifteen drops; and grown persons, twenty drops: four times each, in a spoonful of wine or brandy. He has succeeded in the most obstinate cases. By analogy, he recommends the same medicine for the cure of hæmorrhages of all kinds; particularly those of the uterus, which often prove very tedious,

The literary productions of Holland, including Translations, were very numerous last year. On Theology they amounted to 130; besides Journals, which treat chiefly of divinity, and a weekly paper, which contains but Biblical Dissertations, and is supported by many persons. On Medicine, Physic, and Natural History, 114 works appeared.

DENMARK.

The Tobacco Plantation of Fredericia in Jutland produced 83,363 pounds of tobacco, of different qualities, by 56 planters.

UNITED STATES.

The following is an accurate Comparative Table of the Wealth, Resources, Population, &c. of the United States, for the years 1804, and 1805.—Note, D. denotes Dollars.

	1804.	1805.
Free persons, including Louisiana	5,000,000	5,154,000
Slaves, increase 2½ per cent. an.....	909,900	935,900
Total population...	5,909,900	6,089,900
Total increase in each year.....	226,582	180,000
Persons to each square mile.....	3	3
Improved lands.....	98,030,000	99,400,300
Militia.....	1,050,000	1,110,030
Navy { Vessels.....	20	24
Navy { Guns.....	560	574
Seamen.....	64,000	66,000
European Emigrants.....	5,000	4,600
Merchandize imported .....D.	80,000,000	96,000,000
Domestic produce exported .....D.	40,477,879	42,087,000
Total exports ...D.	77,069,074	90,668,021
Tons, Merchant Vessels (1803 & 1804)..... ..	1,107,323	1,443,455
Import on Merchandize & Tonnage (1803 and 1804)	10,479,417	11,295,565
Total receipts (ib.)	11,004,097	11,826,300
Civil list and contingencies (ib.)..	576,748	674,795
Total expenditure (ib.).....	11,158,933	12,612,112
Metallic medium	17,500,000	18,000,000
Bank notes in circulation.....	14,000,000	15,000,000
Banking capital....	39,500,000	43,000,000
Number of banks	59	72
Nominal public debt.....	97,939,026	97,232,006
Active sinking fund, and reimbursements, deducted	20,208,048	25,406,958
Custom house bonds, and cash in the treasury	16,500,000	18,000,304
No. of acres sold to pay the public debt, at two to six D. per acre	1,293,336	1,912,602
Proceeds of sales	2,388,509	4,126,462

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Bishop Hall's Works: Vol. VI. containing the Devotional Writings; demy 8vo. 8s. royal 12s.

Demonstration of the Existence of God from the wonderful Works of Nature. Translated from the French of François Augusta Chateaubriant, and dedicated by Permission to the Lord Bishop of Landaff. By Frederic Shoberl. 3s. boards.

A Charge delivered at the Visitation of the Rev. the Archdeacon of Sarum, on the 17th, 18th, 19th, and 20th June, 1806. By the Rev. Charles Daubeny, Archdeacon of Sarum. 1s.

A Charge delivered to the Clergy of the Archdeaconry of Middlesex at the primary Visitation in May and June, 1806. By G. O. Cambridge, A. M. F. A. S. 1s.

The Christian Officer's Complete Armour, containing Evidences in Favour of a Divine Revelation. By Colonel Burn, of the Royal Marines. 2d edition. 4s.

MISCELLANIES.

An Account of Prince Edward's Island, in the Gulf of St. Lawrence, North America; containing a description of its divisions, soil, climate, cultivation, discovery, progress, and present state of the country, government, &c. with a Map of the Island. By John Stewart, Esq. 8s.

Thoughts on Trial by Jury in Civil Cases, with a View to a Reform of the Administration of Justice in Scotland, in a Series of Letters. 1s. 6d.

Observations on the Nature, Kinds, Causes, and Prevention of Insanity. By Thomas Arnold, M. D. Fellow of the Royal College of Physicians, &c. corrected and improved, in 2 vols. Price one guinea.

Remarks on the Facility of obtaining commercial Credit, or an Exposure of the various Deceptions by which Credit is procured. 1s. 6d.

The remarkable Case of Potter Jackson, (formerly Steward of the Echo Sloop of War) giving an Account of the cruel Treatment, he received from Captain Livesley, (Commander of the Lord Stanley Slave-ship) and his Chief Mate; by assaulting, imprisoning, putting in irons, and cruelly flogging him. 6d.

The Miseries of Human Life, or the Groans of Timothy Testy and Samuel Sensitive; with a few supplementary Sighs from Mrs. Testy. 6s.

A Present for an Apprentice; or a sure Guide to gain both Esteem and Estate; with Rules for his Conduct to his Master and in the World. By a late Lord Mayor of London. To which is added, Advice to a young Man on his Entrance into the World. By J. Watts, D. D.; and Essays by Dr. B. Franklin. 2s.

Directions for learning to Swim; by attending to which a person who has never been in the Water may escape being drowned. By James Franklin, LL. D. 1s.

A Letter to Lord Porchester, on the present degraded State of the English Clergy. 1s. 6d.

Chironomia; or a Treatise on rhetorical Delivery. By the Rev. Gilbert Austin, A. M. 4to. 2l. 2s.

An Historical View of the Plans proposed for the Government of British India, and Regulations of the Trade to the East Indies. 4to. 1l. 7s.

History and Survey of London and its Environs; containing every information interesting, important, and instructive, from the foundation to the present vast extent of the metropolis. By B. Lambert. 4 vols. 8vo. 2l. 16s. fine 4l. 4s.

Observations on the Utility, Form, and Management, of Water-Meadows, and the Draining and Irrigating of Peat-Bogs; with an Account of Prisley Bog, and other extraordinary Improvements, conducted by his Grace the Duke of Bedford, T. W. Coke, Esq. and others. By W. Smith. 10s. 6d.

The British Farmer's Cyclopedia, or Complete Agricultural Dictionary. By T. Potts, 4to. Part I. 10s. 6d.; to be completed in 12 Parts.

History of the Life, Exploits, and Death, of Admiral Lord Nelson. By F. W. Blagdon, Esq. 4to. 2l. 2s. boards, with Plates.

A Treatise on Vaccine Inoculation; to which is added, an Account of the Chicken Pox, the Swine Pox, and the Hives; with an Appendix, containing Letters from Physicians and Surgeons of eminence respecting the present State of Vaccination in many Cities and Principal Towns of the United Kingdom. By Robert Willan, M. D. F. A. S., &c. &c. 4to. 15s. boards.

An Abridgment of the History of New England, for the use of young People. By Hannah Adams. 12mo. neatly half bound, roan backs and corners. Price 3s.

The History of the Campaigns, of 1805 in Germany and Italy. By W. Burke, late Army-Surgeon. 6s.

Letters from the Dead to the Living, or Thoughts on the separate States of departed Spirits; to which is added, the Conflicts of Passion, and final Triumphs of Faith. By L. S. Abington. 1s.

Explanations of Time-Keepers constructed by Mr. Thomas Earnshaw and the late Mr. John Arnold Published by Order of the Commissioners of Longitude. 4to. 5s.

The Principles and Regulations of Tranquillity, an Institution commenced in the Metropolis for encouraging and enabling industrious and prudent Individuals in the various Classes of the Community to provide for themselves by the Payment of small weekly sums. By J. Bone. 3s. 6d.

A Brief Examination into the Increase of the Revenue, Commerce, and Navigation, of Great Britain, during the Administration of the Right Hon. W. Pitt. By the Right Hon. G. Rose, M. P. 5s.

An Account of Two Attempts towards promoting the Improvement and gradual Civilization of the Indian Natives of North America. 2s.

A Dialogue between Bonaparte and Talleyrand on the Subject of Peace with England. 6d.

RELIGIOUS INTELLIGENCE.

EDINBURGH MISSIONARY SOCIETY.

THIS society has lately published its annual report, containing a view of the progress of their affairs during the last year. The only part of this report which we have not anticipated, is an occurrence of considerable importance to their mission in Tartary, which has recently taken place. It is thus related. "When the state of our funds had put it out of the power of the missionaries to redeem any more of the native youths *, the providence of God, in a very extraordinary manner sent them, free of cost, from a distant part of Tartary, above forty children, to be educated in the Christian faith. They are of a tribe of Kirghisian Tartars, of both sexes, and from five to fifteen years of age. In their native country, they were, to human appearance, placed beyond the reach of the means of grace; but HE who says 'I will bring my sons from far, and my daughters from the ends of the earth,' compelled their tribe, under the pressure of famine, to offer their children to the Emperor as the price of bread; and induced his counsellors to present a portion of them to the missionaries at Karass to be educated, under their eye, in the Christian religion. 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.' Would it have been proper for the missionaries to have declined the offer because they had not the approbation of the society? Would it have been proper for the society, after they received information, to have censured their conduct in accepting so singular a gift? Certainly not. They are the Children of Providence. God has said, 'Take these children and educate them for me, I will give you your wages:' and it is hoped that the friends of religion will not suffer the missionaries to want the means of feeding and clothing them, and of bringing them up in the nurture and admonition of the Lord *."

Still later accounts, we understand, have been received from Karass, from which it appears that the missionary settlement is healthy; that the baptized natives conduct themselves in a manner that accredits their profession; that their young people are very promising, several of them being able to read both Turkish and English; that the prejudices of the surrounding natives are not so violent as formerly; and that even some of the Effendis are become friendly, and seem to wish well to their

* The funds of the society, we are sorry to perceive, are now quite *exhausted*. The directors earnestly solicit the assistance of all who are interested in the success of the Gospel.

* The family of the missionaries now consists of upwards of 30 persons.

cause. The Russian Government has made them a grant of land, and annexed to the grant certain important privileges. A tract against Mohammedism has been printed by the missionaries in their press at Karass. It is written in Arabic, and the typography is said to be remarkably well executed. The tract makes a great stir among the Moslems. Mr. Brunton has made considerable progress in translating the Scriptures into the language of the country. To this object he has devoted much of his time and attention; and he thinks that he has succeeded in making such a translation as will be understood, not only by the Turks, but also by the Tartars. All the missionaries, and some even of the Effendis, are anxious to have it printed, but this cannot be done without a new font of Arabic types; and in the present exhausted state of the society's fund it is doubtful whether they can engage in this great and necessarily expensive work.

METHODIST CONFERENCE.

The minutes of the annual conference of the methodist preachers late in connexion with Mr. Wesley, represent the numbers in their societies to be as follows:

In Great Britain		110,803
In Ireland		23,773
Gibraltar		40
Nova Scotia, New Brunswick, and Newfoundland		1,418
West Indies, Whites	1,775	
Coloured people, &c.	13,165	
		14,940
United States. Whites	95,629	
Coloured people, &c.	24,316	
		119,945
		270,919

In the course of the conference, a question is asked, "Can any advice be given concerning the mode of conducting the Sunday service in our Chapels?" to which the following answer is given: "We insist upon it, that the Holy Scriptures shall be constantly and statedly read in public, wherever we have preaching in the forenoon of the Lord's Day. Our fixed rule is, that wherever divine service is performed by us in England on the Lord's Day in Church hours, the officiating preacher shall read either the service of the Established Church, our venerable father Mr. Wesley's abridgment of it, or at least the lessons appointed by the calendar." There is a latitude in this fixed rule which ought to prevent its proving a burden to any man's conscience.

It is impossible not to approve highly of the rules of this society with respect to smuggling, which the conference directs to be enforced. "How shall we put a stop to smuggling?"—"Speak tenderly and frequently of it in every society near the coast: carefully disperse Mr. Wesley's *word to a smuggler*: expel all those who will not leave it off: silence every local preacher who defends it."

In another place, in speaking of the extravagance of dress, they express a determination, (which, in some of its objects at least, appears to be a little whimsical,) "to put an end to the unjustifiable custom of the men wearing lapelled coats," (we were not aware that lapelled coats were obnoxious to censure). "and expensive showy stuffs; the women wearing short sleeves and long tailed gowns; and the children a superfluity of buttons and ribands."

BRITISH AND FOREIGN BIBLE SOCIETY.

Agreeably to our promise, we shall now insert a few extracts from the Appendix to the second annual report of this Society.

Extract from an address to the Christians in the Prussian States.

"In that highly favoured country where, for a considerable time past, the spirit of active Christian charity has been awakened, and a fire kindled by the Lord, which already shines into the remotest parts of the earth—in the powerful kingdom of Great Britain, a society has been formed, consisting of Christians of all ranks and religious denominations, for the laudable purpose of propagating the word of God to the utmost of their power by cheap distribution among the poor."

[Here follows an extract from the first Report of the British and Foreign Bible Society.]

"No fire burns upon the altar of the Lord, without spreading its flames around. This fire has also extended its flames. The zeal of Christians in England has also infused itself into the hearts of Christians in Germany.

"Already in the German Empire a society has been formed actuated by the same spirit and for the same purpose as that in England. In the Prussian states also there is still room for sowing the good seed of the word. They still contain districts, where, in the houses of many Protestant families, the precious Bible is sought in vain."

"Christians in our Prussian country!

who have been favoured by God with spiritual blessings in heavenly places, and at the same time in greater or less degrees with temporal goods, aid us by your active concurrence in performing this work of love. Enable us by your charitable contributions, both small and great (for the smallest gift derives worth from the intention of the giver, and becomes, by God's blessing, great) to sow the good seed of God's word in abundance. Let us do good to all men, but chiefly to those of the household of faith. (Gal. vi. 9.)"

The above-mentioned address having been inclosed in a letter to his Prussian Majesty, soliciting his gracious protection, he returned the following answer:

"It is with real satisfaction that I discover, from your letter of the 7th of February, and the inclosed address, the laudable endeavours of the Prussian Bible Society for the gratuitous and cheap distribution of the Bible to the poor of my dominions; and whilst I render justice to your particular merit in promoting such an useful institution, I transmit to you at the same time 20 Frederick's d'or, as an addition to its funds. I am your gracious King,

"FREDERICK WILLIAM."

Extract of a Letter from a Roman Catholic Clergyman in Swabia.

"I feel the highest regard for the wise and prudent zeal of the English Bible Committee, because it is my own desire to see the pure and genuine word of God spread, and am so entirely against all corruption of this invaluable treasure, that I myself would prevent it by all means in my power. As the degeneracy of all outward churches is so great and general, and still threatens to become greater and more general, I comfort myself with this, that the Lord is retiring into the inner temple, and more gloriously building up the invisible church. At least he does not sit idle at the right hand of his Father, nor can he lose his suit: whatever may now be the appearance, he must finally be the gainer. Our duty however is this, to pray more earnestly than ever: let thy kingdom come! and, Lord abide with us, for it is towards evening. Dr. Sailer, (who by his truly evangelical instructions and writings has proved a great blessing to the Roman Catholics in Germany) thus expresses himself in his last book: 'Christianity is so firmly founded on its own basis, that after it has outlived the times of persecution, after it has remained unshaken in the age of superstition, it will also outlive this age of infidelity and contempt.' Therefore we cannot sufficiently rejoice, that we are privileged to serve such a Master, who is infinitely superior to all his enemies, who has the victory in his hands, ever since the world has stood, who finally shall put all enemies under his feet, at whose name every knee shall bow and every tongue confess, that Jesus Christ is Lord. Nor shall we be able sufficiently to know and to appreciate all the excellencies of the kingdom of Christ, and the exalted dignity of his Person: never shall we be able fully to comprehend the favour and happiness vouchsafed to them who shall be partakers of the kingdom of God through faith in Christ. Would not even our blessed Lord and Saviour himself rejoice to see the fraternal union which subsists between us, the interest which we mutually take in each other, and the sincerity of our wish to see all our brethren become partakers of the same blessings? Yes, Lord! let thy kingdom come, and be extended further and further. May our blessed Lord and Saviour daily more become that which he is made of God unto us, Wisdom, Righteousness, Sanctification, and Redemption; yea may he become our all in all, and we fruitful branches in him the living vine. May light and life and love be multiplied in us, and may the peace of God which passeth all understanding, keep our hearts and minds in the love of God and his dear Son Jesus Christ."

Extract from an Advertisement of the Roman Catholic Bible Society at Ratisbon, to the Christians of that Persuasion throughout Germany.

"*To those who value the Doctrine of Jesus.*

"Dear Brethren and Sisters in Christ!

"It is desirable, that the Holy Scriptures of the New Testament could be put into the hands of many pious Christians at a low price. Thereby they would be comforted in their afflictions, strengthened in their trials, and more preserved from the temptations of the world. Many excellent souls do not find in the public religious instruction that for which they hunger; are also often in the confessional only judged for their outward deeds, without being led to an acknowledgment of their inward corruption, and to faith in the blood of Jesus their Redeemer: if these could read the Holy Scriptures of the New Testament in the quiet time of holidays, their faith in the simple doctrines from the mouth of Jesus Christ would, by the mercy of

their Saviour, be thereby enlivened; and the Lord's gifts in the Holy Spirit be quickened in them. They would hear the voice of the Father in their inward part, which leads them to their Saviour, of which Christ saith: 'They shall be all taught of God; and whosoever hath learned of the Father, and receiveth it, cometh unto me.'

"From these considerations has arisen, in the minds of some clergymen, a wish to set on foot a cheap German edition of the New Testament, for the use of many pious Christians, the Repository thereof to be at Ratisbon, in the Ecclesiastical Seminary, as a central place in Germany.

"I hereby give this intelligence to some known confessors of Christ, with a request that they will consider the matter before the Lord, recommend it to him in prayer; and if he is pleased to afford them any opportunity to contribute in any way toward it, that they will not neglect it. Christian poverty and love have accomplished greater things in the world than the power and riches of the world could do.

"O Lord! Redeemer of our souls! Shepherd of the small despised flock! do with this work as may please thee. Thy kingdom proceeds an incessant pace in a still small way, and those who oppose it can do nothing against it, but become thy footstool, and contribute to the rest of thy feet in the peace of thy people. If it please thee, let thy holy history, the history of thy childhood, of thy ministry, of thy suffering, and of the victory of the Holy Spirit in the apostles and firstlings of the Christian Church, come into the hands of thy little ones for their comfort and confirmation."

Extract of a Letter from a respectable Lutheran Minister in Esthonia.

"As you made some inquiries respecting the state of the Bible in the Russian Empire, permit me now to return you the following answer:—

"Among the poorer classes of our countrymen the Holy Scriptures are so scarce, that perhaps out of 100 families hardly five will be found in possession of a Bible or New Testament.

"The scarcer Bibles are, the more diligently they are read by the people when they can obtain them.

"Throughout the whole province of Esthonia there is a great want of Bibles, chiefly among the Swedish and Esthonian peasants.

"There is in general neither a public nor private institution for the express purpose of relieving this want by a gratuitous or cheap distribution of Bibles, except a few small legacies, which have been left to some churches for supplying the schools with Bibles.

"Many, who are destitute of the Bible, express a great desire after this treasure, which desire is increased, when they find it in the possession of others."

"I have not a moment's doubt, that here a Society of respectable Clergymen and other pious Christians might be formed for the express purpose of spreading the Bible more generally."

"I feel the less hesitation in saying that such a Society might be established, because among the 50 or 60 clergymen in this country, as also among the private gentlemen in Lapponia, several are known to me as men who feel the most lively interest in enlightening the mind, and ameliorating the state and condition, of their fellow-creatures, by faith in Christ.

"Permit me now, reverend and dear Sir, to accompany this information with a humble petition to the British and Foreign Bible Society kindly to remember the 50 country parishes in Esthonia, which contain at least 15,000 families, and to assist them with a pecuniary aid, in order that the whole Bible, or at least a part of it, may be gratuitously or cheaply distributed to the many indigent persons who are at present destitute of this treasure."

"In the mean while I shall endeavour to form a Bible Society in our parts; and should it please the British and Foreign Bible Society to lend us their generous aid in procuring a fund for such an institution, I have not a moment's doubt, that many gentlemen in our parts would thereby be excited to take an active part in such a benevolent design."

Extract of a Letter from a Clergyman in Alsace.

"Before the revolution, I never gave any Bibles to the Roman Catholics with my own hands, but always through those of my parishioners; since the revolution, I have more freedom, so that I may even let the Roman Catholics take the sacrament in our church, which has often happened. Now the priests excite a suspicion of the Swiss Bibles, so that many of their people do not know what to do about them. I am, however, in hope soon to procure some of the Protestant Bibles, which are now printing at Paris. About a fortnight ago, I had the unexpected pleasure of an

emigrant expriest accepting, with thanks, a Parisian New Testament. I wrote him, I should readily offer him a whole Bible, had I any other than a Swiss edition, which might appear to him suspicious, though it was so to none who examined it by the original. He replied, he would thankfully accept it. At last he came to me in person, and also took a German Bible and some other German books, having learnt German during his emigration.

"I beg leave to add, that many French gentlemen of respectability have accepted Bibles from me with apparent sincere joy; and lately a lady came several leagues on horseback in order to request one of me."

Extract of a Letter from ——— Esq. Agent for Prisoners.

"I beg to acknowledge the receipt of your letters of the 1st of February, and 11th of March: the first accompanied by a packet containing 20 Testaments in the French language, which have been distributed among the French prisoners at this depôt; and I have the satisfaction of making known, that they have been thankfully received; that to all appearance a very proper use is made of so valuable a gift; and that a further supply, if convenient, will be received by them with gratitude.

"By your letter of the 11th ult. I have received the packet containing 100 copies of the Gospel of St. Matthew in the Spanish language, which have also been distributed among the Spaniards. They also seem to be grateful for so much attention paid to them. The mode in which they are distributed is as follows: We generally class the prisoners six in a mess; the most intelligent person of that number has it in charge to make the contents of the book known to his companions, which, I trust, will have the desired effect."

Extract of a Letter from a respectable Correspondent.

"The state of the Highlands of Scotland for want of Bibles in the Gaelic language is very deplorable. Very few families have got a whole Bible; and the number of those who have got one volume does not exceed one in forty, and in many places not so many. Indeed the whole Bible sells at such a price, that very few poor families can have it; nor is it now easily to be procured at any price.

"'A friend who has every means of acquiring accurate information on this head, thus writes: 'With respect to your inquiry about the number of Gaelic Bibles, I am sorry to tell you, that, from any thing I could learn, there are not forty Gaelic Bibles in all the districts through which I have travelled, which, I think, consists of about 700 miles. In Sky alone, where there are about 15,000 souls, there is not one Gaelic Bible; and, till of late, there were not above two schools in all the island. Oh! what multitudes are perishing in our native country for lack of knowledge.'

"All the Western Islands are nearly in the same deplorable condition."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE aspect of the European Continent has undergone some very material changes since we closed our last number. Our readers will recollect that the French Gazette had officially notified the restoration of peace between France and Russia. Under the depressing influence of this intelligence, the Emperor of Germany yielded to what appeared to him the imperious necessity of his circumstances, and formally renounced his title to the imperial crown of Germany, acknowledging at the same time the confederation of the Rhine. This humiliating instrument had scarcely met the public eye, when the return of a courier from Petersburgh restored the Emperor Alexander to the place which he had held in the esteem of Europe, by announcing his refusal to ratify the treaty concluded by D'Oubril at Paris, both as being disgraceful in itself and injurious to the interests of Europe, and as being contrary to the letter and spirit of his instructions. The treaty has since been published. It contains an acknowledgment of the validity of all the changes which Bonaparte has effected in the commonwealth of Europe, and an agreement to give up Cattaro, and reduce the Russian force in the Mediterranean to 4,000 men, and to withdraw even these at the bidding of France. The Russian Monarch's refusal to ratify these shameful concessions has been accompanied with the utmost activity in pressing forward his new levies, which, it is said, will raise his armies to

600,000 men. Encouraged by this manly conduct on the part of Alexander, and alarmed by the continually progressive encroachments of Bonaparte both on his territory and independence, and perhaps also by some fresh requisition not yet known to the public, the king of Prussia has suddenly and unexpectedly assumed a warlike aspect, and the most strenuous efforts are making by him to be prepared for the dreadful alternative to which he is likely to be reduced, of contending with the overgrown power of France for his capital, if not for his crown. The preparations of Saxony and Hesse appear to be equally active. And Austria, though more silently yet probably no less sufficiently, is pursuing measures which may put it in her power to avail herself of any opportunity of recovering her power and consequence. It has been reported that Bonaparte, in consequence of these movements, has declared war against Prussia. That report is probably premature. He appears, however, to have countermanded the return of his troops from Germany.

This state of things producing a community of interest between Prussia and Sweden, has naturally produced a compromise of their late dispute. The duchy of Lauenburgh which the Swedish troops had been forced to evacuate, has been restored to their occupancy; and its ancient administration have resumed their functions in the name of his Britannic Majesty. In consequence of this arrangement which removed the immediate cause of hostilities between the two powers, the blockade of the Prussian ports has been raised by Sweden, and the embargo taken off all Prussian vessels. Sweden may therefore be expected to join cordially in any new confederacy which may be formed against France.

While these important events have been passing in the North of Europe, events of a character probably not less important, certainly of a kind not less interesting to British bosoms, have occurred in the South. A British force under General Sir John Stuart, amounting to about 4,500 men, landed in Calabria, about the end of June. General Regnier advanced for the purpose of attacking and defeating them. The attack, however, was anticipated by our troops; and although the French force consisted of 7,000 men, and was most advantageously posted, yet the attack terminated, after a short but desperate struggle, in its total defeat. The particulars are thus related by Sir John Stuart. "After some loose firing of the flankers to cover the developements of the two armies, by nine o'clock in the morning (4th July) the opposing fronts were warmly engaged, when the prowess of the rival nations seemed now fairly to be at trial before the world, and the superiority was greatly and gloriously decided to be our own. The corps which formed the right of the advanced line was the battalion of light infantry commanded by Lieut Col. Kemp, consisting of the light of the 20th, 27th, 35th, 58th, 61st, 81st, and Walleville's, together with 150 chosen battalion men of the 35th under Major Robinson. Directly opposed to them was the favourite French regiment 1er. legere. The two corps at the distance of about 100 yards fired reciprocally a few rounds, when, as if by mutual agreement, the firing was suspended, and in close compact order, and awful silence, they advanced towards each other till their bayonets began to cross. At this momentous crisis the enemy became appalled. They broke, and endeavoured to fly, but it was too late: they were overtaken with the most dreadful slaughter."—"The enemy fled with dismay and disorder, leaving the plain covered with their dead and wounded." The left wing were equally successful, and an attempt made by the enemy to recover the day on that quarter was entirely discomfited. Our loss on this occasion was small compared with the magnitude of the victory. It consisted of one officer, three serjeants, and 41 men killed; 11 officers, eight serjeants, and 233 men wounded. The loss of the enemy, in the engagement and subsequent pursuit, is estimated to have amounted in killed, wounded, and prisoners, to be between five and 6,000 men. And the effect has been, that both Calabrias have been delivered, for a time at least, from the French yoke. Cotrone, which was their principal depôt, where they had also been collecting the stores and ordnance necessary for the invasion of Sicily, surrendered on the 29th of July. A proclamation of the king of Naples has constituted General Stuart his vicegerent in Italy, a trust which that brave officer has well earned, and which he has employed in endeavouring to alleviate the horrors of the species of warfare which has raged in Calabria, and which, on the part of the French, and after their example, on the part of the Calabrian peasantry, has consisted in indiscriminate pillage, conflagration, and massacre.

It is impossible for a Christian to contemplate the transactions which we have now recorded, without emotions of deep re-

gret and lively commiseration. And yet, impressed as we are with the goodness of the cause in which we have unsheathed the sword, there are views in which they may justly excite feelings of gratitude to the great Disposer of all events; who, in blessing his Majesty's arms by *land* with so signal a victory, has probably done more for the security of our highly favoured island, than any additional naval success could have done. The event of the battle of Maida must convince Bonaparte that whatever success may have attended the French when opposed to other forces, they are not invincible when they have to contend with the valour with which it has pleased the Almighty to nerve the hearts of British soldiers, and the skill which he has bestowed on those who lead them on to battle. Is less heroism, than the plains of Maida have witnessed, to be expected from us, in case we should have to combat on our own soil, and under the full influence of all those heart-stirring considerations, which the names of mother, wife, and children, which the idea of our liberty, our laws, our social comforts, our religious privileges, are calculated to inspire? Let us be true to our God, and our God, who hath hitherto so signally aided and supported us, will not desert us in the hour of our need.

Lord St. Vincent, with a squadron of men of war, has suddenly appeared in the Tagus, and diffused a very general alarm throughout Lisbon. The precise object of his mission to that place is not known: but it is presumed to respect its security from some menaced attempt of the French.

One of the first acts of the reign of king Louis has been to suppress the paper called the *Amsterdam Evening Journal*, and to prohibit the conductor of it from being henceforth employed in any periodical work. This has been done by the mere *fiat* of Louis. The reason assigned for it is his having pretended to write from authority, and having spoken on a certain day in July, in a light and unjustifiable manner, of governments with which Holland is at peace. It is at the same time declared to be unlawful to speak in the name of the sovereign, or to censure different governments, otherwise than in speech, and that entirely within the domestic circle. All who break this law shall be punished as open disturbers of the public peace, and transgressors of their duties to their sovereign.

MALTA.

On the 13th of July a magazine at Barmola, opposite to La Valetti, blew up with a dreadful explosion. About 370 barrels of gunpowder, and about 1,600 shells, caught fire, and the consequent destruction, as might be expected, was dreadful. The adjacent houses, though built of stone, and immensely thick, were thrown into ruins, and about 1,300 persons are supposed to have perished, or to be dreadfully maimed. Immense stones were thrown to a great distance, and did considerable injury to the shipping in the harbour.

BUENOS AYRES.

Accounts have been received of the capture of this colony by his Majesty's forces under Major General Beresford and Commodore Sir Home Popham, on the 27th of June last. The number of men employed on this expedition, did not exceed 1,500; yet, although the force opposed to them was much greater, the conquest was atchieved with very little difficulty, and with the loss of only one man killed, and ten or eleven wounded. By the terms granted to the colony, all *bona fide* property of individuals, Churches, &c. is to remain unmolested, the public archives to be preserved, the taxes to be collected for the present as formerly, the Catholic religion to be respected, the coasting vessels (of which there appear to have been 180 from 150 tons and downwards, valued at a million and a half of dollars) to be given up to their owners, and all public property to be delivered to the captors. These terms, which were voluntarily conceded on the part of the captors, are stated to have had a great effect in impressing on the minds of the inhabitants a high sense of the generosity and humanity of the British Character. The public treasure which had been taken, is stated to have amounted to upwards of a million and a half of dollars. Since the intelligence of this capture has arrived, an order of council has been issued, placing the commerce between this newly acquired colony and Great Britain, on the same footing as the trade of our other West India colonies, and reducing the duties on imports (German linens excepted) from 34½ per cent. ad valorem (the amount of the Spanish duties) to 12½ per cent. We were happy to find that the order of council strictly prohibits the importing of any slaves for sale into Buenos Ayres, or any of its dependencies, under pain of the forfeiture of all such slaves, together with the vessels and their cargoes from which such slaves were landed. We regard this prohibition as a satisfactory proof of the consistent attachment of his Majesty's present ministers to those sound principles by which they have uni-

formly professed to be influenced, in their conduct with respect to the African Slave Trade; and therefore as a strong ground for anticipating a favourable result from the promised agitation of that question in the ensuing session of parliament.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

The negociations with France are not yet (Sept. 27), brought to a close, although the general sentiment seems to be that they cannot long continue. The state of things on the Continent of Europe, seems to discourage the hope of peace at present.

The meeting of parliament, it is supposed, will not take place till November. It has been prorogued from the 9th to the 29th of October.

The lamented death of Mr. Fox, which took place on the 13th instant*, has necessarily occasioned some changes in the Cabinet. Lord HOWICK (Mr. Grey) is appointed Secretary of State for Foreign Affairs; Mr. THOMAS GRENVILLE succeeds Lord HOWICK at the Admiralty; Earl FITZWILLIAM gives up the Presidency of the Council on account of his infirm state of health, and his place is to be filled by Lord SIDMOUTH; Lord HOLLAND succeeds Lord SIDMOUTH as Lord Privy Seal. The President of the Board of Controul is not yet named.

* This event it is our intention to notice in our next number, with more particularity than our limits will now permit us to do.

Dr. Warburton has been promoted to the Bishoprick of Limerick, with the united Bishoprick of Ardfert and Aghadoe.

NAVAL INTELLIGENCE.

Jerome Bonaparte has contrived to elude all the squadrons which were sent in pursuit of him, and to effect his escape into a French port. He parted from the rest of his squadron soon after leaving the West Indies, and in his way home fell in with the Quebec convoy, six of which he captured. He was chased for a considerable time by an English 80 gun ship, which had already come within cannon shot, when the unfortunate loss of a mast obliged the English vessel to give over the chase. No certain account has yet been received of the fate of the other ships of Jerome's squadron. The Moniteur has published a flaming bulletin of the successes which have crowned the cruize of this future Admiral of France, who seems to be completely reinstated in his brother's imperial favour. He has been created a prince of the blood since his return.

Our China and Jamaica fleets have arrived safely in this country.

The Leeward Island fleet consisting of near 300 sail has reached the Channel.

ECCLESIASTICAL PREFERMENTS.

Rev. Israel Lewis, M. A. vicar of Long Ashton, &c. co. Somerset, Foxcote R. near Bath; and the Rev. Frederick Gardiner, Combhay R. also near Bath; both *vice* Mereweather, dec.

Rev. Thomas Oswell, first portion of Westbury R. co. Salop, *vice* Pyefinch, dec.

Rev. William Hutchinson, M. A. Morthoe V. Devon, *vice* Vye, resigned.

Rev. P. Du Val, Aufrere, Eccles. St. Mary next the Sea R.

Rev. George De Hague, B. D. Little Wilbraham R. and Rev. John Hewitt, B. D. Granchester V. both co. Cambridge, and both *vice* Butts, dec.

DISPENSATION.

Rev. J. Chartres, M. A. master of the free grammar-school of Atherstone, co. Warwick, to hold West Haddon V. co. Northampton, with Godmanchester V. co. Huntingdon.

OBITUARY.

SEPT. 12. At Brighton, the Right Hon. Lord THURLOW.

At Fleet, Lincolnshire, the Rev. JAMES ASHLEY, rector of that parish.

At Cheam in Surry, in his 31st year, the Rev. JONATHAN PAYNE, minister of Dartmouth chapel, Blackheath, and afternoon lecturer of St. Ann's, Blackfriars.

The Rev. JOHN WEDDRED, vicar of St. John the Baptist, Peterborough, and minor canon of the cathedral.

The Rev. JOHN HUTTON, B. D. vicar of Burton in Kendal.

In his 73d year, the Rev. JOHN PHELPS, rector of Criston, near Axbridge, and curate of Hutton.

In his 71st year, the Rev. T. GREAVES, rector of Broughton Astley, Leicestershire.

At Cambridge, in his 72d year, the Rev. JAMES GOODWIN, vicar of Lewesden, Northamptonshire.

In his 43d year, the Rev. JOHN WEATHERHEAD, late of St. John's College, Cambridge.

The Rev. WM. WINDSOR FITZ-THOMAS, rector of Arrow and Bewdesette, Warwickshire.

The Rev. JOHN HOLDEN, fellow and tutor of Sydney College. His death was caused by a fall from his horse.

Miss BIDDULPH, eldest daughter of the Rev. T. Biddulph, minister of St. James', Bristol.

At the Hotwells, aged 18, Miss FRANCES PRATT, daughter of the Rev. J. S. Pratt.

Aug. 24. Mrs. ESTHER CUTHBERT, relict of the late Rev. E. Cuthbert, rector of Bulpham, Essex, and joint minister of Long Acre Chapel.

Sept. 7. The infant daughter of the Rev. J. W. Cunningham, Ockham, Surry.

Rev. Mr. METCALF, of Thorp, near Leeds.

Rev. HENRY ROGER DRUMMOND, M. A. rector of Fawley, Hants.

Rev. WILLIAM EDMISTON, many years curate and lecturer of St. Andrew Undershaft.

At Wooten-under-edge, Dorsetshire, a fine child, named JOSEPH PINEL, 16 months old, was suffocated by a raisin which stuck in his throat, and caused instant death.

Mr. BENJAMIN BROWN, a clerk in the employ of Mr. Crawley, of Broad Street, Bristol. While in the act of coughing, he broke a blood vessel, and expired immediately.

ANSWERS TO CORRESPONDENTS.

WE have been under the unavoidable necessity of postponing the continuation of the Review of Bate's Christian Politics till next month.

R. S.; S. E.; C. X. B. K.; VIGIL; M. T. H.; will find a place.

CAROLUS; CANDIDUS; P. Th.; J. S. S.; and J. A. are received.

We thank J. S. T. for his hints.

We highly respect the conscientiousness of ACADEMICUS, and shall be glad to assist him in deciding on the course which it becomes one in his circumstances to pursue. We shall probably notice his letter in our next number.

We have received the second letter of Colonel S———. It has not produced any change in the sentiments which we formerly expressed. We can assure him of the perfect accuracy of what respects the Eulogy, the only point on which there seems to be a variance of opinion.

NULLUS can hardly have bestowed common attention on the note to which he refers (p. 229), or he would have seen that we do not proscribe the term "vile affections," when applied to its appropriate objects; but only blame the use of it when applied to warmth of temper, or to sins of a different class from those to which the Scriptures refer, when they use that term.

ERRATA in the present Number.

P. 544, col. 1. l. 9, dele *is*.
——— 25, for *action* read *actions*.
——— col. 2, l. 17 from bottom, for *account* read *amount*.
P. 545, col. 2, l. 6 from bottom, for *one* read *our*.
P. 573, col. 1, l. 12 from bottom, for *us* read *me*.
——— col 2, l. 20 from bottom, for *we* read *I*.

THE

CHRISTIAN OBSERVER.

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Religious Communications.

To the Editor of the Christian Observer.

A CORRESPONDENT having favoured us with a sketch of the life and character of Sir Matthew Hale, (taken from Bishop Burnet's account of him) we insert it with the exception only of such parts as have been anticipated in the review of Mr. Thirlwall's new edition of the works of Sir Matthew Hale, in our last number.

ACCOUNT OF SIR MATTHEW HALE.

MATTHEW HALE was born at Alderly, in Gloucestershire, the first of November, 1609. He was the only son of Sir Robert Hale, a Barrister of Lincoln's-Inn; a gentleman of great piety. He was early deprived of the care and instruction of his parents: his mother died when he was under three years old, and his father survived her but two years. Thus was he left an orphan, and cast upon the providence of God, before he had attained the fifth year of his age. He was committed to the care of Antony Kingscot, Esq. who took great pains with his education, and sent him in his 17th year to Magdalen Hall, Oxford, intending to bring him up as a divine. He had been an extraordinary proficient at school, and for some time continued his studies with great ardour at Oxford. He had not, however, resided long in college, before he began to be allured by the gaieties of the world; and the university afforded him full scope for indulging the bent of his inclinations. He appears indeed to have always abstained from gross immoralities, and to have preserved a great share of integrity and probity of mind; but he became so extremely fond of the pleasures of gay life, and especially of attending plays, that he was totally unfitted for the pursuit of severer studies. He quitted the university after a residence of three years, with an intention of entering into the army; where it is not improbable that his ruin would have been completed. But providence had designed him to fill a more important station, in which his superior talents might have greater scope, and be exercised more to the glory of his Creator and to the good of mankind. By the wise persuasion of his friends he abandoned the thought of being a soldier, and in the twentieth year of his age was admitted into Lincoln's-Inn. Here the current of his youthful passions was providentially arrested; and he began to be deeply sensible of the folly of mis-spending life as he had hitherto done, and applied himself to the study of the law with an assiduity which is almost incredible. He is said for many years to have studied at the rate of 16 hours a day. The occurrence which about this time was instrumental in producing an entire change in the character of Mr. Hale was this. Having been invited with some of his fellow students to a party out of town, one of the company drank so immoderately of wine, that he fell down as dead before them. The whole company was much alarmed, and Mr. Hale was particularly affected. He went into another room, and shutting the door, fell down on his knees, and prayed earnestly to

God, both for his friend, that he might be restored to life again, and for himself, that he might be forgiven, for giving countenance to such excesses. He made a vow at the same time, that he would never again keep dissolute company, nor even drink a toast while he lived. His friend recovered, and he most religiously observed his vow till his dying day. His views concerning the importance of attending to the concerns of his soul now became more serious. He gave up his gay companions, and divided his time between the duties of religion and the studies of his profession. The following extract from his own diary will shew what excellent use he made of his time.

MORNING.

I. *To lift up the heart to God in thankfulness for renewing my life.*

II. *To renew my covenant with God in Christ.* (1.) *By renewed acts of faith receiving Christ, and rejoicing in the height of that relation;* (2.) *Resolution of being one of his people, doing him allegiance.*

III. *Adoration and prayer.*

DAY EMPLOYMENT.

There must be an employment of two kinds,

I. *Our ordinary calling to serve God in it. It is a service to Christ though never so mean. Colos. iii. Here faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear.*

II. *Our spiritual employments. Mingle somewhat of God's immediate service in this day.*

REFRESHMENTS.

I. *Meat and drink, moderation seasoned with somewhat of God.*

II. *Recreations.* (1.) *Not our business.* (2.) *Suitable. No game, if given to covetousness or passion.*

IF ALONE.

I. *Beware of wandering, vain, lustful thoughts; fly from thyself rather than entertain these.*

II. *Let thy solitary thoughts be profitable. View the evidences of thy salvation, the state of thy soul, the coming of Christ, thine own mortality; it will make thee humble and watchful.*

COMPANY.

Do good to them. Use God's name reverently. Beware of leaving an ill impression or ill example. Receive good from them if more knowing.

EVENING.

Cast up the accounts of the day. If ought amiss beg pardon; gather resolution of more vigilance. If well: bless the mercy and grace of God that hath supported thee.

Thus did this great and good man spend his time in the service of God, at the same time that he was making great progress in the study of other sciences, but particularly that of the law, in which he became a greater proficient than any of his cotemporaries. "It may seem almost incredible, that one man in no great compass of years, should have acquired such a variety of knowledge; and that, in sciences which require much leisure and application. But as his parts were quick and his apprehension lively, his memory great and his judgment strong; so his industry was almost indefatigable. He rose always betimes in the morning, was never idle, and scarcely ever held any discourse about news, except with some few in whom he confided entirely. He entered into no correspondence by letters, except about necessary business or matters of learning; and spent very little time in eating and drinking: for as he never went to public feasts, so he gave no entertainments but to the poor: for he followed our Saviour's direction (of feasting none but these) literally: and in eating and drinking he observed not only great plainness and moderation, but lived so philosophically, that he always ended his meal with an appetite: so that he lost little time at it (that being the only portion which he grudged himself), and was disposed to any exercise of his mind to which

he thought fit to apply himself, immediately after he had dined. By these means he gained much time that is otherwise unprofitably wasted."

He was remarkable for his strict observance of the Sabbath; so that for thirty years together, neither illness nor any other cause prevented him from attending divine service twice on the Lord's day. After the public service of the day was over, he did not conceive (as too many do) that the duties of the day were completed, but used to call his servants and family together, and question them concerning the sermons they had heard: after which he would rehearse to them the principal heads of the discourse, and make his own improvement of them. He then would shut himself up in his study for two or three hours, which time he spent in private devotions or in profitable meditations.

Nor was he less eminent for his public and professional than for his private character. He conducted himself with the greatest integrity in the duties of his judicial capacity, and the motives which influenced him to the faithful discharge of his duties were founded upon the only firm basis,—that of religion. This will appear by a short extract from one of his papers, entitled, "Things to be had in continual remembrance." Among a numerous list of these are the following. "*That in the administration of justice I am entrusted for God, the king, and country; and therefore that it be done,* 1. *Uprightly.* 2. *Deliberately.* 3. *Resolutely.—That I rest not upon my own direction and strength, but implore and rest upon the direction and strength of God.—That in the execution of justice, I carefully lay aside my own passions, and give not way to them, however provoked.—That I be not biassed with compassion to the poor, or favour to the rich, in point of justice.—That popular or court applause, or distaste, have no influence in any thing I do in point of distribution of justice.—Not to be solicitous about what men think or say, so long as I keep myself exactly according to the rule of justice.*"

When he had to pronounce sentence of death upon any criminals, his speeches to them to prepare for their change were so weighty, and were spoken in such an impressive manner, that many used to attend the trials merely for the sake of hearing his address to the condemned.

In the 66th year of age, he found himself so unfit for the discharge of his office of Justice of the King's Bench, that he was obliged to resign it. Till within a little time of his resignation he had enjoyed such an uninterrupted continuance of good health, as has been experienced by few who have lived to the same age: but his constitution was broken in two days by an inflammation in his midriff; and concluding that his distemper must carry him off in a short time, he was determined to have nothing more to do with the affairs of this life, "that being freed of all worldly cares, he might be preparing for his change."

"He continued still (says Bishop Burnet) to retire often for his devotions and studies, and as long as he could go, went constantly to his closet; and when his infirmities increased on him so that he was not able to go thither himself, he made his servants carry him thither in a chair. At last, as the winter came on, he saw with great joy his deliverance approaching; for besides his being weary of the world, and his longings for the blessedness of another state, his pains increased so on him, that no patience inferior to his could have borne them without an uneasiness of mind. Yet he expressed to the last, such *submission* to the will of God, and so *equal* a temper under them, that it was visible then what mighty effects Christianity had on him in supporting him under such a heavy load. He was attended in his sickness by Mr. Evan Griffith, minister of the parish; and it was observed, that in all the

extremities of his pain, whenever he prayed by him, he forebore all complaints or groans, and with his hands and eyes lifted up was fixed in his devotions. Not long before his death, the minister told him, *there was to be a sacrament next Sunday at church, but he supposed he would not come and partake with the rest; therefore he would give it to him at his own house.* But he answered, *No; his heavenly Father had provided a feast for him, and he would go to his Father's house to partake of it.* So he was carried thither in his chair, where he received the sacrament on his knees with great devotion."

"He continued to enjoy the free use of his reason and senses to the last moment, which he had often and earnestly prayed for during his last sickness; and when his voice was so sunk that he could not be heard, they perceived, by the almost constant lifting up of his eyes and hands, that he was still aspiring towards that blessed state of which he was now to be speedily possessed. On the 25th of December, 1676, between two and three in the afternoon, he breathed out his righteous and pious soul. His end was peace; he had no strugglings; nor seemed to be in any pangs in his last moments."

"Thus lived and died the great and pious *Sir Matthew Hale*, Lord Chief Justice of England; a character well deserving the imitation, not only of those of like profession with himself, but of all who wish to spend their lives to the glory of God and the good of mankind."

O. M. R.

SKETCHES OF THE REFORMATION.

NO. XVI.

ARCHDEACON PHILPOT.

JOHN PHILPOT was the son of Sir P. Philpot, of Hampshire, and was educated in the New College of Oxford, where he spent six or seven years in the study of the learned languages, the civil law, and other branches of knowledge. He was a man of singular courage, and great ardour of mind, open and artless in his manners, and an enemy to all dissimulation. In religion he was distinguished by his zeal, to which he united an intimate acquaintance with that supremely important subject. During the reign of king Edward VI. he was appointed Archdeacon of Winchester, and in that capacity attended the convocation which met on the accession of Mary to the throne. Here he opposed the measures which were adopted for the restoration of Popery; and for so doing, was called to account, and imprisoned for some time in the King's Bench, then in Bishop Bonner's coal-house, where his feet were fixed in stocks, and afterwards in Newgate. During his imprisonment, which continued for a considerable time, he underwent many examinations, but these principally respected the doctrine of transubstantiation and the mass; and though a detailed account of them is preserved by Fox, yet it contains little that falls in with the plan of these sketches. On one occasion Philpot observed, "As many as abide in the true faith of Christ have the spirit of God as well as I." "How know you," he is asked, "that you have the spirit of God?" "By the faith of Christ which is in me." (Fox's Acts, &c. Vol. iii. p. 488.) At his last examination, the Bishop of Litchfield having observed; "your Church of Geneva, which ye call the Catholic Church, is that which Christ prophesied of, when he said, that in the latter days there should come false prophets and hypocrites," Philpot answered, "I allow the Church of Geneva, and the doctrine of the same, for it is *una catholica, et apostolica*, and doth follow the doctrine that the Apostle did preach: and the doctrine taught and preached in king Edward's days was also according to the same." (Ib. p. 494.)

On the 18th of December, 1555, Philpot, being then about forty-four years of age, was burnt in Smith

field, where he cheerfully encountered death for his Redeemer's sake.

In the Christian Observer for April last, p. 205, will be found the sentiments which Philpot entertained on the subjects of the Catholic Church and Justification; and to that I refer the reader. These sentiments are confirmed by the letters of this faithful martyr which have been preserved by Fox, and from which I shall now extract a few passages.

"It is not only given to us to believe, but also to confess and declare what we believe in our outward conversation. For, as St. Paul writeth to the Romans, 'The belief of the heart justifieth, and to acknowledge with the mouth, maketh a man safe.' It is all one before God not to believe at all, and not to shew forth the lively works of our belief. For Christ saith, 'either make the tree good, and his fruits good, or else make the tree evil and the fruits evil; because a good tree bringeth forth good fruits, as an evil tree doth evil fruits.' So that the person which knoweth his master's will, and doth it not, shall be beaten with many stripes. And not all they which say Lord, Lord, shall enter into the kingdom of God, but he that doth the will of his Father."

"God hath one Catholic Church dispersed throughout the world, which is grounded upon the foundation of the Prophets and Apostles, and upon none other, as St. Paul witnesseth to the *Ephesians*. Therefore wheresoever we perceive any people to worship God truly after his word, there we may be certain the Church of Christ to be, unto the which we ought to associate ourselves, and to desire with David to praise God in the midst of his Church." (Fox's Acts, &c. Vol. iii. p. 499.)

"Some there be that for an extreme refuge in their evil doings do run to God's predestination and election, saying, that if I be elected of God to salvation, I shall be saved, whatsoever I do. But such be great tempters of God, and abominable blasphemers of God's holy election, and cast themselves down from the pinnacle of the temple in presumption, that God may preserve them by his angels through predestination. Such verily may reckon themselves to be none of God's elect children, that will do evil that good may ensue, whose damnation is just, as St. Paul saith. God's predestination and election ought to be considered with a simple eye, to make us walk more warily in good and godly conversation, according to God's word, and not put all on God's back to do wickedly at large: for the elect children of God must walk in righteousness and holiness after they be once called to the true knowledge. For so saith St. Paul to the Ephesians, 'that God hath chosen us before the foundations of the world were laid, that we should be holy and blameless in his sight.' Therefore St. Peter willeth us through good works to make our vocation and election certain to ourselves; which we know not, but by the working of God's spirit in us, according to the rule of the Gospel: and he that conformeth not himself to the same in godly conversation may justly tremble, and doubt that he is none of the elect children of God, but of the viperous generation, and a child of darkness." (Ib. p. 502.)

In a letter to *Careless*, he labours to comfort him by the following argument. "The spirit which is in you is mightier than all the adversary's power. Tempt he may, and lying await at your heels, give you a fall unawares: but overcome, he shall not: yea he cannot: for you are sealed up already with a lively faith to be the child of God for ever: and whom God hath once sealed for his own him he never utterly forsaketh. The just falleth seven times, but he riseth again. It is man's frailty to fall, but it is the property of the Devil's child to lie still." (Ib. p. 502.)

The above extracts will suffici-

ently shew of what description were the doctrinal views of Philpot. Those which follow, and which are taken from his letters to the Lady Vane, will afford some pleasing specimens of his spirituality and heavenly mindedness.

"The world wondereth how we can be merry in such extreme misery, but our God is omnipotent which turneth misery into felicity. Believe me there is no such joy in the world as the people of Christ have under the cross. I speak by experience; therefore believe me and fear nothing that the world can do unto you. For when they imprison our bodies, they set our souls at liberty with God. When they cast us down, they lift us up. Yea, when they kill us, then do they bring us to everlasting life. And what greater glory can there be, than to be at conformity with Christ? And this, afflictions do work in us. God open our eyes to see more and more the glory of God in the cross of Jesus Christ, and make us worthy partakers of the same. Let us rejoice in nothing but in the cross of Jesus Christ; that be our standard to fight under for ever." (Ib. p. 506.)

"Satan of late hath letted me, who envying all good exercises which I have had and received by mine easy imprisonment in times past, hath brought me out of the King's Bench into the Bishop of London's coal-house, a dark and ugly prison as any is about London (but my dark body of sin hath well deserved the same; and the Lord now hath brought me into outward darkness, that I might the more be lightened by him, as he is most present with his children in the midst of darkness) where I cannot be suffered to have any candle light, neither ink nor paper, but by stealth. I trust to make a speedy end of my course. God give me grace and patience to be a faithful follower of my master. I have been already this sevennight in the coal-house, and have of late been four times called to mine answer, but hitherto not called to judgment which I daily look for: but I fear they will prolong me, and try me by strait imprisonment a while, on the which God's will be done. Pray, dear Lady, that my faith faint not: which I praise God is presently more lively with me than it hath been in time past. I taste and feel the faithfulness of God in his promise, who hath promised to be with his in their trouble, and to deliver them. I thank the Lord, I am not alone, but have six other faithful companions, who in our darkness do cheerfully sing hymns and praises unto God for his great goodness. We are so joyful that I wish you part of my joy. Let not my strait imprisonment any thing molest you; for it hath added, and daily doth unto my joy; but rather be glad and thankful unto God with me, that it hath pleased him to make me, most wretched sinner, worthy to suffer any thing for his sake. Hitherto we have not resisted unto blood. God make us never to count our blood more precious in our eyes than his truth." (Ib. p. 508.)

Q.

To the Editor of the Christian Observer.

In confirmation of what was asserted in your number for August (p. 461) by your correspondent M. R. (in discussing the meaning of 1 Cor. iv. 4. "I know nothing *by* myself,") respecting the use, in the northern counties, of the phrase "To know nothing by a person," I beg leave to remark that his statement is correct. Among the lower orders it is a very common mode of expression. Thus, "What sort of a man is such an one?" "I know nothing by him," that is, I know nothing *against* him, or to his *discredit?* That this meaning is the real one, I am enabled to state, from daily experience, during a constant residence in those parts.

A CUMBRIAN.

LETTERS TO A YOUNG CLERGYMAN.

NO. IV.

ON COMPOSING SERMONS.

DEAR SIR,

I PROCEED to comply with your request, by proposing to you some hints for rendering the composition of sermons more easy to yourself, and more beneficial to your audience.

And here I earnestly recommend to your diligent perusal, the celebrated essay of Claude on the Composition of a Sermon (Mr. Simeon's edition) which I advise you, not merely to read, but to impress on your mind by abridging it, and making yourself thoroughly master of its contents. I also recommend you, in order to obtain expertness in the division of your subjects, to exercise yourself frequently in composing skeletons of sermons upon various texts, in the manner of which Mr. Simeon has given you many examples. Impose upon yourself the task of making one every day. It will not only give you a ready habit of furnishing your discourses with matter, and produce a neatness in dividing your subjects, but will also afford you a rich stock of materials ready adapted for future use. It is not my intention to touch upon the points on which Mr. Claude has so ably treated.

The *choice of a subject* sometimes occasions considerable perplexity, and it frequently occurs, that no small part of the time requisite for composing a sermon, is lost in finding a subject. To prevent this, I would recommend that you should always have a paper book at hand, in which you may note down any useful subject for a sermon as it occurs to you, together with a sketch of the manner in which it might be advantageously treated. Some of these subjects may almost always be selected for your discourses.

There is a degree of fastidiousness in the choice of a subject, against which it will be necessary for you to guard. Amidst a great variety of useful topics, the mind will often hesitate, waiting to be determined by some encouraging opening, which will render it easy to write on a particular subject. This, however, is equally fallacious and detrimental:—*fallacious* because the most unpromising subjects often furnish, upon closer reflection, the most useful and striking, because the most original discourses: and *detrimental;* because the habit of chusing only easy subjects will infallibly produce a poverty of instruction, and a sameness of thought, and will leave untouched some of the most important topics in divinity. The utility, not the apparent easiness of managing a subject, ought to determine its choice. In order to avoid this fault, it would be well to fix upon some general system of theology, and to preach in its turn upon each of the principal heads contained in it.

In determining upon a subject, one consideration must invariably be your guide, viz. its practical importance. Never be betrayed into so unprofitable a waste of time as to compose discourses upon curious, speculative, critical, or trifling subjects; the direct tendency of which is not to promote Christian edification. Such subjects may amuse and interest, they may gain you reputation, and if printed might perhaps instruct in the closet; but your opportunities for preaching, and those of your congregation for hearing, are too few to allow one to be wasted *. Let it not ever be said while you are preaching,

"The hungry sheep look up and are not fed."

* The remarks of Bishop Wilson in his Sacra Privata are excellent, v. i. p. 253. "Avoid such discourses and subjects as would divert the mind without instructing it. Never consult your own fancy in the choice of subjects, but the necessities of your flock. I would rather send away a hearer smiting his breast, than please the most learned audience with a fine sermon

The grand object of a minister's preaching should ever be the salvation of his flock. Never in a single discourse should he lose sight of this great point. The wicked are to be alarmed, the penitent encouraged, the doubting confirmed, the weak strengthened, the slothful reproved, the drooping animated. For this purpose, the true character of God in all his several attributes must be frequently set forth, the state of man by nature and by grace distinctly explained, the whole system of the salvation effected by our Lord and Saviour Jesus Christ fully discovered, the vanity of the present life and the glory of that which is to come forcibly exhibited to the audience. And no subject should be ever admitted, which does not so directly bear upon these important points as to give an opportunity of impressing them deeply upon the hearers minds. It is not enough that a subject be true, or useful, or moral. It must be a Christian subject, and handled in a Christian manner. The discourses of Socrates generally contained truth, both moral and highly useful; but there is an essential difference between his discourses and those of a faithful minister of Jesus Christ.

The particular topics which you select for your discourses, should be principally drawn from your own experience or observation. If you are truly in earnest about the welfare of your soul, your own state and feelings will be an exact counterpart of those of the religious part of your flock. You will be sometimes discouraged under the sense of your deficiencies; and you cannot offer to your flock arguments more forcible and impressive than those which have first been applied to your own encouragement. The same subjects, and the same views of Scripture, which have animated, instructed, and quickened your own soul, are those which will most effectually operate upon others. Your observation also of the state of your people will afford you a most useful fund of matter. Scarcely can you hold religious conversation with any individual of your flock, in which you will not discover some serious mistakes which it is important to rectify, some dangerous errors which it is necessary to correct, some gross ignorance which needs to be enlightened. Accustom yourself to note these down. They will present to you subjects for instruction and explanation, such as would not else have occurred to your mind, and which may either be introduced into proper places, or formed into distinct sermons. A man may speculate in his closet, but it is only by mixing much in real life that he learns to know and to address mankind as they are.

When you have chosen your subject, I would recommend you to propose to yourself the following questions, which may serve both to produce a proper frame of mind, and to direct your thoughts into a proper channel.

1. *What is my main object in proposing this subject?* Is it that I hope to make a discourse which may be applauded? Do I think I can display my learning in it, shew the correctness of my judgment or the liveliness of my fancy? am I merely performing a task, and solicitous only to gain esteem by performing it well? Or do I chiefly aim in it at the glory of God, and the real good of the souls entrusted to my care? If the state of mind in which the service is begun be not right, there will be evident throughout the whole sermon a want of that solid and improving matter, and of that holy

against any vice. With what truth can it be said, that your sheep hear your voice, when you speak of matters above their capacity, or in a language and terms which they do not understand. It is too often that preachers perplex those whom they should instruct, either by proving things which want no proof, the being of a God, &c. or by proposing useless questions and doubts, or speaking of things above the capacities of the common people. There is a great deal of difference betwixt people admiring a preacher and being edified by his sermons."

spirituality by which the heart of the Christian hearer will be affected. If upon examination you find your aim to be right, I would advise you, before you begin to compose, to make use of a prayer formed for this particular occasion, entreating the aid and blessing of God, without whose grace neither can you preach nor your flock hear to advantage.

2. *What is the practical effect which I hope to produce by this particular subject?* This will of course be some quality or disposition corresponding with your subject, to be formed or excited in the minds of your hearers; faith or hope, love or joy, watchfulness against sin, or dread of temptation. To accomplish this particular object effectually is the point at which you must aim; the end which you must keep in view throughout your whole discourse. The sermon itself is but subordinate to a higher end, and this end the application of your discourse principally touches. The application, therefore, whether as is usually the case, it occupies the conclusion of the sermon, or whether it is carried on in the body of the discourse, is the important part of it. Here your whole strength and force ought to be put forth, so that the body of the sermon ought to be only made the foundation for the application, and not, as is frequently the case, the application be merely a corollary to the body of the discourse. A just view of this will serve to point all your arguments, and give a right direction to the manner of discussing your subject.

3. *How shall I so treat my subject as best to produce this practical effect?* Here it will be necessary for you to reflect upon the particular obstacles which stand in the way of your success;—what prejudices, errors, or false principles influence the minds of your audience, which it will be necessary to remove before they can be impressed by your discourse; and how you can most effectually remove them. What are the dangers against which I ought particularly to guard in my own representations of my subject, lest I should confirm my hearers in error? Under what form shall just principles be exhibited, so as to ensure the most ready reception? In what way can I arrange my whole subject, so as to place it in the most interesting point of view, and to lead my hearers on, step by step, to embrace just conclusions? In the last point, PALEY may be deservedly esteemed one of the best models. He possesses, in an eminent degree, the art of interesting his readers by the manner in which he represents and disposes his subjects.

Having thus a clear idea of the effect which you propose to produce, of the cautions which are to guard your own representations, and of the general form in which your matter may be disposed, in order to render it interesting to your audience; it remains only to commit the outlines of your discourse to paper, and to put down, under each head, the striking thoughts which may occur to you. It is of great importance, that the whole of the subject should be before you, the plan well arranged, and each head well digested, and thought over, before you begin to write out your discourse.

But as example often illustrates better than precept, allow me to give a specimen of the manner in which I wish you to consider the subject.

Suppose the subject on which you intend to treat, to be *the mercy of God*. Here the first consideration is the effect intended to be produced, viz. to prevent sinners from trusting improperly to it on the one hand; and on the other, to encourage those who are truly penitent and upright, to place an honourable confidence in it. Here then reflect what are the common and erroneous ideas on this subject; and to obviate the effects of these, be very clear in laying down a just idea of the divine mercy, and very guarded lest you give encouragement to false conceptions of its nature. On the one

hand, therefore, present the highest display of it, establish it by the declarations of Scripture, illustrate it by facts and examples, describe it so as to awaken all the hopes of the penitent, and to remove their distrust; but at the same time so accurately define the persons to whom it is extended, so clearly point out the limitations which bound its sphere, so exactly mark the way in which it is granted; that the erroneous ideas of the ignorant may be fully corrected, and the vain hopes of the presumptuous checked, while the truly humble are encouraged to *hope* in the Lord. Having thus seen the exact line which you are to take, consider in what form to place the whole, so as most effectually to interest your audience. Having removed the false hopes of sinners, endeavour to alarm them, pathetically remonstrate with them, shew them the impolicy and the danger of their rash expectations; whilst on the other hand, by a lively exhibition of the divine mercy, you obviate all the objections, and dissipate all the fears, of those who with a true and humble faith are hoping for the salvation of God.

If you should object to what I have written, that an adherence to the rules I have laid down will produce too great a sameness of manner, and render your discourses formal; I reply, that I leave the manner entirely open to every possible variety of form and division. Whatever manner be adopted, it surely is requisite that a definite object should be set before you; that you should constantly keep in view the object which you propose to attain; and that in doing this, you should be on your guard, by a careful and extensive view of your subject, not to cherish the errors which you ought to eradicate, nor prevent your own success by not previously removing the prejudices which tend to obstruct it.

I am, &c.

S. E.

To the Editor of the Christian Observer.

It has been justly stated as one of the most prominent proofs of human corruption, that we are naturally disposed to use a different standard of right and wrong, of duty and obligation, in our reasonings and dealings, if I may so term them, with God and with man. In the case of our fellow-creatures, we admit the claim of superior excellencies and perfections to admiration and love: we bow with reverence before superior understanding and knowledge: it would gladden our hearts to be invited to repose our trust in any man in whose character, extraordinary wisdom and goodness should be combined with unequalled power and inviolable truth. We should ardently hope for the favour of such a man, and if he should be willing to admit us to his friendship, we should glory in such an honourable connection. Above all, it is acknowledged, that benefits and kindnesses claim a return of thankfulness; and to say of a man that he is eminently ungrateful, is to stain his character with the blackest die.

How differently we are apt, even allowedly, to reason, and think, and feel towards God, and our blessed Saviour, needs but to be stated. The contrast is too clear to require specification or proof. Even in the case of our fellow creatures, we are perhaps more indebted for the justness of our moral estimate to self interest, than to any of those higher principles, and more elevated sources, to which our pride would dispose us to trace its origin. It is intuitively obvious to every man, that he will not be allowed to have one set of principles for himself, while he imposes a different set on other men. He is therefore content to admit the authority over himself of those principles which it is his interest to see generally established; and his self love evidences its power, not in fabricating a false and partial rule in his own case, but in evading, by

unfair colouring, and fallacious distinctions, the obligations of the general and true standard. But we are not thus forced, in the case of the Almighty, into the recognition of just principles by a regard for our own immediate and palpable interest, and therefore here, our natural selfishness operates with less restraint: just as it has been found that tyrants, who have been flattered into such an extravagant idea of their own perfections, as to deem themselves elevated above the ordinary condition of man, have appeared, by losing the wholesome restraint of sympathy, to lose all sense of moral obligation.

I have often thought that the preceding considerations, and the highly important practical lesson which results from them, are suggested, and powerfully enforced on us, by the mode, universally adopted throughout the Holy Scriptures, of describing God, and the relations in which we stand to him, by names used to designate certain conditions in life. It seems as if the Almighty, in gracious condescension to our weakness and infirmities, was willing to obviate the effects of our natural selfishness, and to prevent it from rendering us insensible to his claims on us, as our Creator, Governor, and constant Benefactor. Thus God is represented continually as a king and a father; and, more or less expressly, once at least I remember in positive terms, he claims the peculiar sentiments and feelings which are acknowledged to be due to the fellow creature who stands in those relations to us. "If I then be a father, where is mine honour, and if I be a master, where is my fear, saith the Lord of Hosts unto you." In the same manner we find our Blessed Saviour calling himself the father and friend of his people; nay even the husband of his Church.

The foregoing remarks have often appeared to me to suggest the best method of examining ourselves respecting both the nature, and the degree, of those affections which we are required to feel towards our heavenly Father, and our Almighty Redeemer; and, if I mistake not, we may also be hereby assisted in cultivating their growth, and extending their influence. Some difference indeed there ought ever to be between our feelings towards God, and towards our fellow mortals. With all our thoughts of the Supreme Being, and with all our affections towards him, a holy reverential awe should doubtless be associated; nor is there any thing more severely to be condemned, or more contrary to all which we are taught, whether directly or by inference, in the word of God, than that profane boldness which has sometimes falsely usurped the name of filial freedom. But still the passions of the mind, whether directed towards God or man, are the same in their nature; it is only requisite that they be somewhat differently combined when directed towards the Sovereign Majesty of Heaven, and when employed on any meaner object.

To explain, therefore, more particularly the process I would recommend to be pursued. Are we desirous of ascertaining whether we really *love* God and our blessed Saviour? Let us consider how we reason, and think, and feel, towards any one of our fellow creatures, whom we know certainly to be the object of our warm attachment, to a beloved parent or brother, or to the friend of our heart. We shall find that we are acute to discover, and forward to admire and magnify his good qualities and actions; to overlook what is faulty; to judge favourably of what is doubtful. We love to bring forward, and dilate on his merits: to suppress, deny, or palliate his defects. We rejoice in his society: we regret his absence: we long for his return: we welcome his approach: he is much and often in our thoughts: we are zealous for his credit: we are forward to defend his character: we rejoice in opportunities of giving him pleasure: and if, in any instances, we profit

from his kindness, our gratification is powerfully enhanced by considering the source from which the benefit has flowed. Now let us, if we would honestly examine into the reality and warmth of our love to God and our Saviour, deliberately set ourselves to enquire whether our feelings towards God or towards our Redeemer, are such as these? Do we find ourselves prone to lose ourselves, as it were, in the contemplation of his excellencies; to muse on his wisdom, his goodness, his power, his condescension, his long suffering, his truth, his holiness? I will leave it to your readers to pursue the parallel for themselves: I will only ask, do we find ourselves welcoming the sacred seasons of intercourse with our heavenly Father? Do our countenances lighten up, and our eyes bear witness to the warmth of our hearts, when, in conversation, supposing neither the season, nor the company to forbid the introduction of religious topics, an opportunity is afforded us of dilating on his perfections, and "speaking good of his name?"

Let me now proceed to another examp'e, that of *gratitude*. And here I must premise, that there is not any sin whatever against which the Almighty more strongly denounces his vengeance in the Holy Scriptures, than against the contrary vice. Let us take an instance of any one who has benefited by a fellow creature, as much I will not say (for that is impossible) but as nearly as possible as much, as we are all indebted to God. How would he be expected to think, and feel, and act towards his Benefactor? How would an ingenuous mind be looking out for opportunities of manifesting its gratitude? How would it delight in pouring forth its warm effusions; and instead of detracting from the amount or number of the services it had received, how would it rather delight in multiplying, and magnifying them? The enumeration of our obligations would be no unwelcome, no cold, no reluctant service; not a service of which it would be necessary to remind us that the proper season was come, and of which if we were disappointed, without its being clearly our own fault, we should secretly, not so much regret, as rejoice in the omission. If our Benefactor were no more, how dear would his memory be to us; and supposing him to have left behind him any friends or descendants, how endeared would they become to us, and how glad should we be to shew them kindness for his sake? *Alas! Sir*, how little do the best of us feel, in any adequate degree; I had almost asked, how little do we recognize in any degree, the proper forms and characters and exercises of a *lively* gratitude? Let me again leave it to your readers to complete the humiliating parallel. I will only remark that we are here, if I mistake not, more deeply, and with less excuse, criminal, than almost in any other instance; that every improvement in the performance of this duty will be an accession to the purest of our pleasures; but that I believe the best of men, while they continue in the body, will have a painful sense of their own deficiencies in this particular, and will long for that day, and that world, when, with completely purified hearts, and more exalted faculties, they shall mix in the songs of angels round the throne, acknowledging, however, far more and transcendently higher obligations.

I will be more brief in speaking of the feelings of reverence and of trust, of hoping, and glorying, and delighting in God, all of them affections towards God clearly recognized in Scripture, and which the most holy men, whose characters are delineated in the sacred volume, especially he who was honourably distinguished by the name of the man after God's own heart, and the great Apostle of the Gentiles, were eminently remarkable.

What have been our feelings, and our demeanour, if it has ever hap-

pened to us to be in the presence of some fellow creature who has really been the object of our *reverence?* And when we think, or speak of the Supreme Being, or even when we more purposely and deliberately set ourselves to address him in prayer, do we find that our feelings and demeanour attest, in any similar degree, the reality of our reverential awe?

By what a terrible denunciation is *trusting in* God enforced on us? And in truth we receive such continual proofs of the hollowness of all human foundations of confidence, that prior to experience, we might naturally presume that the injunction to trust in God was one which we should not be apt to disobey. But the contrary, it is to be feared, is the fact. To ascertain the point, let a man observe his own heart, and watch how naturally and eagerly, on the approach of any serious danger, his mind recurs to any one from whom he has reason to expect protection:—does he find himself, in any sudden emergency of peril, as naturally and as warmly flying in heart to God; or is not this too generally rather an affair of the judgment and recollection,—a sort of homage which it is deemed decorous to pay, but on which little dependence is really placed, and in which the affections are little interested?

The inquiry concerning our *hoping*, and *glorying* in God, and *delighting* in him, may be conducted with still greater facility and certainty. We all know how we feel about any thing which is really the object of our hopes. Let us recal any occasion in which our hopes were warmly excited. How anxiously did we wait, how eagerly did we long for the desired event! How much did it occupy our thoughts! How apt was it to force itself into the mind! How obstinately did it maintain possession! Were we not ready to intrude the mention of it even when contrary to propriety; and was it not like the removal of a weight which had hung upon us, and oppressed us, when we were able to talk of it again without restraint? And again, if our hopes were disappointed, how flat and tasteless were at first all our ordinary occupations, and even pleasures, and how prone were we to dwell on our loss!

Glorying in our God and Saviour, is an affection expressly enjoined by the divine command, and powerfully recommended to us by the example of the most eminent of the worthies, both of the Old and New Testament. Would we try ourselves whether or not we really obey this precept? Let us recal our own sensations and conduct; let us recollect the language and behaviour of others; in any instances in which we or they have unquestionably gloried in any possession or distinction. Take a man who glories in his illustrious birth, or in his connection with persons of rank. Take one who glories in his country—a member for instance of the British Empire. Take one who glories in his reputation for wisdom, or learning; for poetical excellence, for great riches, for military talents and exploits. We know well how such an one would be likely to behave; how apt he would be to seek occasions to bring into notice the point on which he founded his consciousness of superiority; how his bosom would swell, and his manner become animated on the mention of it. Now I will not say, does a Christian exhibit such indubitable proofs that it is in his God and Saviour he glories; but has he the *feeling* of exultation secretly in his heart, and are the marks of it only restrained from breaking forth, by the just considerations of prudence and decorum? Does he secretly rejoice and exult in the honourable distinction he enjoys of being a child of God and an heir of glory; the follower and friend of that Saviour, who now sitteth at the right hand of God, angels and principalities and powers being made subject unto him?

Then, for *delighting* in any ob-

ject, we know that it is the strongest phrase which can be used to express our receiving pleasure from it. The appeal is therefore to be made to the manner in which we have felt respecting any person or thing whence we have derived the highest of all enjoyments.

But I am conscious I am trespassing on your time. There is however one other affection on which I must detain you for a few moments; because, though there is none that is more clearly required of us, and, what is more, the want of which is more strongly condemned; yet is there perhaps none in which, especially in our halcyon days of the Church, Christians are more apt to be defective. I mean the affection of *zeal*. Is it within the compass of language to express more strongly the condemnation of lukewarmness in religion, or to press more powerfully the cultivation of zeal, than they are respectively condemned and enforced by the language of our blessed Lord himself to the Church of Laodicea? Yet it is so little regarded as a crime not to be zealous in the cause of God, that any extraordinary measure of religious zeal is almost deemed to require apology. This is an instance in which, in this free country, where we are so commonly divided into sects and parties of different kinds, men may try themselves, perhaps, more easily, than almost in any other. Would we then judge fairly whether we really are zealous in the cause of our God and Saviour? Let us inquire how any man is apt to judge, how to feel and to act, in the case of the political or religious party to which we know that he is warmly attached; and how, on the contrary, towards that which is opposed to it. Through what a partial medium does such a man view the actions of his party? How prone is he to be blind to its misconduct, and to magnify and overrate its merits? How studious of occasions of serving his party? How eagerly does he embrace, how reluctantly does he forego them? How warm in vindicating its credit; how jealous of any imputations that are cast on it; how eager in repelling them? How active in promoting its interests; how glad to increase its numbers? And if he be really a *zealous* partizan, of what kind are his habitual judgments and feelings respecting those who are foremost in the party to which he is opposed? Suppose him to be connected with any of them by the bond of being engaged in some common pursuit, is he apt in such a case to lose sight of all party distinction? Is his mind so occupied with the points of agreement, as to forget the ground of separation? We might call such a man liberal—we might say of him, that he possessed an enlarged mind; but we certainly should not regard him as a zealous partizan. I know that I am here treading on tender ground. I am not ignorant that it may be imputed to me, that I am endeavouring to call into action those feelings of hostility, which, from the corruption of our nature, we are but too apt to indulge, under the mask of religious zeal. No one is more aware than myself, that "the wrath of man worketh not the righteousness of God." But surely it is no idle distinction, that we are to discriminate between the pernicious opinions themselves, and those who hold them: Surely a warmth of resentment against those who profanely calumniate the object of our highest veneration, and most affectionate gratitude; against those who deliberately set themselves to oppose the only means by which the eternal misery of man can be averted, and his everlasting happiness secured: surely a warm resentment against such as these, is not incompatible with tender pity for them, and a sincere and even earnest desire for their being reclaimed from a course, which must end in irrevocable ruin. No spirit of hostility would I recommend, but such as is inseparably combined with a cordial longing for the real happines of the

person opposed. No other spirit can flow from that pure source, from which all the affections of the renewed mind must trace their origin.

I ought not to conclude without reminding your readers, that they will do well, when they are carrying on the work of self examination, to be ever on their guard against mistaking the conclusions of the understanding for the affections of the heart. The remark, I am aware, is not a new one: still the mistake is, as I apprehend, so very general a source of self deception, that I should scarcely be justified, were I not, in this place, to warn my readers to watch against its delusions with the most jealous care. This is no barren metaphysical distinction, no matter of speculation merely. No Christian will deem it such who has attended with care to what has passed within him, and who probably has often known instances in which, when his judgment has been perfectly convinced, he has not been able to entertain the corresponding feelings; and after many a painful effort, has probably sat down, lamenting before God his own inability to command the affections of his mind; to feel love where still he recognized excellence; to feel gratitude where he acknowledged the highest obligations to be justly due.

It is the grand recommendation of the mode of conducting the work of examination above described, that it greatly facilitates the process. I have often remarked in persons who were by no means of inferior understandings, but who were not accustomed to meditate in train, or to observe the operations of their own minds, a great inability to discharge this important duty. When they set themselves to the work, their imaginations almost immediately begin to wander, their attention is distracted, and they soon give up their efforts in despair. But the mode I have recommended, renders easy what might otherwise be a vain endeavour to fix the volatility of the imagination, and to arrest the fugitive feelings of the mind, so as to make them the subjects of steady contemplation: nay more, it renders what might be a difficult and doubtful appeal to abstract principles, a question of fact and experience, a mere matter of recollection, in which we are called on to remember how we have been used to think and feel on certain other occasions, and to compare our present with our former experience. Persons, therefore, who would be utterly unequal to the task of analysing their various mental emotions, and of comparing them with the sensations which the metaphysician has laid down as the signs of the passions respectively, may easily examine themselves in this way by comparing their feelings at one time with their feelings at another.

This mode likewise, in some degree, removes the difficulty which arises from the impossibility of measuring the feelings by any definite scale, a circumstance which may open a wide door to self deception on the one hand, or which on the other may often afflict the heart of some sincere but weak spirited Christians with unreasonable fears. The same degree and warmth of feeling are not to be required of a man of exquisite sensibility, and of him whose mind is constitutionally cold and phlegmatic; but every man is hereby made his own standard. He may compare his various feelings and affections as they are severally called forth by religious concerns, with the same feelings as they are excited on occasions of an analogous nature in common life, and mark the accordance or diversity.

And now, Sir, let me deprecate the displeasure of any of your readers who may think that I have been only laying before them remarks which must have already suggested themselves to any intelligent mind. Were I disposed to apologize, I might reply,

Virginibus puerisque canto.

But in truth, Sir, I am not at all dis-

posed to apologize. Such is the extreme importance of the subject, that any endeavours to illustrate it well deserve attention. No one who admits the authority of the Holy Scriptures can deny that they most clearly and strongly enforce on us the duty of loving God and our Redeemer with our whole hearts; and of feeling towards them all those other right affections of our nature, which are given us to be called out on the exhibition of their proper objects. Any directions, therefore, which may assist us in discharging those important, and it is to be feared, too much neglected duties, may be of the highest practical use. Shall I be forgiven if I speak my mind honestly, and say, that these practical subjects are the subjects to which Christians would often do well to direct a larger share of their time, and thoughts, and studies; rather than to those higher and more subtle questions, which, though of so much less practical and real moment, so generally engage the labours, and interest the passions of men. Let the learned prosecute their researches in the field of Sacred Literature. Let the scholar, provided it be with a humble impression of his own limited powers, explore what is dark, and explain, if he be able, what is difficult. *Inest sua gratia.* No efforts are to be despised which are made in the right direction. But, O that men would remember, that it ought to be our first, our supreme, our never ceasing object to "put on the Lord Jesus Christ," to form ourselves after the model of his perfect character, to endeavour to root out every remaining fibre of our natural corruptions, and to acquire and cultivate all those tempers and dispositions, which may "render us meet to be partakers of the inheritance of the saints in light." SIC ITUR AD ASTRA.

I am, &c.

VIGIL.

To the Editor of the Christian Observer.

A PAPER appeared in your number for August last (p. 464) under the signature of H. T. in which an attempt is made to defend the Quakers from a charge brought against them in a preceding number of the Christian Observer. The charge is this; that they hold that the dictates of the Holy Spirit (as communicated by internal revelation) may be different from the Scriptures, and may supersede the obligation of the latter. In answer to this charge, H. T. affirms that the society never did "set up the dictates of the Holy Spirit in opposition to the Scriptures, which they considered as proceeding from it." And he quotes in proof of his assertion the following passage from Barclay's Apology, prop. iii. § 6. "We shall also be very willing to admit it as a positive certain maxim, that whatsoever any do, pretending to the spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil."

Before I proceed to state any opinion respecting the subject thus brought into discussion, I will, with your permission, submit to your readers the evidence respecting it which is to be found in Barclay's Apology, a work proved by H. T. himself to be of acknowledged authority among the Quakers.

Barclay thus states the matter.

"The testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed."—"By the revelation of the Spirit, God hath manifested himself all along unto the sons of men, both patriarchs, prophets, and apostles; which revelations of God by the Spirit, whether by outward voices and appearances, dreams or inward objective manifestations in the heart, were of old the formal object of their faith, and remain yet so to be; since *the object of the Saint's faith is the same in all ages, though held forth under divers administrations.* Moreover these di-

vine inward revelations, which we make absolutely necessary for the building up of true faith, neither do, nor can ever contradict the outward testimony of the Scriptures, or right and sound reason. Yet from hence it will not follow, that these divine revelations are to be subjected to the test, either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble or certain rule and touchstone: for this divine revelation, and inward illumination, is that which is evident and clear of itself, forcing, by its own evidence and clearness, the well disposed understanding to assent, irresistibly moving the same thereunto, even as the common principles of natural truths, do move and incline the mind to a natural assent." Prop. ii.

"From these revelations of the Spirit of God to the saints have proceeded the Scriptures of truth." "Nevertheless because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule subordinate to the Spirit, from which they have all their excellency and certainty: for as by the inward testimony of the Spirit we do alone truly know them, so they testify, that the Spirit of God is that guide by which the saints are led unto all truth. Therefore according to the Scriptures the Spirit is the first and primary leader. Seeing then that we do therefore receive and believe the Scriptures because they proceeded from the Spirit, for the very same reason is the Spirit more originally and principally the rule." Prop. iii.

"We distinguish betwixt a revelation of a *new gospel* and *new doctrines*, and a *new revelation* of the *good old gospel and doctrines*: the last we plead for; but the first we utterly deny." "That this revelation is necessary, we have already proved." Prop. iii. § ix.

Now, without stopping to inquire whether the Christian Observer's charge be justified by these extracts, I have no hesitation in saying, that they contain, what appear to me, great and fundamental errors.

1. Barclay affirms, that the Holy Spirit makes to each individual believer, a *new revelation*, not, I admit, of *new* doctrines, but of the *old* doctrines of Christianity; and he deems such a revelation to be indispensably necessary to true faith, and to be always evident and clear to the senses. In short he places every true Christian on precisely the same footing as to direct and immediate and sensible communication with the Divine Spirit, with those to whom the Scriptures were revealed *.

Now according to the commonly received views of pious Christians, which I think are the views of Scripture, the office of the Holy Spirit is not to make a new revelation of old doctrines to each individual, but by a powerful, though imperceptible influence (imperceptible in the mode of his agency, not in the effects of that agency) to lead the hearts of men to embrace, believe, and obey the truths which are already revealed in Scripture. And they judge of the reality of the Holy Spirit's operation on the heart, not by impressions made on the senses, but by a careful comparison of the ef-

* This question might fairly, in my opinion, be referred to a criterion to which the Quakers could hardly object. Let them produce even one well authenticated instance of an individual, who having never read or heard of the propositions contained in Barclay's Apology (which propositions, in substance at least, they would admit to be the likeliest subjects of direct and immediate revelation) should yet have had them revealed to him by the Holy Spirit. I am far from affirming that the Holy Spirit may not impart knowledge in this way. The question is whether it be the mode in which he chuses to impart knowledge.

fects produced on their tempers, dispositions, affections, and conduct, with the effects attributed to that operation in the Scriptures.

I must leave the reader to form his own conclusion with respect to the truth and tendency of these different systems. For though I have myself a strong and decided opinion with respect both to the erroneousness of Barclay's views on this particular point, and the pernicious consequences to which they would naturally tend, if uncontrolled by the rigid discipline (a discipline in many important respects to be highly approved) established among the Quakers; yet my present purpose is not to attempt a confutation of Barclay's errors, or an exposure of their tendency; but merely to state his sentiments on the point under discussion, and to contrast with them what I conceive to be the sound and scriptural view of the matter.

2. Barclay seems to think that even the truth of Scripture can only be perceived by those who themselves have had a corresponding revelation. The truth of Scripture, however, is a fact capable of proof by the same external evidence which satisfies us of the truth of any other fact. The application of this truth to the conscience, so as to produce its proper and genuine effect, in renewing the heart of fallen man, and raising him from the death of sin to a life of righteousness, is indeed the sole work of the Holy Spirit. But this is obviously a very distinct thing from a new revelation.

3. Barclay maintains that the Scriptures are only a *secondary* rule of faith and manners. The right opinion I take to be, that the Scriptures are to us the only safe, the supreme rule of faith and manners; and that what we want is not a better or higher *rule*, but the will and the power to walk conformably to this: which will and power are to be acquired only by the inward operation of the Holy Ghost. It will readily be admitted, that the Scriptures derive all their excellency and certainty from their being dictated by the Holy Spirit. It will also be admitted that that Spirit alone can lead men to the cordial belief and practice of the truth; but surely it does not therefore follow that the Scriptures are not to us *an adequate primary rule of faith and manners*. The fair inference seems to me to be the direct converse of this. At least to affirm that because the Holy Spirit has given us a revelation of the will of God, he himself and not that revelation must be the rule of our conduct, seems to be a very illogical conclusion.

I will not detain your readers to point out the inconsistency which there is in affirming, that whatever any do, pretending to the Spirit, which is contrary to Scripture, is a delusion; and yet maintaining at the same time that revelations are not to be subjected to the test of Scripture. Such a test would doubtless be inconvenient in many cases: when applied, for instance, to try such revelations as those recorded by George Fox, by which he tells us, that different persons were moved of the Lord to go *naked* in the open streets, markets, cities, &c. as signs to the people (Fox's Journal, 3d ed. p. 323, 386.) I verily believe, however, that were any one to pretend to similar revelations in the present day, the good sense and sobriety of the Quakers would lead them to be among the first to check such pretensions; and that they would, without any hesitation, call to their aid those passages of Holy Writ which require all things to be done "decently," and to "edifying;" and which recommend to the practice of Christians, "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Indeed, Sir, I entertain a strong persuasion that juster sentiments, respecting the authority of Scripture, are held by many modern Quakers than I can discover in the writing of Barclay. The work which gave birth to this discussion,

mean Tuke's Principles of Religion, appears to me, when compared with the Apology of Barclay, to confirm this idea; and it is still farther strengthened by the zealous and honourable support which the Quakers, throughout the kingdom, and particularly in London, have given to the British and Foreign Bible Society.

I am, &c. yours,
Βιβλο-Φιλος.

MISCELLANEOUS.

ACCOUNT OF THE FIRST PROTESTANT MISSION TO INDIA, EXTRACTED FROM THE MEMOIRS OF THE REV. DR. CLAUDIUS BUCHANAN *.

The first person appointed to superintend a protestant mission in India, was Bartholomew Ziegenbalgius, a man of considerable learning and of eminent piety, educated at the University of Halle in Germany. Having been ordained by the learned Burmannus, Bishop of Zealand, in his twenty-third year, he sailed for India in 1705. A complete century will have revolved in October of this year (1805) since the mission in India began. Immediately on his arrival, he applied himself to the study of the language of the country, and with such success, that in a few years he obtained a classical knowledge of it; and the colloquial tongue became as familiar to him as his own. His fluent orations addressed to the natives, and his frequent conferences with the Brahmins, were attended with almost immediate success; and a Christian Church was founded in the second year of his ministry, which has been extending its limits to the present time.

During his residence in India, he maintained a correspondence with the king of England and other princes, and with many of the learned men on the Continent. In the year 1714 he returned to Europe for a few months on the affairs of the mission. On this occasion he was honoured with an audience by his Majesty George the First. He was also invited to attend a sitting of the Bishops in the "Society for promoting Christian Knowledge;" where he was received with an eloquent address in the Latin language; to which he answered in the Tamul tongue; and then delivered a copy of his speech translated into Latin.

The grand work to which the King and the English Bishops had been long directing his attention, was a translation of the Scriptures into the Tamul or Malabarian language. This indeed was the grand work; for wherever the Scriptures are translated into the vernacular tongue, and are open and common to all, inviting enquiry, and causing discussion, they cannot remain a dead letter; they produce fruit of themselves, even without a teacher. When a heathen views the word of God in all its parts, and hears it addressing him in his own familiar tongue, his conscience responds, "This is the word of God." The learned man who produces a translation of the Bible into a new language, is a greater benefactor to mankind than the prince who founds an empire.—The "incorruptible seed of the word of God" can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

So diligent in his studies was this eminent missionary, that before the year 1719 he had completed a translation of the whole Scriptures into the Tamul tongue; and he also composed a Grammar and Dictionary

* For a review of this work, see No. for May, p. 308.

of the same language, which remain with us to this day.

The peculiar interest taken by king George the First, in this primary endeavour to evangelize the Hindoos, will appear from the following letters addressed to the missionaries by his Majesty.

"George, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c. to the Reverend and Learned Bartholomew Ziegenbalgius and John Ernest Grundlerus, missionaries at Tranquebar in the East Indies.

"Reverend and Beloved,

"Your letters dated the 20th of January of the present year, were most welcome to us; not only because the work undertaken by you of converting the heathen to the Christian faith, doth, by the grace of God, prosper, but also because that in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails.

"We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our royal favour.

"GEORGE R."

Given at our Palace of Hampton Court, the 25d of August, A. D. 1717, in the 4th year of our Reign.

The King continued to cherish, with much solicitude, the interests of the mission, after the death of Ziegenbalgius; and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission, by his Majesty.

"Reverend and Beloved,

"From your letters dated Tranquebar, the 12th of September, 1725, which some time since came to hand, we received much pleasure; since by them we are informed, not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it, and which hath been graciously given of God.

"We return you thanks for these accounts, and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of your mission.

"In the mean time, we pray you may enjoy strength of body and mind for the long continuance of your labours in this good work, to the glory of God, and the promotion of Christianity among the heathens; *that its perpetuity may not fail in generations to come.*

"GEORGE R."

Given at our Palace at St. James's, the 23d of February, 1727, in the 13th year of our reign.

The English nation will receive these letters (now sent back in the name of the Hindoos) with that reverence and affectionate regard, which are due to the memory of the royal author, considering them as a memorial of the nation's past concern for the welfare of the natives, and as a pledge of our future care.

Providence hath been pleased to grant the prayer of the King, "that the work might not fail in generations to come." After the first missionary, Ziegenbalgius, had finished his course, he was succeeded by other learned and zealous men; and lastly, by the Apostle of the East, the venerable Swartz, who, during a period of half a century, has fulfilled a laborious ministry among the natives of different provinces, and illuminated many a dark region with the light of the Gospel.

The pious exertions of the King for the diffusion of religious blessings amongst the natives of India, seem to have been rewarded by heaven in the temporal blessings to his

own subjects in their intercourse with the East; by leading them onward in a continued course of prosperity and glory, and by granting to them at length the entire dominion of the peninsula of India.

But these royal epistles are not the only evangelic documents of high authority in the hands of the Hindoos. They are in possession of letters written by the Archbishop of Canterbury, of the same reign *; who supported the interests of the mission with unexampled liberality, affection, and zeal. These letters, which are many in number, are all written in the Latin language. The following is a translation of his Grace's first letter; which appears to have been written by him as president of the "Society for promoting Christian Knowledge."

"To Bartholomew Ziegenbalgius, and John Ernest Grundlerus, preachers of the Christian Faith, on the Coast of Coromandel.

"As often as I behold your letters, reverend Brethren, addressed to the venerable Society instituted for the promotion of the Gospel, whose chief honour and ornament ye are; and as often as I contemplate the light of the Gospel, either now first rising on the Indian nations, or after the intermission of some ages again revived, and as it were restored to its inheritance; I am constrained to magnify that singular goodness of God in visiting nations so remote; and to account you, my Brethren, highly honoured, whose ministry it hath pleased him to employ, in this pious work, to the glory of his name, and the salvation of so many millions of souls.

"Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy in the bosom of the Church, titles and honours, obtained without labour and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven) to have laboured in the vineyard which yourselves have planted; to have declared the name of Christ, where it was not known before: and through much peril and difficulty to have converted to the faith those, among whom ye afterwards fulfilled your ministry. Your province, therefore, Brethren, your office, I place before all dignities in the Church. Let others be Pontiffs, Patriarchs, or Popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye, with them shall shine, like the sun among the lesser stars, in the kingdom of your Father, for ever.

"Since then so great honour is now given unto you by all competent judges on earth, and since so great a reward is laid up for you in heaven; go forth with alacrity to that work, to the which the Holy Ghost hath called you. God hath already given to you an illustrious pledge of his favour, an increase not to be expected without the aid of his grace. Ye have begun happily, proceed with spirit. He, who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favour in the eyes of those whose countenance ye most desired; he who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your Church; he will continue to prosper your endeavours, and will subdue unto himself, by your means, the *whole Continent of Oriental India*.

"Oh, happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted

* Archbishop Wake.

to his faith by your preaching; happy men! to whom it shall be given to say before the assembly of the whole human race, 'Behold us, O Lord, and the children whom thou hast given us;' happy men! who being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glorious encomium; 'Well done, good and faithful servants, enter ye into the joy of your Lord'."

"May Almighty God graciously favour you and your labours, in all things. May he send to your aid fellow-labourers, such and so many as ye wish. May he encrease the bounds of your Churches. May he open the hearts of those to whom ye preach the Gospel of Christ, that hearing you, they may receive life-giving faith. May he protect you and yours from all evils and dangers. And when ye arrive, (may it be late) at the end of your course, may the same God, who hath called you to this work of the Gospel, and hath preserved you in it, grant to you the reward of your labour, an incorruptible crown of glory.

"These are the fervent wishes and prayers of, venerable Brethren,

Your most faithful fellow-servant in Christ.

"GULIELMUS CANT."

From our Palace at Lambeth, January, A. D. 1719.

To the Editor of the Christian Observer.

It is matter of surprise to me, Sir, that in the long dissertation upon female education, which is reviewed in your work, one very important branch of it should be *entirely* omitted. I mean the art which used to occupy so much of the time of our less refined, but more domestic grandmothers—the art of working. They perhaps carried it too far, yet surely such an accomplishment is a more useful one, than that of being able to read in classical language, that the wife of Cæsar spun the robes he wore with her own fair hands. But there can be no reason why both these accomplishments (if the other be considered a necessary one) should not be acquired. I suppose few women have attained the share of learning which Queen Elizabeth possessed, and yet we have specimens of her industry still extant. I remember seeing a bed in a very laborious pattern at the late Duke of Bridgewater's, which was worked by her Majesty, whilst she was imprisoned there, and which, I dare say, helped to beguile moments, which would not have passed so calmly without this amusement. I should be glad to know whether our present race of women are more virtuous, more pious, more calculated to make good wives, good mothers, or more useful members of society, since the art of working was banished from the drawing-room. The resource of the needle has always struck me as the greatest advantage women possess over men, I cannot help sometimes feeling much pity for the lords of the creation, when I see a happy party of females busily employed in a variety of entertaining pieces of work, whilst they are twisting their watch chains, or what is worse, amusing themselves with pulling to pieces the implements of housewifery, which are lying around them. How many boxes and baskets have been destroyed by the points of pins and scissars, which were not originally intended as instruments of mischief! Pray, Sir, tell me if you possibly can, when work was first exploded from a fashionable lady's education, and for what reason it was banished? It is doubtless an *innocent* employment, and that is more than can be said of most other amusements, which have been adopted in its stead. It prevents total idleness, and idleness was never reckoned the parent of good. Without working, how many hours in the day must a woman sit with her hands before her, excepting when she lifts them to her mouth to hide a yawn! In many situations, the use of the needle is of very important service—in all,

it may be made beneficial to others, if it is not wanted for ourselves. I presume when the French ladies of quality were first taught to ply the needle, they little thought the time would come, when by dire distress, they would be driven to earn their bread by the labour of their own hands! Who can say what may be the lot of the ladies who now hold a high rank in society? Is this country in so very secure a state, that no fears can reasonably be entertained of any change taking place in it? If it be, why this expense in keeping forces to defend it from the attacks of an enemy, who has trampled on the rights of almost every other nation in Europe? But supposing no calamity should befal such distinguished females (and how very few, by the by, are so distinguished by the gifts of fortune, as to be put in situations where the use of their hands can be of no service to their families) surely they might devote a few spare hours to make garments for the poor, who are constantly in need of their assistance. The pious Dorcas would not have been embalmed with the tears of the widow, had she spent her days on such *busy idleness* (for what are the amusements, or even the whole occupation of some women but idleness?) as the present race of ladies do. King Solomon is called the wisest man, therefore his authority may perhaps carry some weight with it. In his beautiful picture of a virtuous woman, I cannot find one passage that can, in any way, sanction the modern occupations of women; yet what was wisdom and virtue *then*, are wisdom and virtue *now*, for the female mind is still the same, though so many years have rolled away since Solomon's time.

The Apostle exhorts women to be "keepers at home;" but the modern system of education teaches such accomplishments as can only be exhibited and admired abroad. I shall be thought very unfashionable in daring to quote scriptural examples and precepts, but in a work professedly styling itself Christian, I have ventured to touch on such out of the way subjects, particularly as they are likely to weigh with those mothers who make religion the basis on which they build the education of their children, who yet, I am sorry to say, are often culpable of the neglect which it has been the object of my present paper to point out. Pray, Sir, if you have any influence with the Lecturer at the Royal Institution, do urge him to throw a few hints on the subject into his next lecture to the ladies; and he may, by making needlework *fashionable*, be the happy instrument of putting it into the minds of some of his fair auditors to clothe the naked, (to say nothing of clothing themselves,) and may also furnish them with amusement at home, instead of wandering every where else to find it.

C. X. B. K.

To the Editor of the Christian Observer.

Mr. Gilpin, in his remarks on the scenery of the Isle of Wight, (see Observations on the Western Parts of England, &c. London, 1798, p. 339), has a passage directly bearing on a subject which has occupied a place in several of your numbers. I transcribe it therefore, for the benefit of your readers.

Mr. Gilpin having noticed the immense swarms of sea fowl, which at certain seasons hang on the beetling precipices near the Needles, proceeds as follows:

"That man has a right to destroy such animals as are *noxious* to him is undoubted. That he has a right also over the lives of such animals as are *useful* to him for food and other necessaries, is equally unquestioned. But whether he has a right to destroy life for his *amusement*, is another question. If he is determined to *act the tyrant* (that is, to consider *power* as conferring *right*,) the point is decided. Power he certainly has. But if he wish to act

on authorized and equitable principles, let him just point out the passage in his charter of rights over the brute creation, which gives him the liberty of destroying life for his *amusement*.

"On Noah, and in him on all mankind,
The charter was conferr'd, by which we hold
The flesh of animals in fee; and claim
O'er all we feed on, power of life and death.
But read the instrument, and mark it well.
The oppression of a tyrannous control
Can find no warrant there."
"I would not enter on my list of friends
(Though grac'd with polish'd manners and fine sense,
Yet wanting sensibility,) the man
Who needlessly sets foot upon a worm."
"The sum is this. If man's convenience, health,
Or safety interfere, his rights and claims
Are paramount, and must extinguish theirs.
Else they are all—the meanest things that are—
As free to live, and to enjoy that life,
As God was free to form them at the first,
Who in his sovereign wisdom made them all."

COWPER'S *Task*.

That hares and partridges and woodcocks, and all other animals fit for food, may be deprived of life for the purpose of being used for food, is unquestionable. The profession, therefore, of a gamekeeper or a warrener is equally innocent with that of a butcher. But the *sportsman* will do well to ask himself; Whether, though the animals which he kills are fit for food, amusement is not, as his appellation indicates, his main object in destroying them: and whether, to use Mr. Gilpin's language, a clause authorizing their destruction for that object is to be found in his charter of rights over the brute creation?

X. Y.

A HERMIT'S MEDITATION.

The Author unknown.

In lonesome cave,
Of noise and interruption void,
His thoughtful solitude
A Hermit thus enjoy'd:

His choicest book
The remnant of a human head
The volume was—whence he
This solemn lecture read.

Whoe'er thou wert,
Partner of my retirement now,
My nearest intimate,
My best companion thou!

On thee to muse
The busy living world I left;
Of converse all but thine,
And silent that,—bereft!

Wert thou the rich,
The idol of a gazing crowd?
Wert thou the great,
To whom obsequious thousands bow'd?

Was learning's store
E'er treasur'd up within this shell?
Did wisdom e'er within
This empty hollow dwell?

Did youthful charms
E'er redden on this ghastful face?
Did beauty's bloom these cheeks,
This forehead ever grace?

If on this brow
E'er sat the scornful, haughty frown,
Deceitful pride! where now
Is that disdain?—'tis gone!

If cheerful mirth
A gayness o'er this baldness, cast,
Delusive fleeting joy!
Where is it now?—'tis past!

To deck this scalp
If tedious long-liv'd hours it cost,
Vain fruitless toil! where's now
That labour seen?—'tis past!

But painful sweat,
The dear earn'd price of daily bread,
Was all, perhaps, that thee
With hungry sorrows fed!

Perhaps but tears,
Surest relief of heart-sick woe,
Thine only drink, from down
These sockets us'd to flow!

Oppress'd perhaps
With mis'ry, and with aged cares,
Down to the grave thou brought'st
A few and hoary hairs!

'Tis well, perhaps!
No marks, no token can I trace
What on this stage of life
Thy rank or station was!

Nameless, unknown!
Of all distinction stript and bare,
In nakedness conceal'd,
Oh! who shall thee declare?

Nameless, unknown !
Yet fit comparison thou for me,
Who hear no human voice,
Nor human visage see !

From me, from thee,
The glories of the world are gone !
Nor yet have either lost
What we could call our own !

What WE are now,
The great, the wise, the fair, the brave,
Shall all hereafter be,—
All Hermits in the grave.

FRAGMENTS.

PURITAN.

A PRETTY correct anticipation of the use of the term *Calvinist* is given by Fuller in his account of the use of the term *Puritan*. "We must not forget, that Spalatro*, (I am confident I am not mistaken therein) was the first, who, professing himself a Protestant, used the word PURITAN, to signify the defenders of matters doctrinal in the English Church. Formerly the word was only taken to denote such as dissented from the hierarchy in discipline and Church government, which was now extended to brand such as were Anti-Arminians in their judgments. As Spalatro first abused the word in this sense, so we could wish he had carried it away with him in his return to Rome. Whereas now leaving the word behind him in this extensive signification thereof, it hath since by others been improved to asperse the most orthodox in doctrine, and religious in conversation." Book x. Sect. vi.

EPIGRAM ON POPE CLEMENT IV. BY CIACONIUS, A DOMINICAN.

The ingenuity of the following epigram consists in the circumstance, that, while read directly it contains a strong compliment, it is capable of being read backwards, still forming the same kind of verse, and conveying a perfect reverse of the compliment. The communicator of this article supposes it probable, that the epigram may be contained in Ciaconius's history of the Popes, but he himself had it from a friend.

Laus tua, non tua fraus ; virtus, non copia rerum,
Scandere te fecit hoc decus eximium.
Pauperibus tua das ; nunquam stat janua clausa :
Fundere res quæris, nec tua multiplicas.
Conditio tua sit stabilis ! non tempore parvo
Vivere te faciat hic Deus Omnipotens !

Read backwards, it stands thus :

Omnipotens Deus hic faciat te vivere parvo
Tempore ! Non stabilis sit tua conditio.
Multiplicas tua, nec quæris res fundere : clausa
Janua stat : nunquam das tua pauperibus.
Eximium decus hoc fecit te scandere rerum
Copia, non virtus ; fraus tua, non tua laus.

The *negative*, it will be perceived, is the magic wand which effects this curious piece of literary legerdemain. Its virtue has been discovered in some literary exhibitions of the present age.

CRITICAL INCONSISTENCY.

Dr. Middleton says of the style of St. John the Evangelist, "St. John, as both the antients and moderns with one voice declare, was of all the Apostles, the most barbarous in his language, and ignorant of letters." He then quotes a passage from Grotius to the same purpose. See Middleton's Works, 8vo. vol. ii. pp. 403, 404. Michaelis affirms, "St. John's style is better and more fluent than that of the other Evangelists: and it seems as if he had acquired a facility and taste in the Greek language from his long residence at Ephesus." Introduction to New Testament. Vol. iii. Part i. p. 316. Who shall decide, &c. ?

* The name of this unhappy man, true only to his own avarice, was Antonio de Dominis, Archbishop of Spalatro, misspelt by Fuller Spalato. He is celebrated as the editor of Fra-Paolo's History of the Council of Trent in London.

REVIEW OF NEW PUBLICATIONS.

A Dissertation on the Prophecies, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1260 *Years; the Papal and Mohammedan Apostasies; the tyrannical Reign of Antichrist, or the Infidel Power; and the Restoration of the Jews.* By George Stanley Faber, B. D. Vicar of Stockton-upon Tees. 2 vols. 8vo. pp. xxxi. 359 and 414. Rivingtons, London; 1806.

Prophecy is a subject so congenial to the natural curiosity of the human mind, that it has ever attracted a considerable portion of regard. Its importance in the great system of revealed religion is sufficient to justify the attention which has been paid to it; whilst the undoubted fulfilment of many remarkable predictions in different ages of the world, has served to encourage the researches of pious and learned enquirers into the meaning and design of the divine oracles. In no country has the interesting subject of prophecy, in all its parts, been so ably and satisfactorily investigated as in our own: and, notwithstanding the flippant remark of "the brilliant Frenchman," on the labours of the immortal Newton in this sacred field of enquiry, we consider it as highly honourable to our Church and nation, that men of the very first talents, and the most extensive acquirements, have devoted their abilities to its defence and illustration. The extraordinary events which have taken place in the world, and more particularly in Europe, during the last fifteen or twenty years, have naturally directed the attention of thoughtful and inquisitive men to some of the Scripture prophecies in a more particular manner: and though many erroneous interpretations and crude conjectures have been advanced by some writers, knowledge has undoubtedly been increased by this consideration of "the signs of the times." It is with much satisfaction that we are called upon to notice the researches of Mr. Faber in this department of sacred literature. He is already well known to our readers as a biblical scholar; and we have no hesitation in saying, that the work now under our review will add very considerably to his reputation. The subject of Mr. Faber's dissertation is one in which he has been preceded by many eminent expositors. He considers himself, however, as justified in discussing it afresh, by a conviction, proceeding from an attentive examination of the writings of Daniel and St. John, that in some points his predecessors have partially erred, and that in others they have been altogether mistaken. From the charge of presumption in venturing to differ materially from such distinguished commentators as Mr. Mede, Sir Isaac Newton, and Bishop Newton, Mr. Faber is sufficiently vindicated by the observation, that in the interpretation of prophecy, knowledge is undoubtedly progressive; and by the plan which he has adopted of fully exposing what he conceives to be the errors of other writers, before he proceeds to explain and to confirm his own interpretations.

In entering on his undertaking, Mr. Faber lays down the three following principles as the foundation of his system; which we consider as equally simple and judicious. 1. To assign to each prophetic symbol its proper definite meaning, and never to vary from that meaning. 2. To allow no interpretation of a prophecy to be valid, except the prophecy agree in every particular, with the event to which it is supposed to relate. 3. And to deny, that any link of a chronological prophecy is capable of receiving its accomplishment in more than one event. By

the application of one or other of these principles, Mr. Faber has successfully exposed some of the erroneous interpretations of his predecessors, particularly of Mr. Kett and Mr. Galloway; and we are warranted in saying, that in the explanation of his own sentiments, he has scrupulously adhered to them. The first volume of this learned work contains an exposition of the prophecies of *Daniel* relative to the great period of 1260 years; the second, of those of *St. John* in the book of the Revelation. The first chapter of the work gives a general statement of Mr. Faber's view of the whole subject, which is as follows.

In the prophecies of Daniel and St. John frequent mention is made of a certain period, during which, for wise purposes unknown to us, the enemies of God should be allowed to persecute and oppress his Church. This period is indifferently described as consisting of *three times and a half, forty-two months, or 1260 days.* According to the well known language of prophecy, the period, therefore, in question amounts to 1260 years. It is evident, from the predictions both of Daniel and St. John, that this period of persecution and trouble has no connection with the persecutions which the Church endured from the Pagan Roman Emperors. We are, however, according to the same prophecies, to look for the promoters of it *within the limits of the old Roman Empire;* and since that empire had embraced Christianity previous to its division into ten kingdoms, *the little horn,* which symbolises one of these persecuting powers, and which is represented as being contemporary with the ten kingdoms, must be *nominally* Christian. This is no other than the apostate Church of Rome, so minutely described by St. John, and by St. Paul, 2 Thess. ii. 1. In the application of this latter circumstantial prediction, Mr. Faber very judiciously follows the interpretation of Bishop Newton. He then proceeds to fix the period from which the duration of the western apostasy is to be dated. Here Mr. Faber very properly distinguishes between its commencement as relating to individuals, and to that community over which the apostate power presides. The former can be known only to God. It is of the latter that both Daniel and St. John write; and they specify with much exactness the æra from which the computation of the 1260 years is to be made. Daniel directs us to date them from the time *when the saints were by some public act of the state delivered into the hand of the little horn:* and St. John, in a similar manner, teaches us to date them from the time when *the woman, the true Church,* fled into the *wilderness* from the face of *the serpent;* when *the mystic city of God* began to be trampled under foot by a new race of gentiles, or idolaters; when the great *Roman beast,* which had been slain by the preaching of the Gospel, revived in its bestial character, by setting up an idolatrous spiritual tyrant in the Church; and when *the witnesses* began to prophesy in sackcloth. A date which will answer to these concurring particulars, Mr. Faber thinks, can certainly have no connection with the mere acquisition of a *temporal* principality by *the Pope.* It must, according to his views, evidently be the year in which *the Bishop of Rome* was constituted supreme head of the Church with the proud title of *Bishop of Bishops:* for by such an act *the whole Church* was formally given, by *the head of the Roman Empire,* into the hand of the *little* horn. This was the year 606, when the reigning Emperor Phocas, the representative of *the sixth head of the beast,* declared Pope Boniface to be *universal Bishop,* at which time, the saints being delivered into his hand, the 1260 years of the apostasy in its *public* and *dominant* capacity commenced. In assigning this date, Mr. Faber is strengthened by the concurring opinion of Mr. Whitaker, in his "General and Connected View of the

Prophecies;" and it is remarkable, that he had decidedly formed his own sentiments on the subject before he had seen what the latter writer had said upon it *. Though it is by no means our intention to hazard any positive opinion as to this point, we must confess, that we are inclined to agree with the learned author in thinking that the year 606 is the *most probable* date from which the great period of 1260 years is to be computed. We cannot, however, venture to follow him in expressing that opinion with an equal degree of certainty and confidence. Commentators on the prophetic writings, from the days of Mr. Mede downwards, have so often been mistaken in positive assertions of a similar nature, that their failure should render every one cautious in determining such points. The *event* alone can decide how far the date in question has been justly assigned by Mr. Faber or not.

After this discussion relative to the apostasy of the Church of Rome, Mr. Faber proceeds to notice *the contemporary eastern apostasy of Mohammedism.* In the Apocalypse, St. John describes the origin of this false religion at the beginning of the *first woe-trumpet;* the blast of which introduces, in *the self same year* 606, according to the observation of Dean Prideaux, the *universal episcopacy of the Roman prelate,* and the *commencement of Mohammedism.* From a computation afterwards made, Mr. Faber concludes, that since both these apostasies commenced in the same year, they will both be overthrown together; and this similarity naturally leads to the supposition, that they are represented by the same symbol of a little horn. Accordingly, Mr. Faber discovers Mohammedism in the little horn, arising out of one of the four Greek horns of the Macedonian beast; and in this he is again supported by the coinciding opinion of Mr. Whitaker. These two great enemies of the Gospel (the Papacy and Mohammedism) continue during the whole space of the 1260 years comprehended under the three woe-trumpets. A *third enemy* is predicted as arising towards *the close* of those years, as continuing only *a short space of time,* and as perishing firmly leagued with *Popery* at *the very time of the end,* or *the termination of the* 1260 *years.* This third enemy is described by St John, and by Daniel, and the principles of his adherents are set forth by St. Paul, St. Peter, and St. Jude. *At the time of the end,* or *the termination* of the 1260 years, when *these three enemies* of the Messiah shall be overthrown together, *the restoration of the Jews* will commence; and when God's great controversy with the nations is fully decided, then will begin the long expected period of *millennian happiness.* This period will comprize a space of time which can only be determined by the event.

These are the principal matters, of which, according to Mr. Faber, the prophecies relative to the 1260 years will be found to treat. Previously to his discussing them at large, he brings together in one point of view *the four predictions* of Daniel which relate to them, and afterwards briefly states the manner in which he conceives the Apocalypse ought to be arranged. The four predictions of Daniel which are here referred to, are, 1. The dream of Nebuchadnezzar. 2. The vision of the four beasts. 3. The vision of the ram and the he-goat. 4. The latter end of the prophecy of the Scripture of truth. These four prophecies, when the former part of the last of them is added to it, extend from the time of Daniel to the *time of the end,* or the termination of the 1260 days. With the latter part of them, the Revelation of St. John is immediately connected, being only a more minute and comprehensive prediction of the same events. The Apocalypse contains a history of the

* See also our Review of Woodhouse on the Apocalypse in our last Number, p. 561.

Christian Church militant from the days of St. John to the very end of time. It is divided into three successive periods of seven seals, seven trumpets, and seven vials. Here Mr. Faber follows the arrangement of Bishop Newton as preferable to that of Mr. Mede. Under *the six first seals,* and the *four first trumpets* of *the seventh seal,* the history of the Roman Empire, before and after the days of Constantine to the beginning of the seventh century, is chronologically and circumstantially related. Then commences the new æra of 1260 days, or years, the events of which period are comprehended under the last trumpets, the final trumpet containing the seven vials. This period is equivalent to the duration of the great apostasy in the east and in the west. Towards the close of it, the long expected Antichrist will be revealed in all his horrors; that great Antichrist whose special badge, according to St. John, should be an unreserved profession of atheism and infidelity. The history of the apostasy is detailed in two distinct parallel prophetic lines, at the commencement of the first woe-trumpet. The whole history of the western branch of it is contained in the *little book* or codicil to the larger book of the Apocalypse. St. John then returns to the general history, and details the consequences of the sounding of the last woe-trumpet. This last trumpet comprehends along with its seven vials, two remarkable periods of God's wrath, *the harvest* and *the vintage.* The harvest synchronizes with the three first vials; and the vintage with the last vial. Then follow the destruction of the enemies of the Lord, the restoration of the Jews, and the commencement of the Millennium. At the close of this happy period, Satan is again to be let loose to deceive the nations; when the *last confederacy* against the Church will be formed by certain enemies, called Gog and Magog. These will be destroyed by fire from heaven; together with their great instigator, the Devil: and the general resurrection will take place. The Apocalypse triumphantly concludes with a figurative description of the happiness of the pious. Mr. Faber closes his general statement of the subject by noticing the points of correspondence between the prophecies of Daniel and St. John.

We have given this sketch of the leading points discussed in Mr. Faber's work, in order to afford our readers some general view of it. It will be readily perceived by those who are conversant with the subject, that the learned author coincides in many parts of it with the interpretations of Bishop Newton and others; yet that in some material points he very widely differs from them. On the subject of prophecy, we are more particularly inclined to adopt the sentiment of the poet,

"Nullius addictus jurare in verba magistri."

Whilst therefore we by no means adopt the whole of Mr. Faber's reasonings, and do not hold very confidentally any part of it, we are disposed to agree with him in many points; and cannot but think, that he has thrown very important light on the prophecies in question. This will further appear by a consideration of the more minute discussions which follow the general statement of his subject.

The second chapter is "on the symbolical language of prophecy;" the main object of which is to point out and insist upon the exact precision of the prophetic language; and particularly to shew, that though one thing is frequently represented in Scripture by many different symbols, for the sake, perhaps, of richness and variety; yet that one definite symbol is never used to represent many different things. In explaining the symbol of "*a city,*" we were pleased to find the following just and scriptural sentiments.

"To understand the import of this imagery, viz. of the holy city of God, we must consider the nature of *the visible Church of*

Christ. How that Church hath ever been of a *twofold* nature, comprehending both the *really pious*, and those who, to use the words of Daniel, only *cleave to it with flatteries*, or who, in the language of another prophet, '*have a name that they live, and are dead.*' *The first* of these make the word of God alone the standard of their actions; *the second* are liable to be 'carried about with every wind of doctrine,' and are therefore peculiarly obnoxious to the danger of heresy and apostasy. *The truly pious* then are *the mystical temple* of God; (1 Cor. iii. 16. and vi. 19. 2 Cor. vi. 16. Heb. iii. 6.) *their hearts* are *his throne*, inasmuch as they alone really acknowledge his dominion, (all others, whatever profession they may make, being practical Atheists, Eph. ii. 12.) and *their prayers*, humbly offered unto the Lord in a reliance upon his covenanted mercies vouchsafed through the sole merits of his Son, are *the daily sacrifice* offered upon *the altar* before *the ark of the covenant.*" Vol. i. p. 72, 3.

In the third chapter of his work, Mr. Faber institutes an enquiry *concerning the scriptural phrases of the latter days, the last days, and the time of the end.* In the Old Testament, he observes, the phrases of the *latter days*, and the *last days*, are synonymous. In the New Testament, the *last days*, when not spoken of prophetically, signify, the whole period of the Gospel dispensation. But, when the *latter* days, and the *last days*, are spoken of prophetically, then they bear two entirely distinct significations. In this case, the *latter days* import *the reign of superstition*, which continues during the greater part of the apostasy, while the *last days* mean the reign of atheism, blasphemy, and infidelity, which openly commences under the last woe-trumpet towards the termination of the apostasy. In this interpretation, Mr. Faber differs entirely from Mr. Mede, and Bishop Newton, who suppose that these terms are synonymous. He supports his opinion by a contrasted survey of the different prophecies professedly descriptive of the *latter*, and the *last* days, such as for the one, 1 Tim. iv. 1. 2 Tim. iv. 3. Col. ii. 18. 23, and for the other, 2 Tim. iii. 1. 2 Pet. iii. 3. 2 Pet. ii. Jude 4—19. and we cannot but acknowledge, that there seems to be some ground for the distinction which he has laid down. We are not so well satisfied with his application of the term *Antichrist*; we mean with his refusal of it as applied to the Pope, and his particular appropriation of it to French atheism and infidelity. We are inclined to believe, that Antichrist, strictly speaking, is a sort of generic name, including all persons who answer to the description of that character, and consequently the Pope amongst others: and notwithstanding the force of Mr. Faber's arguments, we greatly doubt whether St. John, by the use of this term, intended to predict the peculiar reign of Antichrist in the last days—nor do we think that the point itself is particularly important. Mr. Faber's interpretation, however, of the phrase *the time of the end*, used by Daniel, as intending the termination of the whole 1260 days—the conclusion of the great drama of the two-fold apostasy, and the reign of the atheistical power—appears a probable one.

At the fourth chapter, Mr. Faber enters on the particular consideration of *the two first prophecies of Daniel, and the little horn of the fourth beast.* The differences of opinion amongst commentators begin at the character of the *little horn.* Mr. Kett, in his "History the Interpreter of Prophecy," supposes that the history of the little horn is "an epitome of the whole history of Antichrist;" who, according to his scheme, is a triple monster, compounded of *popery, mohammedism*, and *infidelity.* This complicated plan, Mr. Faber shews to be without any solid foundation. In like manner he refutes, much more at large we think than it deserved, Mr. Galloway's scheme, which applies the prophecy of the little horn to *revolutionary France.* He then lays down his own interpretation, which in general agrees with that of Mr. Mede and Bishop Newton, though he differs from them as to these two points, viz. as to *the*

little horn meaning the temporal kingdom of the papacy: and as to *the eradication of the three horns before it.* Pursuant to his previous observations on symbolical language, Mr. Faber considers the *little* horn as intended to represent not the *temporal,* but the *spiritual kingdom* of the Pope; and he supports this opinion with great strength of argument, from the plain and discriminating language of Daniel himself. He particularly points out the exact correspondence between the *ecclesiastical* power of the papacy, and the several articles in the prophetic description of the little horn. As to the three horns which were to be plucked up by the roots before the little horn, Mr. Faber considers them to have been the *kingdoms of the Heruli,* of the *Ostrogoths,* and of the *Lombards.* He supposes, also, that the *ten horns* are to be sought for only in the western part of the Roman Empire; and that they are to be sought for, where they have been placed by Machiavelli, and Bishop Lloyd, in the ten kingdoms into which it was *originally* divided. In this investigation, as indeed in every part of his work, Mr. Faber has evinced great learning and acuteness; and to us his arguments appear as satisfactory as the dark and dubious nature of the subject will admit.

In the next chapter, which is concerning the vision of the ram and the he-goat, and the little horn of the he-goat, Mr. Faber labours to prove that the little horn of the Macedonian beast is neither Antiochus Epiphanes, nor the Roman power in Macedonia and the East, nor a compound symbol typifying both the two former, Mohammedism, and the infidel republic of France; but that it relates to Mohammedism, and to that alone; because nothing except the spiritual empire of Mohammed corresponds with it in every particular, local, chronological, and circumstantial. He enters into several calculations to establish the propriety of dating the rise of the two-fold apostasy from the same year 606; and at large endeavours to shew, that it is the only date which will make all the prophetic numbers of Daniel harmonize together. Though in the interpretation of this vision, Mr. Faber differs entirely from Bishop Newton, yet it is important to remark, that the latter eminent commentator distinctly alludes to the propriety of such an interpretation as Mr. Faber has adopted. The circumstantial correspondence of the character of the he-goat's little horn with that of Mohammedism is pursued by Mr. Faber at some length, and with great ingenuity. In some points the resemblance is particularly striking, as in the fierce and tyrannical nature of Mohammedism, and in its progress, not by its own internal strength, but by the force of arms. We were much struck with the following passage in that part of the description of Mohammedism which relates to the destruction of the Greek Churches.

"Here," says the learned and pious author, "we cannot but observe the strict accuracy of expression used both by Daniel and St. John. *The religion of Mohammed* is represented as *putting an end to the daily sacrifice* of spiritual praise and thanksgiving, as *treading the sanctuary itself under foot,* and as *planting the abomination of desolation within its inmost recesses;* but *the tyrannical superstition of popery* is described as only *treading under foot the outer court of the Gentiles* and *the holy city;* being unable to injure '*the temple or sanctuary of God,* and *the altar,* and *them that worship therein.*' Such accordingly has been the event. Although the skeleton of the Greek Church has been suffered to exist, yet we hear not of any spiritual worshippers that it has produced since the establishment of *Mohammedism.* Its *sanctuary* has been trodden under foot, no less than its *outer court;* and its *altar* has ceased to send up any grateful incense to the God of heaven. Plunged in the same superstitious observances as the Latin Church, though resolutely denying its supremacy, it has not, like the Latin Church, retained within its bosom a hidden seed, a chosen generation, who, in the midst of its corruptions should still continue to worship in *the spiritual temple,* and to serve at *the spiritual altar.* In the western world we have never ceased

to behold *the witnesses* prophesying in sackcloth; and *we* of this kingdom have especially to bless their pious labours for that pure and apostolical branch of the Church established among us: but in vain do we inquire for any reformation in the eastern world; *no witnesses* there have raised their warning voice; *the sanctuary itself* is polluted, and will continue in that deplorable state to the very end of *the* 1260 *years*. Still, at the expiration of twelve centuries, are the Greek Churches overwhelmed with the same vanities of superstition and idolatry that pulled down the wrath of God upon them. They made no effort to purify themselves; whence they have more or less, during the greatest part of that long period, been harassed and oppressed by the iron rod of Mohammedan despotism."

In the course of this delineation of the prophetical character of Mohammedism, Mr. Faber introduces large quotations from the historian of the Decline and Fall of the Roman Empire; thus constraining that insidious enemy of revelation to bear an unwilling testimony to the truth of the Scriptures which he rejected.

The sixth chapter introduces us to *Daniel's last vision, and the King who magnified himself above every God.* As to the first part of this prophecy, Mr. Faber agrees with Bishop Newton; but differs from him altogether as to the second. There is much difficulty and obscurity in the character of the power here described. Various weighty objections are made to the interpretations of Bishop Newton and Mr. Kett; the former of whom considers Daniel's *wilful king* as a compound power, including both the Eastern Emperors, and the Western Popes; the latter, as a double type, relating primarily to the papacy, and ultimately to Mohammedism or infidelity. In examining the scheme of Bishop Newton, Mr. Faber particularly inquires as to the meaning of one part of the character of the prophetical king, viz. his disregarding "*the desire of women*;" and after Dr. Allix, the learned author interprets that phrase as relating to *the Messiah*. Though a very considerable degree of resemblance certainly obtains between the king who magnifies himself above every God, and St. Paul's description of "*the man of sin*," Mr. Faber has pointed out some striking features in which they appear to differ so widely as to render doubtful the notion of their identity. From chronological as well as circumstantial evidence, he considers this formidable power to be no other than *revolutionary France;* that is, as he thinks, the long predicted Antichrist. The character and the consequences of the French revolution have undoubtedly been such as to warrant the expectation of finding some notices of it in the prophetical writings, and Mr. Faber has with considerable plausibility applied the several particulars recorded in this last vision of Daniel to the power in question. We are inclined, however, to think, that many of the accounts which he has quoted from Mr. Kett's work, and from the Abbé Barruel, are overcharged. We greatly doubt, also, whether the application of the very obscure passage in the prophecy respecting the *foreign god*, the *tutelary deities*, and *their upholders*, to *liberty*, *reason*, and the *republican virtues*, and their *champions*, or *mahuzzim*, Voltaire, Rousseau, Mirabeau, &c. be solidly supported. We cannot but think, that these things were both too much the effects of mere temporary frenzy and infatuation, and too much confined to the leaders of a comparatively small party, to form the true interpretation of this remarkable prophecy. At the same time, we must acknowledge, that Mr. Faber has given to his scheme an imposing appearance; and we are not prepared positively to contradict, or to dispute his statements. To the obvious objection that the French have again professed themselves Christians, Mr. Faber replies, 1. That the established religion in France is a mere political puppet. 2. That the prophecies relative to the duration of the great apostasy could not have been

accomplished, unless Antichrist had become the avowed supporter of it. 3. That the prophecies relative to the great events which are about to take place at the close of the 1260 years, could not have been exactly fulfilled, unless Antichrist, at some period or another of his existence, had actually leagued himself with the papacy. The wars of the infidel king with the kings of the North and the South are not to take place till the time of the end, and consequently are still future according to Mr. Faber, who supposes that by the former (the king of the North) Russia may be intended; as to the latter he states no conjecture.

(To be continued.)

BATES'S CHRISTIAN POLITICS.

(Concluded from p. 493.)

THE second part of Mr. Bates's work is principally employed in examining the great question of religious establishments; but before he advances to the discussion of this subject, some preliminary observations are thrown together on the importance of religion to society and the individual. Here we meet with quotations from Helvetius and the Abbé Raynal, whose infidel morality is handled with very little respect; although Mr. Bates is anxious enough for success to court alliances from every quarter. Zaleucus, Charondas, and Cicero thunder in the van; Machiavel, Sir William Temple, and Lord Shaftesbury fortify his rear. We have no superstitious reverence for great names, and still less fondness for deciding questions of reason by authorities; yet we must say that if philosophers chuse to hazard dogmas such as those which Mr. Bates attacks, they may very fairly be confronted by a battle-array of authors, and borne down with the weight of numbers. "Que faut il donc entendre (says Helvetius) par ces mots vertueuses et vicieuses? des actions utiles on nuisibles à la societe." In the same happy vein of reasoning the worthy Abbé concludes; "ainsi être vertueux, c'est être utile; être vicieux, c'est être inutile ou nuisible," and then with the modesty of a true Frenchman, "voila la morale." And so we may shut our books, clear our heads of the rubbish of old opinions, and take the question as settled for ever. With all possible gratitude to our grave instructors, we must be bold for once to doubt the value of the boon they offer us, and say with old Cato, "valde recusamus." Nay we must even venture for once to be as arrogant as infidelity herself. Atticus was not afraid to admit the providence of the gods, when the concert of the woods and waters was loud enough to drown his voice, that so the shame of such a concession might not reach the ears of his epicurean brethren *. Why should not we, who are far enough removed from philosophical listeners, dare to utter a truth, which, in their presence indeed, none of mortal mould would presume to enuntiate? Why should we not say, in simple verity, that if opinions, such as those we have quoted, are worth answering at all, it can only be because Raynal and Helvetius have maintained them? We appeal to every reader of sound understanding, whose mind has been at all conversant with such subjects, whether if he had seen these positions laid down with equal brevity and dogmatism by an unknown author, he would have thought them better than the prattlings of a forward school boy? But Raynal and Helvetius are considerable names; and we may therefore presume, if we please, that the whole theory of expediency is contained in these oracular sentences. As nothing however is more unphilosophical than to draw large conclusions from imperfect premises, we think Mr. Bates was fully justified in treating their dogmas with little ceremony,

* Cicero de Legibus, lib. 1.

and overwhelming them at once by a host of authorities.

With respect to the general question, whether religion be of importance to society, we may very safely leave it to be disputed and denied in the schools of the old atheists, Democritus, Anaxagoras, and their disciples. Common sense revolts against their paradoxes, and the whole stream of practice and opinion, from the day when men began to think, has set so strongly against them, that we can hardly fear the force of a contrary current. That the recognition of a supreme governor, who will avenge his violated precepts, is the basis of moral obligation; and that a sense of moral duty is necessary to strengthen laws, as well as to prevent their infinite multiplication, are truths, to establish which, the force and eloquence of Cicero are no longer needed. The only attempt to shake them which deserves notice was made in the recollection of most of our readers; and without referring to the issue of an experiment more worthy of an assembly of bedlamites than of philosophic statesmen, we may affirm that none even of their avowed admirers, whose suffrages could be worth accepting, ever thought that measure politic, however careless they might be of its audacious impiety. It seems, however, Mr. Bayle somewhere asserts, that "even a nation of Atheists *may* live well together in a state of civil society, because," forsooth, "the fortunes of men depend upon their conduct, and their conduct upon their habits, passions, and temperaments." This doubtless is *supposeable;* and so it is that a nation of madmen may live in very comfortable association, if their several idiosyncrasies chance to be such, that one fancies himself the monarch, about eight or ten more cabinet ministers, some nine hundred or a thousand members of the upper and lower houses, with a proper assortment of lawyers, physicians, merchants, philosophical biographers, and so on. But though all this is supposeable, no man of common sense will be at the trouble of supposing it; because it is out of the calculation of human probabilities, and so is Mr. Bayle's peaceable commonwealth of Atheists. A race of beings may be conceived, whose *habits*, and *passions*, and *temperaments* shall be such, that benevolence in private life, and disinterestedness in public, will be instinctive and universal; but Mr. Bayle must borrow the celebrated receipt of Paracelsus, and get his men made on purpose; for we will venture to answer for our fellow-mortals, as we now find them, "οιοι νυν βροτοι εισιν," that they will not suit the experiment. Withdraw the sense of deity altogether, and every man possessed of a restless and enterprizing genius becomes a Catiline. Even surrounded as they now are by the consciousness of a presiding power, and the dread of a dark futurity, their indignant spirits seem ready to burst the invisible fetters that confine them. Let those fetters be removed, and what would they then,

> "But meteor like flame lawless through the void,
> Destroying others, by themselves destroy'd?"

It will not be very safe, we think, to trust to temperaments, till the breed can be mended. With respect to habits and passions; who will cultivate virtuous habits, if virtue shall go unrewarded? Who will control his vicious passions, where there is no motive for restrictive discipline? Habits indeed may be cultivated, but they will be habits of inventive cunning, or dextrous dissimulation; and passions may be controlled, as a stream is dammed up awhile, but only that they may afterwards overflow with more unbounded licence. All those who have understandings to comprehend their interests must be divided into conspirators and enemies; for every wise man will seek his own advancement by fraud or force. Laws

will control only while they are dreaded; no compact can be binding; no sense of general good can reign in the ambition of a turbulent individual. Such must be the condition of the higher classes in an atheistical state. The lower ranks would probably be ground down in abject servitude; the drudges of their masters in the short intervals of peace, and the instruments of brute force in war. But were it possible to conceive the veil of darkness for a moment withdrawn, the first dawn of reason must light them to rebellion. In such a state, knowledge would be the parent, not of virtue, but vice; not of order, but disorganization. For what would be their discoveries? That there is no world but the present, and therefore no object but self-gratification. It is needless to dwell longer on such a scene of misrule. At present the case is otherwise. Moral restraints of some kind or other act powerfully on the consciences of a large majority, and positive restraints are sufficient to control the rest. This always has been the case in civilized societies, because some description of moral rules, and some sense or dread of ultimate retribution have always prevailed. In proportion as the first of these is more perfect, and the latter more distinct, must social order be more peaceful and permanent.

If these observations are just, Christianity, it is evident, must have befriended the temporal almost as much as the spiritual interests of mankind. That such has been her real influence is very fairly demonstrated in a late pamphlet by a pious and venerable prelate *; not through a train of extended reasonings, but in a simple enumeration of facts, whose nature, as well as authenticity, never has been disputed. The numerous institutions or habits which formerly vexed and barbarized every political, every social, and every domestic relation of life, are plainly stated. That they once existed is not denied; that they exist no longer is notorious. That these evils infested the best governments, and most polished communities in the heathen world, and that they have ceased to infest them since those communities have ceased to be heathen, is an historical truth which no ingenuity can evade. The only reply which seems to offer itself is this; that we owe the removal of these nuisances, not to Christianity, but advanced civilization; that knowledge has liberalized mankind, and a more perfect comprehension of our real interests taught us humanity and refinement. Be it so. We are willing to admit (which however it would be more logical to deny) that the answer is sufficient. One of the following propositions must nevertheless be true: let the infidel choose between them. Either Christianity like a divine mother has healed the smarting wounds of her children; and if he admits this will he refuse to venerate her goodness? Or he must allow the correctness of this alternative statement; that in the most knowing quarter of the globe, and during that period of the world in which the improved forms of society had rendered men the most enlightened and inquisitive, the great truths of Christianity have been generally accepted, and after the fullest investigation pronounced unanswerable by a very large majority of enquirers; that her dominion has been established over the wisest nations of the earth, and the boundaries of her empire been exactly concurrent with the limits of reason, happiness, and civilization.

An exception however, which Mr. Bates notices, has been taken to the influence which Christianity exerts on society. Her precepts, it has been said, tend to debase mankind, and beget a mean pusillanimous character, by condemning some

* The beneficial Effects of Christianity, on the Temporal Concerns of Mankind, proved from History and Facts, by Beilby Bishop of London. Cadell and Davies.

of the qualities which most ennoble our nature. Thus, the exalted pride which disdains every thing that is little, and sustains the man in his due dignity; the high honour which "feels a stain like a wound;" and the aspiring ambition which is at once the evidence and cause of greatness; are either directly or by necessary inference rejected from the simple morality of the Gospel. Who was the original author of this objection we know not; but Mr. Gibbon, "like the dark scorpion, gathers death around;" and among the numberless cavils which he has collected and scattered through his pages, we well remember to have seen this stated with all his mischievous poignancy. It would be easy to furnish more replies than one, but the honest answer is the best. Nothing can be more unphilosophical than to condemn anything which belongs to a whole system from considering it only independently; to object for instance to a piston or cylinder in a machine, without enquiring how far they correspond with the other parts, and assist the general action of the engine. Christianity teaches us that we are strangers and pilgrims upon earth; that our true kingdom is in a future and a better world; that there must our hearts be fixed, and thither our thoughts ascend. Her precepts too with the most beautiful symmetry harmonize with her doctrines; and the servants of Jesus are taught to feel little anxiety for the things of this life; but to be meek and benevolent, forwarding the interests, and forgiving the injuries of their less Christian brethren. Here there is an evident accordance between the two parts of Christianity, which exactly fit into each other, and form a perfect whole. If an objection therefore is to be made, it should be made to the system taken together; for were the precepts different, they would be at variance with the principles. The allegation then must be, that a religion which teaches us to despise the world, its pomp, and pleasures; to purify the heart by the contemplation of perfect excellence, and raise the affections to that kingdom where love and joy shall for ever triumph, has a tendency to degrade our nature; and such an objection is sufficiently answered in stating it. To object to Christianity, because not inconsistent with itself, is mere fretful captiousness. How can she teach us to be at once proud, and humble, quick to resent insults, and patient to forgive them; ardent in the pursuit of self-aggrandizement, and "in honour preferring one another." It is the impatience of a baby only which quarrels with the order of nature. "Nolo volo, volo, rursus nolo."

We must also ask a single question of those who favour so highly these ennobling qualities, pride, honour, ambition, and the like. From the experience they possess, and all they have seen and heard of the wars and factions which agitate communities, and of the dissensions which lacerate domestic quiet, do they think the peace of the world would be best consulted by a general endeavour to stimulate the passions of mankind, or a general endeavour to compose them? If they incline to the latter system, they ought not to quarrel with Christianity; if to the former, we recommend a commission of lunacy.

The remainder of this part Mr. Bates has devoted to the subject of establishments, and it includes four sections. In the first he considers *toleration without an establishment.* In the second *an establishment without toleration.* In the third *an establishment with toleration, either complete or partial.* And in the fourth, he examines into *the most effectual methods by which an established Church may support herself under a complete toleration:* we shall give a fuller account of their contents presently.

Our readers too well know Mr. Bates's good sense not to anticipate the general character of his opinions

on these subjects; and their expectations will not be disappointed. For the sake of perspicuity, he prefaces his enquiry by an obvious, but necessary, distinction, which we give in his own words.

"Toleration has been distinguished by some into *complete* and *partial*. They consider it as *complete*, when a subject, beside the undisturbed profession and exercise of his religion, is admissible to every privilege and office belonging to the civil government; and as *partial*, when he is left under any political incapacity, though he may be permitted to enjoy his religious liberty in the fullest extent." (p. 151.)

After this, Mr. Bates thinks it proper to note the exceptions which he admits to the general principles he is disposed to adopt.

"The proper subjects of a complete toleration, we understand to be those who can give a reasonable security to the state for their behaviour as good citizens; those who can only give a dubious security, we consider as subjects of a partial toleration; and those who can give *none*, we absolutely exclude from the rank of citizens.

"Accordingly, we allow no place in the scale of toleration, either to men who deny those fundamental principles of morality which are necessary, to the very existence of society; such, for instance, as bind us to the performance of our engagements, or prohibit any external injury to others: or to professed atheists; or to those who hold the doctrine of intolerance. Not to the first, since it is evident they can give no valid security to the state for their good behaviour, who deny that any such *can* be given; not to the second, because (as Locke observes) promises, covenants, and oaths, which are the bonds of human society, can have no hold upon an atheist; neither to the last, since it can never be consistent with the public safety to tolerate those who only wait for power and opportunity to tyrannize over others, and deprive them of their most sacred liberties. These are exclusions whose necessity and justice is so apparent, that they are strenuously defended by many of the most zealous champions of freedom; among whom the name of Locke stands highly distinguished." (p. 152, 153.)

Now with all due respect, both to Mr. Bates, and Mr. Locke, we must be allowed to question the solidity of this doctrine, and are indeed very sceptical as to the propriety of establishing any *general* rule on this subject, except that of unqualified toleration. The exceptions specified are the strongest which can be produced, and yet we can really see no reason for admitting any of them. Men to be sure who deny the fundamental principles of morality are not pleasant neighbours, because it may be necessary to count our spoons if they dine with us; yet there are many controlling motives which operate on men's actions, besides a sense of moral obligation, or woe were it to human nature. We can easily conceive a collection of retired speculative beings, who may have gone floundering on in mora. metaphysics till they have fairly lost all day-light, and yet be harmless enough in their social relations. While they are so, even if, instead of destroying morality, they reversed it, and called vice virtue, we are clearly of opinion they ought to be tolerated. If they pay the stated price which society demands, they are entitled to enjoy its privileges. So also with respect to atheists. An atheist cannot be a good man, and we pity the head and heart which can rest in a creed so cheerless; but he may be an unoffending citizen. Of this experience furnishes the best evidence, Servetus, Spinoza, Toland, and indeed almost all the modern atheists have been very tolerable members of society; and though some of the old Epicureans were probably turbulent, (if we may judge by their treatment), the majority of that set walked, and talked, or slumbered, in their schools and gardens, without being very troublesome to their neighbours. The last exception is indeed an odd one, and Mr. Locke, who was engaged in a controversy, might possibly be out of humour with his bishop when he maintained it; but why Mr. Bates should adopt such an opinion, we are wholly at a loss to conjecture. If men are to be persecuted merely because they are absurd enough to

hold intolerant opinions, we fear persecution will extend farther than the propounders of that doctrine might wish; for we certainly think the maintaining such a doctrine quite sufficient to class its advocates among the intolerants, and of course to render them obnoxious to the penalties denounced.

What then are the cases in which the principle of general toleration is to be qualified, or abandoned; and how shall we ascertain them? Unless our views of the subject are radically erroneous, these cases cannot be determined in theory prospectively, but must be measured when they occur by the rule of expediency; a rule which we deprecate as sincerely in morals, as we maintain its authority in questions purely political. The object of the social union is to secure to its members as large a portion of happiness, during this life, in quantity and duration, as from the constituted order of things is attainable. Among the elements of which this happiness is composed, must be reckoned the liberty of maintaining and communicating opinions in religion and morals, as well as on all other subjects. This liberty, therefore, it must always prima facie be expedient to preserve. At the same time, if it can be shewn that there are opinions, which, like some actions, (murder, robbery, or the like) are so noxious, that more general mischief will invariably ensue from their circulation, than can be consequent on the adoption of a restrictive policy, let them be made penal. And undoubtedly there are opinions, which, from the peculiar circumstances of the times, or the character of those who embraced them, have been, and may again become so alarming, that no government could safely tolerate them. Thus, the Anabaptists who seized Munster, and ravaged the heart of Westphalia, in the sixteenth century, were a nuisance not to be endured in any well ordered community; yet the evil was not inherent in the religious dogmas professed, but in the wild zeal of their professors. It was necessary to execute a dreadful sentence on these miserable devotees. It might also be necessary, perhaps, to fetter by severe laws the whole denomination of Anabaptists at that moment; but we should say that an enormous injustice was committed, if, after the revolution of two centuries and an half, when the fever had quite subsided, persecuting edicts should still be kept on foot against all attached to adult baptism and its few attendant peculiarities. The same analogies we would extend to every other system of opinions. The Catholic question falls directly under these principles. Mr. Bates himself starts it as a general case, how far it may be right to tolerate papists; but it seems almost too much for *his* nerves, and it throws poor Helvetius into convulsions: "Il n'est qu'un cas ou la tolerance puisse devenir funeste à une nation; c'est lors qu'elle tolere une religion intolerant: telle est la catholique. Cette religion devenue la plus puissante dans un etat, y repandroit encore le sang de ses stupides protecteurs. Les flambeaux de la superstition et de l'intolerance fument encore. Ou s'arreteroit l'incendie? Je l'ignore. La Hollande seroit-elle sûre de s'y soustraire? Le Breton lui meme, &c." Yet after all this raving, which is just in the style of gentlemen like Helvetius, we take the question to be a mere matter of fact enquiry, incapable of an abstract determination. At the time of the reformation, it was found necessary to bind down a powerful enemy by strong penal enactments. After the revolution, these penalties were renewed, for popery was again become formidable. Since that æra they have been relaxed, or rather entirely removed, because, as we may reasonably presume, the circumstances of the times rendered them no longer expedient. At present the Roman Catholics enjoy by law, what they have long enjoyed by sufferance, a perfect *partial* toleration, according to Mr. Bates's definition of

that term. Whether they are now entitled to a *complete* toleration, we must think is entirely a question of political expediency, which, like all other questions of expediency, depends upon the result of an examination of circumstances. The decision of course belongs to those authorities in whom the power of legislation has been vested; but that decision ought not surely to be formed on a timid review of past perils, or long-drawn conclusions from the scope and tendency of the catholic doctrines, but upon a fair consideration of the present dispositions and power of the Romanists. If the first of these is not malignant, or the second not formidable, it seems impossible to avoid the inference that unnecessary exclusions should be discontinued. If on the contrary the admission of that body of men to the full enjoyment of their privileges as citizens, would so endanger the general welfare, that the particular benefits bestowed would be attended with a greater general mischief, undoubtedly they ought not to be admitted. On this question, we shall give no opinion, for though we hold ourselves at liberty to speculate freely on all points involving general principles, we are not forward to entangle ourselves needlessly in the web of ephemeral politics. Only thus much we must add, that the catholic question being a question of fact, we cannot listen to any claim of *rights* on their part, provided the expediency of the present restrictions can be evinced; for the rights of the governed, and the duties of the governor, are always correlative. We are of opinion, at the same time, that in all cases where restraints are imposed, the *onus probandi* lies with those who impose them.

We have been induced to enter into these strictures, partly to explain the ground of our dissent from the principles of Mr. Bates and Mr. Locke; and partly because we think great men have not always been careful, in their speculations on such subjects, to note the real resolving calculus by which they must all be worked out. It has been said, for instance, that speculative opinions ought always to be tolerated, but that practical opinions (if their probable effect is dangerous) are fit subjects of authoritative control; and this dictum claims the sanction of no less a name than Dr. Johnson. If our principles are correct, dangerous opinions are not to be tolerated merely because they are speculative, nor persecuted because they are practical. The real quantum of the subsisting evil, and the probable mischiefs of restraining it, are the only fit subjects of enquiry, without diverging into any collateral considerations. But whether we are right or wrong, Dr. Johnson's theory we must hold to be erroneous. It is obvious that two speculative opinions *may* amount to one practical, and then what becomes of their distinction? Take for instance the dogmas which * Salmasius charges on the independents; *that all kings are tyrants;* and, *that all tyrants may be exterminated;* or the following major and minor of a proposition; *that men become burthens to the public when they are either poor or aged,* and *that whatever is burthensome to the public may be destroyed.* These four opinions

* We wish those who deny the advances of the last century in philosophy would read the celebrated Defensio regia of this author. The mighty disputant, who was retained in the cause of royalty, quibbles upon words as abominably as any doctor among the schoolmen, and is in truth, as Milton calls him, "importunus literator, et quamvis id millies neget grammaticus." Mr. Burke has been charged with plagiarism from this author in his great work on the French revolution. There is some little similarity in the declamatory parts, and in their reasonings on the form of our institutions; but the philosophy of Salmasius and the philosophy of Burke are as unlike as the rod of a pedagogue, and the spear of the son of Thetis,

"That spear which great Achilles only wields,
The death of heroes, and the dread of fields."

may properly enough be termed speculative, since no one of them alone can *directly* influence our actions, and yet the conclusion of the first syllogism is regicide, and of the second murther. If it be denied that the opinions instanced are strictly speculative, then we reply that none are strictly so; for all have some reference to action, either at a greater or less distance. What proposition can be more purely speculative than that two and two make five? And yet if this be true, our army estimates are erroneous; we must have a fresh budget and new taxes. What more remote from practice than the truths of mathematical science? Yet by those abstract theorems our houses are built, our lands surveyed, and our vessels navigated. The only visible distinction between these two classes of opinions is that those, which the rule above alluded to would controul, issue directly and necessarily in practice; while those, which it tolerates, affect our conduct more incidentally and remotely. And yet as our readers will find on reflection, even this is a very imperfect distinction. We need hardly add that a law can never be very valuable, the terms of which are almost unintelligible.

Our readers probably by this time begin to tire of general disquisitions, and perhaps to complain that they have seen and heard little of the author under review. In truth we ought to apologize both to Mr. Bates and them, for the intrusion of so much original speculation; but instead of the form they shall have the substance of contrition, and Mr. Bates hereafter shall perform a more ostensible part in the drama. After the preliminary matters already noted, this excellent writer enters on the subject of "a complete toleration without an establishment;" and having dropped in his way some very sensible observations on Mr. Locke's doctrine, that "truth would certainly do well enough if she were once left to shift for herself," as well as made an excursion or two of pleasure; he arrives at the end of this day's journey almost per saltum. His conclusions we give in his own words.

"While the religion of a country is divided into a multitude of sects, of which no one, either in numbers or influence, is much superior to the rest, the civil power may, without much difficulty, keep them all in due order. One sect would oppose another, and by their mutual counteraction a balance would be produced; and should this at any time be disturbed to a degree inconsistent with the public peace, a gentle interposition of the magistrate's authority might be sufficient to restore it. But should any one sect, whether by the force of truth, by the influence of a popular leader, or some other cause, obtain a decided ascendancy, it might come to sway the government, and, by degrees, get it entirely into its own hands; and then the result would be *an establishment*: a result which, sooner or later, under a general toleration, would almost with certainty take place; just as a monarchy is the usual and natural termination of a republic. And as a monarchy is either absolute or limited, so an establishment may either entirely exclude a toleration, or admit it under certain terms and restrictions." (p. 164, 165.)

We have forsworn all disputation for the present, or we should be tempted to a little argument with Mr. Bates on the certainty of these results. As it is, we shall only observe that various forms of ecclesiastical government settled within the bosom of one state, and all controlled by the civil power, seem to have no violent similitude to an independent republic, or even to a knot of independent republics; nor is it quite true that a monarchy is the usual and natural termination of a republic. However, as we certainly have no antipathies to an establishment, we will take it to be at least politically expedient, if not physically necessary; and proceed with great good will to give an analysis of the ensuing chapter, which considers "an establishment without toleration."

Either the Jews or we read backwards; no matter which, but one or the other must. There are

animals too, whose motion, when they intend to march forward, is retrograde. It has been said of index hunters that "they take the eel of science by the tail." And some of the American Indians, we are told, when they want to gather the fruit cut down the tree. Now this confused mass of images has been forced upon our mind, by the mere title of this chapter, "an establishment without toleration." Intolerance, like either the Jews or we, begins at the wrong end; for upon every sound political principle, toleration should be the rule, and restraint the exception. Like the crab too it moves backward; for the more we labour to trample down opinion, the more it will flourish under our feet. It takes its eel by the tail, adopting the very best method to lose what it grasps at with the greatest eagerness. And it levels the tree to pluck the fruit; for out of pure love for uniformity, which after all is but a circumstance, though doubtless a most desirable circumstance, it hews religion to pieces, and destroys her root and branch. And yet the date of intolerance is long, very long anterior to the date of toleration. Such is the optimism of human nature. We have often thought that, among the numberless wonders which surround us, nothing is in theory so incredible, as that beings who know themselves to be mortal should be wicked. If that paradox has a parallel, it is, that beings who know themselves to be weak should be intolerant. But Mr. Bates will expose this folly better than we can. Intolerance (says our author) is in the first place unfit; for religion depends upon conviction, and rational conviction on evidence. It is contrary to the true spirit of Christianity. It is contrary (oh! how contrary!) to the perfect example of its author. It prevents free and impartial enquiry, a duty enjoined alike by our master and his apostles. It affords a presumption against the religion it is meant to support, for, magna est veritas et prevalebit; and lastly it makes hypocrites. After this, it is viewed in different aspects. First, when it is merely negative, denying all public exercise of the forbidden form of worship; it generates a sullen and confirmed dissent among the leaders of the heresy, and indifference to all religion among the vulgar. Then if it be compulsory, but with moderation, enforcing only our attendance on the public services of the Church: the violence will be cruel without advantage, for what conformist will listen to such unwelcome lessons? Or lastly, when force is employed to extort assent to a particular creed: for this plea would be admitted by no tribunal except the inquisitors of the holy office. Afterwards Mr. Bates examines the political mischiefs produced by intolerance. It foments wars in a state; witness Spain, Germany, France, the Netherlands, England, Scotland, Ireland, in short all modern kingdoms and all modern history. It tends to depopulate and impoverish a state, and examples will present themselves to the mind of every reader. It fills a land with hypocrisy. It obstructs all free and friendly intercourse, "the feast of reason and the flow of soul." And finally, it dwarfs the growth of mind, by confining its exercise, planting traps and mines in the fairest fields of philosophy. Thus enquiries in political science were dangerous while the papal see arrogated to herself such preposterous authority; and (to use the words of Milton) "Galileo grew old a prisoner to the inquisition for thinking in astronomy otherwise than the Franciscan and Dominican friars thought." We cannot close this chapter better than by quoting the following observation in Mr. Bates's own words.

"It is possible the magistrate may seriously think it his duty to use *force* in matters of religion; yet, if his persuasion rests upon insufficient grounds, such an application of force would be wrong and unjustifiable. It is not enough for a religious intolerant to plead conscience; it remains for

him still to inquire *how he came by his conscience*; whether it was formed corruptly or negligently, or upon the principles of piety and charity, after due examination and circumspection." (p. 193.)

The ensuing section is on "an establishment, together with a toleration, either complete or partial." The question under discussion in this section is in fact settled at its commencement, and the following extract states the principal argument in favour of an establishment with that clear good sense which is characteristic of Mr. Bates's understanding.

"Under a general toleration without an establishment, there is evident danger, lest some parts of a country should be left without any public administration of religion at all. If we look around us in our own land, where such an administration is legally provided, we find numbers, especially in the upper ranks of life, who statedly withdraw themselves from it, and many others who attend with much indifference; so that, were no such provision made, we have little reason to expect, that either the one or the other would supply the deficiency; and those who were of a better mind, would probably, at least in some places, be too few and inconsiderable to provide for themselves. Hence, in such circumstances, the public worship of God would be in danger of a total extinction, without the aid of the magistrate, who, by dividing the country into commodious districts, and planting in each a clerical teacher, affords to all its inhabitants the means of religious instruction. And should it be said, to diminish this advantage, that the magistrate's religion may possibly be erroneous; yet still, let it be remembered, that there is scarce any religion which is not better than none, as there is scarce any which does not inculcate some important principles of moral duty. Besides, under a *complete* toleration, which is here supposed, if the people be not satisfied with the religion established, they are left to their own liberty; the magistrate comes not to dictate, but to assist; he says, I have provided for you the best I can; if you can do better for yourselves, I am glad of it." (p. 195, 196.)

Our limits will not allow us to follow our author through his practical proofs in favour of an establishment, drawn from antient history; or his series of opinions in favour of toleration, furnished by divines of the papal communion. The first of these are extracted from Warburton, the second from Voltaire. To say the truth, though we highly venerate the antients, where genius, taste, or eloquence are concerned, we are not apt to refer to them as authorities either in theology or politics. The first book of Cicero de Natura Deorum contains a survey of the creeds of their principal philosophy, and certainly a larger collection of absurdities has rarely been compressed into a smaller compass; and as to politics, we have no hesitation in saying that a single page of Burke contains more of enlarged and scientific reasoning than the whole of the Annals of Tacitus; and yet he is called "the philosophical historian." The substance of Mr. Bates's sentiments on the question before him is summed up in the following passage.

"Whoever looks into the history of former ages, and observes how much religion has been obstructed and debased by tyrannic and corrupt governments, may see reason to congratulate a people when they are left to provide for themselves in their spiritual concerns, at the single impulse of their own consciences. Yet, considering the general disregard of mankind to every thing that relates to another world, he may see still greater cause of congratulation, when, by the special favour of heaven, a people is blessed with truly enlightened and christian rulers, who are no less studious to promote their religious advantages, than to establish and perpetuate their just rights, and secure their temporal welfare. We conclude, therefore, on the whole, that *an establishment with a toleration*, especially when the toleration is *complete*, is preferable to either of them separately; inasmuch as it unites—'liberty of conscience with means of instruction; the progress of truth with the peace of society; the right of private judgment with the care of the public safety'*." (p. 208, 209.)

We cannot dismiss this topic, without observing, by way of reply to some queries which we antici-

* PALEY's Mor. and Polit. Phil. vol. ii. p. 344.

pate, that we certainly do not profess to consider this question with any reference to existing cases. We are concerned, not with particular politics, but with principles. Without therefore meddling with the former, we will state in a few words another general principle, which may be useful to guard and qualify those which we have already laid down. It is this. That where institutions, whether restrictive or indulgent, already exist, the same politicians who would have resisted their introduction, may very well resist also their repeal. The question in truth has no relation to the original propriety or impropriety of such institutions, but is always a question of present expediency; and this may be affected by circumstances which had no existence at the date of their origin, because those very institutions may have created feelings since that period, which it becomes necessary to consider.

How "an established Church may support herself under a complete toleration," Mr. Bates teaches us in the ensuing section, which is much the longest and much the best of the whole work. We lament the impossibility of extracting from it so largely as we could wish, and an analysis would be very unsatisfactory. The directions separately considered are not novel, and Mr. Bates's merit consists in the judgment with which he has combined them, and the simplicity, yet excellence, and completeness of the reasonings, statements, and illustrations in their favour. An abler summary of the means to be adopted by an established Church, to render her government at once easy and secure, has, we believe, never been drawn up; and we think a more unequivocal proof of the author's real attachment to the Church of England could not have been furnished. The true friends of that Church are not those who are loud in maintaining her pretensions, and intolerant towards all of a different communion. Thus did Sunderland and his servile adherents, by stimulating the passions, betray the interests of their deluded master. We will venture to say, that Mr. Bates, in the following extract alone, supplies more valuable hints for the safety of any establishment, than could be drawn by the most active chemistry from the pamphlets of a thousand polemics.

"After the Church has attended to her doctrine, and to her mode of instruction, worship, and discipline; her work will still remain imperfect, without a provision of fit men to carry her plans into execution. What is necessary to constitute this fitness, I shall touch in a few particulars.

"First, they must be *good* men. The observation of *Quintilian*, that to be an orator it is necessary to be a good man, is more clearly applicable to a minister of the Gospel; to a due discharge of whose office, a sanctity of character is an indispensable qualification. I do not say, that the want of this qualification would invalidate all his ministrations, or nullify the efficacy of the Christian sacraments; I must say, however, what I think none will deny, that it would be sure to weaken, if not entirely to destroy, the good effect of his personal addresses, whether public or private. There is usually a chilling and deadening spirit which attends the best instructions, and the most seraphic sentiments, from unhallowed lips; as, on the other hand, the ordinary discourse, and even the silence, of a truly good man, will shed around him a secret and salutary influence. To insist further on so obvious a point would be superfluous; every one is sensible, that the effect of good counsel depends in a great measure on his character who gives it; that, from a bad man it commonly meets with little or no regard; whilst, from one of an opposite character, and of whose wisdom and sincerity we are persuaded, it seldom fails to produce a happy correspondent impression.

Secondly: To piety must be added *zeal*, and *warmth of address*. It is not enough to employ a bare exposition of sound doctrine, accompanied with a gentle expostulation; something more animated is necessary to attract and fix the general attention. Men must be carried beyond a cold approbation; they must be made to feel what they are taught; they must have heat together with light; and if the Church supply not the for-

mer as well as the latter, they will seek it elsewhere. They will resort to the meeting or the conventicle, where the fervency of the preacher kindles a similar ardour in their own bosoms; and where they find themselves generally engaged, and often, as we may hope, edified. And should the orthodox established pastor be offended or grieved at such a preference, the remedy lies open before him; let him add proportionable zeal and warmestness to his other good qualities, and then he will have no cause to apprehend any inconvenience on the score of competition."

"Thirdly: To piety and zeal must be joined *ability*. I have put this in the third place, because, in the ministerial office, the two former, with a moderate share of the last, may be of good service; whereas, the most eminent ability without zeal, will, in general, do little; and, without piety, will do nothing. As a *principal* it is of small value; as an *auxiliary*, it may be of great and important use. It may serve to correct the prejudices of some, who consider religion as nothing more than a fruit of ignorance or hypocrisy; it may command respect and attention, and procure for truth an audience, which it would not otherwise obtain; it may repel those cavils and objections, which might be an overmatch for a less instructed piety, and thus prove a defence to the common faith. But the use of ministerial ability which I have here chiefly in view, is to apply the general doctrines of religion to the particular state and circumstances of a congregation, or of individuals; to draw them down to *cases of conscience*; and bring them home to men's business and bosoms. Without this skill, a preacher may indeed exhort well, and stir up his hearers to the inquiry, *What shall we do?* but he will not soundly resolve the question. 'Tis an easy thing,' says Lord Bacon, 'to call out for the observance of the sabbath, or to speak against unlawful gain; but what actions and works may be done upon the sabbath, what not; and what courses of gain are lawful, and in what cases; to set this down, and to clear the whole matter, with good distinctions and decisions, is a work of great knowledge and labour, that requires much meditation, conversing with the Scriptures, and other helps, which God has provided and preserved for instruction.'

"Lastly: to the office of a *public teacher* must be added that of a *pastor*, who is diligent *to know the state of his flock*; who, *instant in season and out of season*, not only ministers to the congregation, but from *house to house*; enters into familiar converse with individuals; inquires into their religious circumstances, their wants, and dangers; and affords them that appropriate counsel, reproof, or encouragement, of which they stand in need. In a word, *he watches for their souls as one who must give account*; and to facilitate the course of his spiritual labours, and promote their great end, endeavours, by every means in his power, to minister relief to their temporal necessities, and thus to give them an intelligible proof of his sincere regard for their welfare. A shepherd who in this manner *cares for the sheep*, will probably have seldom cause to complain, either that they desert his fold, or stray into other pastures." (p. 231—236.)

It is high time these strictures should draw to a conclusion, and the limits to which they have been already extended, compel us to be satisfied with brief remarks on the two concluding parts.

The first of these considers "the conduct of a good citizen, particularly under any moderate government." We cannot do better than extract, for the benefit of our readers, the five canons which Mr. Bates propounds for his direction.

"I. To guard against any wrong impressions he might receive from new and plausible political theories; and to regulate his expectations by what is obvious and practicable in the present state of human nature, and the existing circumstances of public affairs.

"II. To distinguish real political evils from imaginary ones, and from those various evils which arise out of the common condition of man in this world: also, Not to aggravate or rashly oppose the first; to dismiss the second; and to suffer patiently the last.

"III. To avoid an idle curiosity in political matters; and still more a disposition to hunt after small or unknown grievances.

"IV. To beware of any unnecessary or hasty attachment, and still more of a blind devotion, to any party whatever, either in politics or religion.

"V. Lastly: Never forwardly to urge his public claims or pretensions, nor beyond what the common good may require; and when this, on the whole, is provided for, to rest satisfied in the quiet and faithful dis-

charge of the duties of his present station." (p. 261, 262.)

These several capitula are exposed (if we may use the term) in corresponding sections, of which the third and fourth are perhaps the best. All however are good, and he must be either very wise or very foolish who will not be improved by their perusal. They are marked by the same features which always characterize Mr. Bates, his easy style, his plain practical good sense, his constant regard to our highest interests, and his occasional passion for commonplace. The following passage harmonizes so exactly with our own feelings, that though it is deformed by a bad metaphor, and may be thought to neutralize in some degree the political reasonings which surround it, we cannot pass it by unnoticed.

"Though the political grievances which exist in various parts of the world are numerous, and sometimes very difficult to be borne, yet, compared with the other evils which besiege human life on every side, they are few and inconsiderable. Wherever he is, man is exposed to sickness and death; to domestic cares and vicissitudes; to the unkindness and loss of friends, and the malice of enemies; to the torture of unruly passions; and to those innumerable vexations, without name or description, which, like swarms of locusts, devour up all the verdure of his condition.

'How small of all that human hearts endure,
That part, which laws or kings can cause or cure.'

In a word, man is troubled with a corrupt heart, and a guilty conscience, the greatest of all evils, and the sources of all the rest, which will pursue him through all governments, and from which he can find relief in none, except in that which is *not of this world*." (p. 283, 284.)

Of the last part we could willingly say much, for "the way to live happily under all governments and in all situations," is a subject of no trifling interest; but the patience of our readers must be nearly exhausted, and we have only room for a few remarks on the several sections. The first lays the foundation of happiness in "peace of conscience and well regulated affections;" and he who has either thought or felt must early have arrived at the same conclusion. This subject (as in truth every other) Mr. Bates considers with the sentiments of a Christian, and though we were amused with the reference to Cain as an example of the efforts which men make to dissipate inquietude, we entirely agree with him as to the case of the moralist "who imagines that *virtue* alone is a sure recommendation to divine favour." The difference between such men and us includes, perhaps, a logomachy on the meaning of virtue. But if they are Christians, let them turn to the records of our faith, and consider the alternatives proposed. If they are infidels (it is with grief we say it) they must abide the hazard. One word only as to Cain en passant. Of him we are told, that after he had killed Abel, he went away into the land of Nod, and built a city; and some fertile genius, it seems, has deduced important truths from this short narrative. Surely the Bible is not answerable for the dreams of its commentators. Somewhere it was necessary for Cain to go, and if he meant to live comfortably, it was natural to build. Why cannot we be content to take such simple facts as we find them? Nothing is more absurd than the endeavour to extract from the holy writings what they never were intended to teach. When we see Johnston, Salmasius, and Sir Robert Filmer, gravely quoting texts from Scripture to prove the excellency, and authority of regal governments, we are irresistibly reminded of Swift's ludicrous chapter on the learning of Homer; in which, after acknowledging him the inventor of the compass, gunpowder, and the circulation of the blood, he complains of his ignorance of the common law, tea, and the doctrine as well as the discipline of the Church of England. Seriously, however, we think such injudicious references to holy writ deserve to be severely reprehended.

The second section considers "the doctrine of providence as a chief source of comfort;" and surely it is inexpressibly delightful to the Christian to recollect, that whatever be the wickedness or waywardness of his fellow-creatures, the being whom alone it can be his lasting interest to please is pure and perfect. But we cannot dwell even on a topic so soothing and so elevated. Yet we tremble to enter on the ensuing chapter, which discusses no less a subject than the doctrines of fatalism and free-will—

> ——"a dark
> Illimitable ocean, without bound,
> Without dimension, where length, breadth, and height,
> And time, and place are lost."

We are sincerely happy in being able to plead our contracted limits as an apology for avoiding such a disquisition.

The two remaining sections are occupied in a detail of various relieving considerations, which are to be found even among the miseries and follies of the world. These chapters are very entertaining. Mr. Bates finds comfort in the heroism which has illuminated the most gloomy contentions, and can smile at the puerilities which render the pride and passion of critics so ludicrous. We do not deny that each of these is in its turn relieving. Indeed it is obvious to observe, that as one of the weightiest arguments in favour of Christianity is to be found in the great variety of its evidences; so one of the most powerful proofs of the beneficence of our Maker, may be drawn from the diversified gratifications of which he has made us capable. Yet we will honestly confess, that after all Mr. Bates's anecdotes of heroes and pedants, we could name a consideration much more relieving than either the gallantry of Guise or the nonsense of Sanadon; and this is no other than the production of his own work on Christian Politics. Amid the general prostitution of talents which disgraces our nature, to see a good man and an able writer earnest in advancing the glory of God and the happiness of his fellow-creatures, is indeed a *relieving consideration;* and the recollection of such labours will be to this author a source of unmingled joy at that hour, when every consolation shall fail, but the remembrance of a dying Saviour, and of our humble exertions in his service.

Of Mr. Bates's general character as a writer, we have not much to say, beyond what has already been intimated. His reasonings are generally correct, and sometimes original, but we have not often thought him profound. His style is open and easy, with no appearance of carelessness, though at times it is much debased by grammatical inaccuracies. His knowledge of writers is evidently extensive; in particular he is familiar with ecclesiastical authors, and betrays incidentally some acquaintance with Hebrew. His arguments however are seldom scientifically constituted; his observations are apt to be desultory; and though his conclusion is right, we are sometimes at a loss to discover how he reached it. He has a fondness for old stories, and old truths; and we now and then discover a little love of quotation. But Mr. Bates's real praise is of a higher kind than that which wit or learning can purchase; and we may confidently apply to him the language of a great moralist: "He need not envy the honours which are obtained in any other cause, while he can be numbered among those who have given ardour to virtue, and confidence to truth." Let us not then be thought unwilling to applaud. Though we do not venerate the Christian Politics as a grand intellectual effusion, we still think there are few within this island who could have produced it; because not many good men have sufficient knowledge; and not many knowing men have sufficient goodness. It is the union of these two classes of excellence which consti-

tutes its merit. The writer is at once a Christian and a philosopher. He is pious without extravagance; a friend to order, yet no formalist; and liberal, not merely from temper, but principle. His arguments and opinions may indeed occasionally be questioned, and we have questioned them freely. In truth, we fear our objections have sometimes been pushed to captiousness, and should abler critics revise our performance, the exposure of our own weakness might perhaps teach us more humility. But happily or unhappily for us, we are above control; there is no ulterior appellant jurisdiction. Yet sovereignty, we hope, does not render all men hard hearted, and we can assure Mr. Bates, that *our* feelings will be severely wounded, if either the general character of this review, or any passage contained in it, should be painful to his. We must now take our leave of him, with sincere thanks for the pleasure we have received in the perusal of this work; and are not without hopes that he will give us further opportunities of renewing our criticisms, and repeating our acknowledgments.

REVIEW OF REVIEWS, &c. &c.

REVIEW OF THE EDINBURGH REVIEW, IN A LETTER TO THE EDITOR.

(Continued from p. 577.)

THE paper in the Edinburgh Review, which I shall next notice, is entitled, "Civilization of the American Savages." The writer praises (and very justly) the humane efforts of a committee of Quakers in Philadelphia, who have sent among the American tribes carpenters, blacksmiths, and ploughmen. The Reviewer quotes a discourse, which the Quakers undoubtedly considered as an oration, and not as a religious address, and in which they thus express themselves.

"Brothers, it has afforded us satisfaction in passing through your town, to notice marks of industry taking place; that you are building better and warmer houses to live in; and that so much of your cleared land is planted with corn, beans, potatoes, &c. Brothers, we hope that more of your men will assist in clearing and fencing land, also in sowing it with wheat. Brothers, we are pleased to see your stock of cattle increased. The rich bottoms on the river will be plenty for them in the summer. But with a view to winter, when you gather the corn, you must cut the stalks close at the ground, bind them up in small bundles, and put them in stacks as our young men do. Brothers, we are pleased to see a quantity of fence made this summer, &c."

On the subject of this oration, in which indeed a word or two is added in discouragement of whiskey, the Edinburgh Reviewer remarks, "it is in our apprehension the very model of a right missionary sermon." In another part of this number, the Reviewer rallies Mr. Pinkerton, respecting his chapter entitled "Neology," (new words and phrases) into which (he says) not a single new word or phrase is introduced; and Mr. Pinkerton is represented as rallying Montaigne on account of his chapter "on boots," in which "not a word concerning boots is said, though he treated of almost every thing else." The title of "a right missionary sermon," which is given to this agricultural speech of the Quakers, is only a playful imitation, as I would presume, of the neology of Pinkerton, and the boots of Montaigne.

But I beg leave to animadvert somewhat more seriously on the following passage. "The evils of the situation of the American savages (says the Reviewer) lie not in the errors of their faith, but of their practice." Does not then an erro-

neous faith tend to an erroneous practice, and a sound faith to a sound practice? Or does the Reviewer mean to say that right principles are of no use in producing right conduct? How differently would he himself reason with respect to measures of general policy, of finance, or of commercial regulation? There he would readily admit, that erroneous principles were highly mischievous as leading to an erroneous conduct. "They might be converted to Christianity, (he observes) without leaving off the habits of the hunting state." The reception, however, of Christianity, I mean a pure Christianity, would undoubtedly contribute to remove the *evil* habits of the hunting state, and to recommend whatever mode of life might be most exempt from temptations to vice, and most conducive to a moral practice. "It by no means followed (he adds) that their growth in grace must be attended with a proportionate improvement in the arts of common life." Not perhaps with *a proportionate* improvement, but certainly with a considerable amendment of their temporal condition, inasmuch as it will teach them to be "diligent in business;" "to live soberly" as well as "righteously and godly;" "to labour, working with their hands the thing which is good," &c. &c. "Yet the missionary scheme," proceeds the Reviewer, "hinged entirely on religious points. Its object was to send a multitude of preachers to preach them, not out of their ignorance and idleness, but out of their theological errors." "Add to this, that the missionaries who could be found in a country so little prone to any but commercial and agricultural labours as America, were necessarily zealots, persons of narrow views, ignorant and superstitious, and ill-tempered. They had no success at all."

Here it is obvious to remark, that the Gospel undoubtedly discountenances idleness, and that it is calculated to impart knowledge of a very important kind. But I apprehend that the Reviewer is mistaken in his leading facts. The missions of the United Brethren, the principal American missionaries among the Indians, have not "hinged *entirely* on religious points." On the contrary, the formation of industrious habits, and the substitution of the agricultural for the hunting life are leading features in their system of polity. Neither is it true, that they have "had no success at all." If he will consult the periodical accounts published by that society, he will discover his error. The ill success of missionaries may undoubtedly arise from some fault, either in their plan, or in their character, or in both. But, considering the great variety of causes which may operate to prevent the success of the best concerted schemes, it would be very uncharitable to adopt such a conclusion without previous enquiry; and still more to assume, as our Reviewer seems inclined to do, that all missionaries are idle, narrow-minded, and ill-tempered, or that missions are in general undertaken without any careful adaptation of the means to the end proposed.

In the Review of Barrow's account of a journey in Africa, the same important subject of missions is incidentally discussed, and the ill success of Mr. Edwards and Mr. Kicherer, sent out by the London Society to the Cape of Good Hope, is affirmed, as I would trust, in a stronger manner than the *facts* of the case will be found to justify *. The Reviewer, however, speaks feelingly of the temporal distresses of those savages; and in one place he uses the term, "these very pious

* One reason for apprehending this is, my recollecting that about three years ago, this Mr. Kicherer came to London, accompanied by three of his Hottentot converts; who, I was told by many persons of respectability and credit, gave a clear and rational account of their faith in the Gospel, and appeared to entertain just apprehensions of the obligations imposed on them by that belief.

and disinterested associations," an expression much more respectful than I recollect to have ever seen applied to them by the Anti-Jacobin Reviewers, the professed champions of religion. In the following passage, however, he mixes with his praise a smile a little bordering on contempt.

"It does not appear," he says, "from the account of the missionaries themselves, that their laudable zeal and pious labours are likely soon to meet with an exceeding great reward. They are preaching the most abstruse mysteries of our holy religion, to tribes of savages who can scarcely count ten; and inculcating a care of their immortal souls, (Is the immortality of the soul then, or the duty of caring for it, an abstruse mystery of our religion?) to miserable creatures, who, with all their labour, can scarcely find subsistence for their bodies. The order of providence clearly recommends, that those children of penury should first get into easier circumstances, *and then* be made converts to religious tenets. In this part of Africa, the knowledge of the Deity's existence is either not to be met with, or if found at all, is so obscure, and so much disfigured by brutal ignorance, as not to be easily recognized. And these are the people whom our missionaries, at a great misplaced expence, and with a most mistaken zeal, are endeavouring to make Christians; to persuade of the sublimest truths which the intellect of man can apprehend; to convince of the most refined doctrines which the most enlightened understanding can receive. The account which these worthy men themselves give of their flock, is indeed a melancholy picture of the misapplication of their means and their zeal; and a convincing proof, that until the worldly comforts of the native Africans are somewhat extended, until their necessary wants, at least, are in some degree supplied, he shall labour in vain who tends their spiritual concerns, and shall throw away good seed among stones and in dry places."

I have quoted this passage, partly for the purpose of inviting the missionary society to pay a candid attention to it, but chiefly with a view of correcting the serious inaccuracies to be found in it. Efforts to improve the *temporal* condition of savages, need not *precede*, as the Reviewer seems to affirm, though they ought unquestionably to *accompany* endeavours for their spiritual conversion, and the two attempts may reciprocally aid each other. The very Moravians whom Mr. Barrow so much exalts, and whom the Edinburgh Reviewer denominates "an excellent and ingenious sect, deserving of the highest praise," constantly *unite* the two objects. "They have practised (says the Edinburgh Reviewer) upon the souls of their pagan flocks, by improving their worldly condition." With still more truth, if their own accounts are to be credited, might it have been said that they have improved the worldly condition of their pagan flocks by the attention paid to their souls *. "They have dispensed *along with their preaching*," (so the Reviewer himself at length expresses it) the improvements of the present life;" "without which, (adds this *Edinburgh moralist*) men never will prepare for a life to come."

I profess, Mr. Editor, to be jealous of every attempt to represent the Gospel as effectual, for the sanctification and salvation of only certain classes of our fellow-creatures. No part of its character is more strongly marked in Scripture than its universality. "Go preach the Gospel to *all* nations." "This is a faithful saying, and worthy of *all* acceptation, "that Christ Jesus came into the world to save sinners," a saying, let me remark by the way, very far from "abstruse" or "refined," and which, it will not be denied, that these missionaries dili-

* Even the Moravian missions to Labrador, of which Mr. Barrow speaks so highly, as well as those to Greenland, afforded no promise of usefulness for many years after their commencement. And if the history of these missions published by the Moravians themselves is to be credited, it was not until the wretched natives had been led to embrace that fundamental truth of Christianity, *redemption by the death of Christ*, that they could be prevailed with to change their own mode of life for that recommended by the missionaries.

gently teach. The Apostle accounted himself a debtor, "both to the Greeks and to the Barbarians, both to the wise, and to the unwise." Christianity is spoken of as at once "humbling the rich," and "exalting," in a spiritual sense, "the man of low degree." The slave was rendered by it "the Lord's freedman," and the freedman the servant of the Lord. I recollect no caution in Scripture against the too early communication of the Gospel to those whom the arts of Greece and Rome had not prepared for the blessing. The language rather is, "Go ye into the highways and the hedges, that my house may be filled." "To the poor," in an especial manner, "the Gospel is preached." There is reason to suppose that Britain herself received the knowledge of Christianity at a time when she was little advanced in civilization; and if the ardour of modern zeal has occasionally outrun the dictates of prudence, and has led to a few unsuccessful attempts; if even it has been mixed with some enthusiasm or other faults; I confess that I would rather deviate on the one side with the enthusiasts, than err on the other with the no less fallible calculators of general expediency, or the cold computers of the value of pounds, shillings, and pence. I agree with a modern writer, who has exercised his great talents on the greatest of all subjects, and has imparted to it a more than common degree of that dignity which it demands, that while a profane philosophy has been gaining ground in some quarters, religion has perhaps been more than usually advancing in others—that while "infidelity has been marking its progress by devastation and ruin, by the prostration of thrones and the concussion of kingdoms—the stream of divine knowledge has been flowing unobserved in new channels, winding its course among humble vallies, refreshing thirsty deserts, and enriching with far other and higher blessings than those of commerce, the most distant climes and nations, until, agreeably to the prediction of prophecy, the knowledge of the Lord shall fill and cover the whole earth *."

An incidental remark occurs in the Review of "M'Diarmid on National Defence," which is indicative of the general principles of these Edinburgh writers. Mr. M'Diarmid says, that "the Christian religion, by distinctly revealing the great truth of the immortality of the soul, has contributed to render men much more intrepid on the subject of death." I doubt the justice of this observation. The Greeks and Romans, and the savage nations of the present day, afford indubitable proofs that personal courage may be carried to the highest pitch by those who are unacquainted with the Gospel. And, indeed, our own thieves and robbers, as well as our poachers and smugglers, all of whom may be considered as ranking high among our practical unbelievers, are witnesses to the same point. The daring feats recorded of the buccaneers, men who lived by violence and injustice, are also proofs of the perfect consistency of the most astonishing and transcendent courage with the grossest ignorance of the *true* hope of the Gospel. Mr. M'Diarmid seems to have forgotten that the Gospel is as much a revelation of the righteous judgment of God upon the wicked, as of glory, honour, and immortality to be conferred on the well doer; and that, by increasing the natural "dread of something after death," it is likely to have diminished the courage of many minds. By thus augmenting the fear of dissolution among some at least of the evil doers, it has happily contributed to lessen both their boldness and their crimes; and it has obviously rendered those laws which denounce capital punishment more effectual for their purpose. It has on the other hand inspired a stronger sense

* Hall's Sermon on Infidelity.

of duty, and a determination to risk and suffer much for the sake of a good conscience. It has exalted to the highest pitch the courage of some Christian heroes, heroes likely to exert that courage only in a good cause. It inflamed the valour of a William, when engaged in fighting for the liberties of Europe, and for the support of the Protestant cause; and it would inspire, I doubt not, the breast of our present monarch with the same undaunted courage, if ever it should happen that, in defence of the same religion, and the same liberty, the royal standard should be unfurled.

The Edinburgh Reviewer treats the remarks of Mr. M'Diarmid in the following manner.

"Mr. M'Diarmid" (he says) "must surely be aware, that it is the policy of every commander to prevent his troops from dwelling on the thought of death, or from imagining that the business in which they are engaged, has any peculiar tendency to bring them nearer to a state of immortality. It may no doubt be very reasonable and proper for a preacher to declaim about death before a secure and a sleepy audience; but we cannot help imagining that it would be an injudicious, as well as an unusual subject, for the address of a general to his army. The idea of immortality, we are afraid, is too abstract and spiritual to interest the feelings of soldiers on the eve of battle; and we suspect they would listen with no great animation to the most eloquent lecture that could be delivered to them on such a subject. The worthy chaplain, we conceive, would find it a difficult matter to make them rush desperately on the enemy, by the most captivating representations he could possibly make of the felicity that awaited them in another world."

I shall not attempt to criticise all the expressions in this passage. It will be sufficient to animadvert on the general spirit which it breathes. The Reviewer observes, that it is the policy of a commander (and in saying that it is his policy, he seems to intimate that it is his duty, for policy and duty are generally synonymous with this Reviewer) to prevent his troops from thinking of death; and by the words which follow, he seems a little to imply, that it is, in like manner, the policy and duty of the chaplain generally to exclude the same inconvenient subject. Whether on the eve of a battle this particular topic ought to be chosen, is a point which may admit of question; but is it possible to conceive that a Christian minister, one who has received from Christ a commission to go forth and declare the immortality of the soul; which is sent to repeat in the ears of men those sayings of his Lord, "I am the resurrection and the life, whosoever liveth and believeth in me, though he were dead, yet shall he live;" "The hour cometh when all that are in their graves shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation;" should observe a general silence concerning a future state, or even exercise a considerable reserve respecting it? "The idea of immortality (says the Reviewer) we are afraid is too abstract and spiritual to interest the feelings of soldiers on the eve of battle." It is too abstract and spiritual to interest the feelings of some persons at any period, and under any circumstances. It is too abstract and spiritual for the sensual and the worldly, the proud and the profane of all conditions, and of all ages. It was too abstract and spiritual to interest those Athenians in the Areopagus who only "mocked" when "Paul preached to them Jesus and the resurrection." But if the Scriptures be true, it is by our reception or rejection of this doctrine, and of others connected with it, doctrines which, when taken together, involve the greatest practical consequences, that kings and nobles, judges and magistrates, philosophers and moralists, tradesmen and mechanics, soldiers and sailors, shall all be judged. "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." And "he

shall also come to be glorified in his saints, and to be admired in all them that believe, because (says the Apostle) our testimony among you was believed in that day." How are these awful declarations of the New Testament discredited by means of the general spirit of that passage in the Edinburgh Review which I have quoted! I had some reference to this passage, when I adverted in the introductory part of this paper, to the mischievous effect of recommending motives drawn exclusively from the condition of men in this world, and suggesting the hopelessness of teaching men to *act* in consequence of the truths revealed to them. The Edinburgh Reviewer may reply, indeed, that his expressions do not amount to a *recommendation* of worldly in preference to religious principles. I protest however against this defence in the case of a popular work, which addresses itself chiefly to those cursory readers, by whom the general spirit, rather than the letter, is likely to be regarded. There is indeed scarcely any infidel writer, who, if he be judged by the strict letter of his work, may not plead that he may possibly be a Christian. It is by insinuations frequently repeated, by doubts and difficulties affectedly lamented, by a certain profaneness in the manner of treating serious things, by a professed distrust of the moral efficacy of religion, and a preference given to pride and other antichristian motives, that the antichristian spirit is to be detected. We know that Hume, Smith, and Gibbon, though they said much against Christianity, said less than they thought, and the man would be weak indeed who should judge of their works merely by the letter.

The article in the Edinburgh Review on which I shall last remark, is the critique on an Historical View of Christianity. In this article are various expressions which seem intended to imply, that the Reviewer believes in revelation; and yet hardly any one acquainted with the style of Gibbon, who reads it, can fail to perceive its infidel tendency. The work reviewed seem also, as far as I can judge, to have deserved some censure. The anonymous author of it appears, in many instances at least, to have advanced weak arguments in support of a good cause; and they who fairly, and at the same time cautiously, expose the errors of the orthodox, reminding them, that "when we have to contend with infidels, we should take care not to employ any slippery weapons which may drop from our hands," are in that respect entitled to be ranked among the friends of religion. The anonymous writer is described as endeavouring to deduce the truth of revelation from certain passages in Gibbon, Voltaire, Bolingbroke, and others. The rapid extension of Christianity, a circumstance foretold in the parable of the grain of mustard seed, and admitted by Gibbon to have taken place, is undoubtedly, as the Reviewer has remarked, an evidence of the truth of Christianity on which it is imprudent to rest any considerable weight; since it is supposeable that an impostor might foretel the general and rapid reception of his own doctrine, and since it is notorious that some false religions have had a very quick growth. The affirmation also of this writer, "that if he were to select the person who after St. Paul had, by his writings, most contributed to establish and confirm the evidence of the Christian religion, he should, without hesitation, have named the Emperor Julian," is manifestly rash and extravagant.

The endeavour, however, which is made by the Edinburgh Reviewer to account for the first progress of Christianity, by natural causes, abounds with objectionable matter. One passage to which I would particularly point, is the following.

"The opposition which was made to the progress of Christianity, proceeded from principles which were feeble indeed, when compared with the ardour and enthusiasm

which animated its disciples. What could the wavering and inconsistent faith of the Pagans oppose to the resolute determination of men whose zeal was ever ready to brave the terrors of death and torments, and whose conviction was not to be shaken by the contempt or the rage of their adversaries? The Christians were indefatigable in gaining proselytes. They astonished the multitude *by the history of prodigies* *, dazzled many by their descriptions of celestial enjoyments, alarmed more by the denunciation of eternal tortures, and probably amazed all by the confidence with which they proclaimed *the approaching dissolution of nature, and the coming of the kingdom of heaven.*"

In the enumeration of the circumstances which contributed to the success of the Gospel, we have here an intermixture of those which were creditable, and those which were discreditable to the propagators of the new faith; and the mind of the reader is thus led to imagine, that virtue and vice, truth and lies, by a joint, and perhaps by a nearly equal operation, produced the consequence in question. The effect of the weaknesses and errors of the very early believers, in winning over proselytes, if they had any effect at all, was probably transient as well as small; and certainly ought not to have been thus confounded with the influence of their ardent zeal, and their heroic virtues. It was one of the great arts of Gibbon, whose manner the Reviewer has, in this instance, as in some others, successfully imitated, to couple his testimony respecting those excellencies of the Christians which he felt himself compelled as an historian to record, with the mention of some degrading qualities; to make, for example, the same sentence affirm their belief in some pretended miracle, and in some great article of our faith.

The Edinburgh Reviewer, in stating the natural causes which produced the rapid extension of Christianity ought, in fairness, to have added to his enumeration, the purity of the lives of the first Christians, and indeed many other circumstances. But I also complain of an omission of another class. The Scriptures teach, that however persuasive may be the arguments, however fervent the zeal, however striking the example of those who propagate the Gospel; that however a Paul may plant or an Apollos water; it is God who giveth the encrease;"—that however favourable to the conversion of the nations may be the conjuncture, it is the Almighty who hath, "in his own hands, the times and the seasons;"—and that man is but an instrument, "an earthen vessel," "the excellency of the *power* being of God." Many who do not deny, forget this point. While they are tracing the succession of events, they seem to exclude the Deity from his kingdom of providence, and while they treat of motives to virtue and to faith, they appear not to acknowledge him in his kingdom of grace. The spirit of piety naturally leads to the recognition of the divine agency in both these respects, and although undoubtedly the highest intellectual powers are unequal to the solution of some difficulties which involve the subject, yet the understanding of the Christian easily submits itself to the devout feelings of the heart, excited and regulated by the express declarations of the word of God. The Edinburgh Reviewer, in accounting for the progress of Christianity, neglects to refer it either to an overruling providence, or to the influence of divine grace.

A considerable portion of this paper is occupied with a review of the growth, dominion, and decline of the mythological creed of the heathens; its acceptation in early ages by the vulgar without doubt or enquiry; its subsequent rejection by philosophers of every denomination; and the diminished credit

* Does the Reviewer here allude to real miracles, or does he mean to leave an impression on his reader's mind, that they were pretended; or does he wish to insinuate, that there was a mixture of both?

into which it gradually fell in the estimation of all classes, as knowledge spread farther, and descended lower. All this is stated with great plausibility; and the obvious issue of the argument is, that the heathen superstition died a natural death; that Christianity seized indeed a vacant throne, but must not boast of ejecting a powerful rival. Neither the texture nor application of this reasoning, after Mr. Gibbon's celebrated chapters, can be said to be very original; I acknowledge however the ability with which the materials for induction are combined, and in a qualified degree I admit the force of the inference. But a phenomenon still remains to be explained, which these philosophers have been at no pains to notice. The fall of Paganism may have been the natural effect of natural causes, but how did it happen that the causes which produced that effect should so marvellously coincide? How did it happen that *precisely at the time* when Paganism had become weak, Christianity should appear? If the new religion had arisen a few centuries sooner, it would have presented itself to mankind when they were so enslaved by superstition, that, according to the mode of judging usual with these gentlemen, it never could have prevailed. If it had been introduced into the world a few centuries later, it would have found the world convulsed in every quarter, and its inhabitants wholly engrossed by their own miseries. Infidels, though they will not allow the establishment of Christianity to have been a miracle, ought to own at least that she was produced to the world at that period at which alone such establishment could best be effected without a miracle. If indeed various religions had from time to time offered themselves for acceptance, and been crushed by Paganism, while its power was in the zenith, the birth of Christianity in its declining years, and her final triumph over its dotage, might be matter of no surprise; but the instance is solitary. The simple statement of the case is this. During 5,500 years (or any other unlimited æra which infidels may prefer) we know but of two centuries in which knowledge, repose, and free internal communication were enjoyed by a large portion of the world; and in which therefore, according to ordinary probabilities, the truth of Christianity could be ascertained by enlightened investigation, and its testimonies authenticated for transmission to posterity. The period to which I allude commences with the sole government of Augustus, and closes with the death of Aurelius. The fact admitted on all sides is this; that early in that period a new religion appeared, whose theology is the most pure, whose morality is the most perfect, and whose motives are the most powerful, that have ever been proposed for the acceptance of mankind; and that this religion gradually gained ground during the whole of the above period, and before its close had taken such deep root, that its final triumph was certain. If any infidel will say there is nothing in all this, I must doubt either his honesty or his understanding: a pious mind will not fail to perceive in it the hand of God. The Edinburgh Review has stated all the circumstances which can abate our surprise at the establishment of Christianity, with the most laudable precision; but he has uncandidly forgot to look at the reverse of the medal.

In the same article we have the following extract from Mr. Gibbon. "The contemporaries of Moses and Joshua had beheld with careless indifference the most amazing miracles. Under the pressure of every calamity, the belief of those miracles has preserved the Jews of a later period from the universal contagion of idolatry;" upon which the commentary of the Reviewer is this: "The incredulity of the Jews amidst the signs and the wonders, the miracles and the prodigies which happened among them,

is indeed one of the stumbling blocks which the infidel is ever ready to pretend he cannot remove;" and so proceeds to illustrate the objection by expanding it. Is this rock of offence indeed so formidable? Then what a noble opportunity has the Reviewer lost of proving the strength of his understanding by its removal; and how much more unequivocal an evidence of his sincerity would this have been than can ever be found in general declarations? If however Achilles will slumber in his tent, some minor chieftain must march to the battle. If the giants of the North refuse the combat, some poor peaceful Suthron must take up the gauntlet.

In the first place then I must observe, that neither Mr. Gibbon nor his commentators seems to have considered accurately the story, the credibility of which they arraign. Idolatry, which both the text and the comment charge on the Israelites in the wilderness, was not exactly the crime in which they most offended. In truth, we read but of two occasions during a sojourn in the desert of forty years, in which they stand convicted of this sin; once before Mount Sinai, after the Exodus from Egypt, and a second time in their intercourse with the Moabites, just before their entry on the promised land. In the first of these instances they made and worshipped a visible image of the true God; for they cried, "These are thy gods, oh Israel, which brought thee up out of the land of Egypt." In the second, idolatry was only an accessary offence; lust was the principal. They worshipped the images of Moab, as an apprentice robs his master to satisfy the demands of an harpy courtezan. In neither of these instances were the Israelites guilty of a deliberate rejection of their God, to place themselves under the government of a foreign deity; and this, be it remembered, is the only offence of which the commission is at all inconsistent with the miracles we are told they witnessed. That they should be subdued by the tyranny of their passions, or yield to the instigation of their appetites, even while they beheld the prodigies which avenged their crimes, the earthquake, the plague, and the fiery-flying serpent, can be matter of little surprise to those who see the drunkard return to his debauch, and the glutton to his surfeit, though visited by disease and torture, infamy and ruin. That a people should continually revolt from their God amid the miraculous diplays of his power, in order to swear allegiance to spurious deities, I am willing to concede to Mr. Gibbon and his friends would indeed be a singular fact; but to forge the fact which is the keystone of their cavil, is neither very philosophical nor very honest. So much for the incredible idolatry of the Israelites in defiance of *present* miracles. Where Mr. Gibbon and the Reviewer learnt, that the reference to those miracles when past, preserved the Jews from the same offence, it is for them to inform us; certainly not from the Holy Scriptures.

But I cannot quite yet dismiss the present objection. It does certainly at the first view appear surprising, that the children of Israel in the wilderness, while they enjoyed such singular privileges, should evince on their part such incurable perverseness; but a little reflection clears the difficulty. A long period is comprized in a short narrative, which is greatly made up of prodigies and crimes; and the assemblage at first seems to overpower the understanding, as the eye is unable to endure the rays of light when converged in the focus of a burning glass. The doubting astonishment however, which this history at first excites, is not owing to its substance, but to its conciseness. We pass at once from a display of heavenly beneficence to an act of flagrant provocation, from the punishment of one sin to the commission of another; the contrast is great from their apparent proximity, and we do not recollect that consi-

siderable intervals must have elapsed between many of these events. In fact we are apt to overcalculate the number of the miracles which were wrought during the journeyings in the wilderness, as well as to over-rate their probable effects. Those miracles were either *occasional* or *constant*, and of the first we reckon only about fifteen during a space of forty years. Several of those also happened together, as where the Israelites were punished by one prodigy and cured by another: these therefore as to their impression can count only for one; and some were probably displayed only to a small portion of the people. So that supposing them to have been pretty equally distributed, (which is the hypothesis most favourable for the objectors) we can hardly allow more than one visible divine interference in four years. Let half a million of men be taken at hazard even from the most enlightened nation of Europe, and (if religion were not a party in the cause.) I would willingly abide the verdicts of my opponents on this question; "Whether it could be reasonably expected, that a series of portents, repeated at similar intervals, would preserve the whole of that mass from the commission of flagrant crimes?"

With regard to the miracles I have termed *constant*, that is, regular and enduring, let not my readers be startled, if I say, that to the bulk of the Israelites these were probably no miracles at all. Man is the interpreter of nature, and knows just so much of her constitution as he can trace out by observation. A miracle is a deviation from that invariable sequence which is known to be established, because experienced on all other occasions. But in order to ascertain the exception, we must be acquainted with the rule. During the journeyings of the Israelites in the desert, one generation past away, and another succeeded it. To this succeeding generation, as well as to part of the former, the rule was unknown, and probably almost unheard of, and the exception became the rule. That manna should rain from heaven to feed them; that a cloud of glory should precede the tabernacle to direct them; that their feet should not swell, nor their raiment wax old during forty years, was to them the course of nature; and if so, it is evident these *constant* miracles would furnish to the bulk of that nation no *present* evidence of Almighty power sufficient to awe the turbulent emotions of the heart into obedience. At the very least it is clear, that to all who had no remembrance of a different state of things, these exhibitions were only miracles by report; they were not miracles to the senses; they were in the nature of prodigies related to have happened in former years; and this, *ad homines*, is a satisfactory reply; for Mr. Gibbon only alleges the absurdity of believing the Jews senseless to miracles wrought before their eyes. Yet still these dispensations of providence were not without a use evident even to our limited understandings. Besides the provision they furnished for the comfort of a favoured people, they were strictly miracles at their first appearance, and as such we have reckoned them among those which we termed *occasional;* they continued to be miracles to the knowing and inquisitive, who sought an acquaintance with something more than the circle commanded by their senses; and they were miracles to the whole nation, so soon as they quitted the wilderness and saw a different order of things established in the world around them. It is surely not unreasonable to suppose that our heavenly Father dealt with the Israelites as with us; that knowledge, faith, and consolation were the fruits of humble but active enquiry; that, in their days as in ours, they who in simplicity of heart sought the Lord, discovered and adored him; while those who were sunk in sensuality, or blinded with pride, received the

miracles of mercy with indifference or insult, till a miracle of vengeance overtook them:

"Discite justitiam moniti, et non temnere divos."

In the following page of the review we have part of our Saviour's celebrated prophecy respecting the destruction of Jerusalem; "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand: Verily I say unto you this generation shall not pass away till all be fulfilled;" as an expository comment on which the reviewer furnishes us with Mr. Gibbon's sneer of triumph: "The revolution of seventeen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation." This is *smart;* but though it ought to be offensive, need not be alarming to any pious Christian. The passage, doubtless, has its difficulties; but infidels are not always happy in their selections, nor is this the prophecy of all others which can best serve their purpose. During several verses which precede the sentences quoted, our blessed Lord foretels the approaching destruction of Jerusalem so distinctly, that the minute fulfilment of that prediction has been repeatedly alleged among the strongest evidences of our faith. What is clear, therefore, must answer for what is obscure. This is every day's practice, when established character is allowed to overbear the malevolence of floating rumours. He whose prescience enabled him so accurately to denounce an approaching event with all its circumstances of horror, might certainly, if he had thought fit, have closed his prophecy with as much clearness as he commenced it: and the belief of a Christian is so powerfully fortified by the consideration of the body of this prophecy, that he could hardly select a moment more convenient for encountering difficulties and objections of every description. Among the numberless obvious reasons to be assigned, why obscurities such as this have been left, as it were, to darken revelation, there is one which ought not to be overlooked; that they make us feel the real weight of its evidence, by compelling us to examine it more minutely. "Curis acuunt mortalia corda."

After a short quotation from Josephus, the intention of which is more evident than its pertinency, the reviewer proceeds to notice the celebrated account, by Marcellinus, of the whirlwind and fiery eruptions which compelled Julian to forego his impious design of rebuilding Jerusalem; which even Mr. Gibbon narrates with an honourable impartiality. But the Edinburgh Reviewer is too independent to be seduced to err by any authority. He treats therefore the whole story as a legend; and declares that he "really has little more respect for the prodigies of Marcellinus, than for those of Livy or Plutarch." The answer to this is so obvious, that it would be anticipated by every school-boy. Livy and Plutarch recount prodigies of former ages handed down by traditional and superstitious credulity; Ammianus narrates an extraordinary event with all its particulars, which he might have witnessed himself, and probably (considering his acknowledged faithfulness) did receive immediately from those who had; which a Pagan could have no temptation to forge, and the professed eulogist of Julian might almost have omitted without censure. I admit that Crispus was put to death by Constantine, though it is not mentioned by Eusebius. Surely if a believer in revelation allows facts which in some sense discredit Christianity, though related only by Pagan historians, he is entitled to claim the alternative advantage, and to receive those at least with which a heathen supplies him. Yet I agree with the Edinburgh Reviewer that it would be injudicious to rest the evidence of Christianity on this narrative, though I cannot consent to class it as he

does with the legends of Livy and Plutarch. Theirs were indeed correctly called *legends*, for they were to be read in earlier annals: this is most unfortunately so termed; for Ammianus was probably the first who committed the story to writing.

It is impossible to close these remarks without observing on the strange inconsistencies which appear in the Edinburgh Review. In the same page we sometimes find Christianity both countenanced and discredited, both professed and indirectly denied. And the number of that work which furnishes the articles on which I have now been commenting, contains one of the most spirited, and as far as I have the means of judging, deserved chastisements of a rhyming sensualist which perhaps ever has been penned. I allude to the critique of Mr. Moore's poems; a critique which does honour to the talent, the manliness, and the feelings of its author. But why are these Reviewers thus inconsistent with themselves? Why will they disconnect the precept and its principle, the action and its motive? Why will they attempt to separate morals from religion, from a religion whose code of practical injunctions is so complete, and whose motives are so commanding? It may seem preposterous to hope (after all that has been witnessed) that these gentlemen should assume a new tone, and become the champions instead of the oppugners of Christianity. And yet the nature of a review, in which the writers of particular articles must be generally unknown, renders such a change always practicable; and I am much mistaken, if their own interest, well understood, does not prescribe it. The path which they have hitherto pursued in respect to religion, is trite, to say the truth; and has, we trust, but few attractions. The symptoms of infidelity which they shew are not likely to operate as a general recommendation of their work: for though a cold hereditary assent to the truth of Christianity is for the most part all that we can boast, yet infidelity, either open or imperfectly concealed, has never been popular in this country. There is then a field of honourable enterprize still open to the Edinburgh Reviewers, and they are in some respects peculiarly qualified to enter upon it. The station of independence which they have in general maintained, their great celebrity, together with the force which they possess of natural and acquired talent, afford them many advantages in entering on this new and splendid theatre of action. While you, Sir, and your coadjutors, are labouring, I trust not unprofitably, to cherish the true spirit of Christianity among the confined circle of its more zealous professors, the principles and conduct of a whole community are within the possible range of their dominion. Their hostility to blasphemy and licentiousness in their grosser forms, has been evidenced on more occasions than that above alluded to *; and it is but justice to say, that in many of their political articles they have shewn a generous, enlarged, and philosophical concern for the welfare of their species. Above all, they have distinguished themselves as advocates for the great cause of the abolition of the Slave Trade. Let them ascend a step higher; let them employ their powers to enforce both the truth and the practical importance of Christianity. In this age of increasing wealth and luxury, religion is in want of advocates who have the ear of the higher classes. Though they may not be able much to diminish its influence, they may materially advance it. The majority of their fashionable readers, whether sober or thoughtless, though they may laugh at a happy vein of irony, are not disposed, we trust, seriously to favour an infidel philosophy. The sober see its mischief,

* See their Reviews of Mr. Moore's former works, of Ritson, Godwin, &c.

and the thoughtless wish only for amusement. But the authority of these writers is considerable; and their admirers might perhaps be taught attention to their best interests, if tutored by such monitors. Surely an opportunity of conferring benefits so extensive, as well as so important, should not be neglected by real philanthropists. The lessons of such a school would be unsuspected, and religious reasonings and sentiments from the pens of Scotch philosophers would combine the charms of novelty, with the weight of established reputation. Shackled too by no party connections, and superior to little prejudices, they might dare to speak freely; and there are many truths to be told on such subjects, which other writers may fear to advance, lest from the state of public feeling they should advance them in vain. Thus while they become the benefactors of their country, they may still pursue that originality which they so much love. At least let them disdain the meanness of imitation in scepticism, as they have disdained it in philosophy. If they are emulous of "that distinguished person" whom they have themselves declared to be "an object of just envy to the most ambitious of mortals," let them not be ashamed to imitate his actions; and if they *must* pant for praise, be instructed by him in the true path to glory, and grasp at that solid honour which is attendant on the faithful performance of our duties, and which the wise and virtuous only can bestow. If the same force of reasoning which has sometimes made error plausible, were employed to enforce the obligations of Christianity, and the same pungent sarcasm which has too frequently been allied to infidelity, could be directed to expose the preposterous folly of a careless or vicious life; if the meanness of our present pursuits, and the grandeur of our ultimate destination were displayed with all their felicity and energy of diction; vice would become more timid, and truth be restored to a larger share of her just empire: and under the protection of such authority, the free avowal of religious sentiments, and a frequent reference to her standard in common life and conversation might again become fashionable. While contemplating the power of beneficence which these Reviews possess, and the fearful responsibility attached to it, I feel a mixed emotion of envy and compassion; and am ready to cry out with a true Poet,

> Oh! to your godlike destinies arise,
> Awake, and meet the purpose of the skies.

But my hopes are not sanguine.

D. U. O.

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The M. S. of the last volume of WASHINGTON's *Life* being arrived in this country, the 4to. edition of that volume will appear about the 10th of Nov. and the 8vo. about the 20th.

A PUBLIC LIBRARY is about to be formed, for the accommodation of those persons who inhabit the Borough and its neighbouring hamlets, called the Surry Library Institution. The primary object will be to collect all the best English works of the past and present day. The books will be circulatory to subscribers, at their own houses; and the library will be open for resort and reference. Newspapers, magazines, popular pamphlets, &c. will be amply provided. The price of Shares to a limited number of early subscribers, will be 6 guineas, with an annual contribution of two guineas. The situation of the Library will be chosen as centrical as possible to Southwark, and the villages near it. At present, Newington Causeway is thought of, as the most eligible spot. The government will be vested in open Committees, to be held quarterly;—the ostensible and financial management, in the President, the Vice President, the Treasurer, and the Trustees. The first President is Lord Grantley; and the Vice-Presidents consist of the County and Borough Members, Lord Leslie, and Robert Barclay, Esq. The shares are to be proprietary; also inheritable, devisable, and transferable.

It is the natural and common practice of persons who are run away with in open carriages, to jump out often from the side. If the vehicle is going at the rate of 15 or 16 miles an hour, the violence, with which a person thus leaping out at the side will come to the ground, will be nearly double of that which would follow a leap from it when standing still; whereas, if he leaped from the back instead of the side, the direction of his leap counteracting the impulse given to his body by the carriage, he would come to the ground with about the same force as he would in a leap from it while standing still. He must take care, however, to throw himself forward, or he will fall on his back when he makes the ground. See Nicholson's Journal. No. 61, pp. 135, 136.

A plan will be submitted to parliament, in the ensuing Session, calculated to restore the respectability and dignity of the Medical Profession. It details the qualification of all persons to be hereafter admitted to practise as Physicians, Surgeons, Apothecaries, or Midwives; or to follow the

business of Chemist or Druggist. The Committee for carrying the plan into effect, are among the most eminent in the profession.

SWITZERLAND.

On Tuesday, the 2d of September, the Knippenbuhl Rock, which formed the summit of Mount Rosenberg, in the Canton of Schwitz, in Switzerland, was suddenly detached, and carried with it a great portion of the Mountain. This tremendous body rolled down into the valley, which separates the Lake of Zug from that of Lauwertz; and filled up about a fourth part of the latter Lake; destroying four whole villages, and part of several others. Upwards of a thousand persons lost their lives; and only thirty remain alive out of the population of the whole district where this disaster happened. General Psyffer predicted this calamity, 20 years since, from the knowledge which he had of the Mountain.

DENMARK.

A *Danish Dictionary*, on a plan similar to that of the *Dictionaire de l'Academie Françoise*, which is intended to fix the orthography and form the standard of the language, has been for some time in the hands of the most distinguished literati of the country, and is now in some degree of forwardness. It is undertaken at the expence, and conducted under the direction, of the Royal Danish Society of Sciences.

RUSSIA.

Capt. KRUSENSTERN, in a long voyage of discovery undertaken by order of Government, preserved the water sweet during the whole voyage, by charring the inside of the water casks.

GREECE.

Two Greeks, the brothers ZOZIMA, are applying part of their fortune toward a new edition of the ancient Greek Classics, from Homer down to the time of the Ptolemies, under the superintendence of their countryman Coray. This collection, which is to be printed by Didot, is intended for such of their countrymen as wish to learn the ancient language of their forefathers; and will be delivered gratis in Greece to diligent scholars and active teachers.

EAST INDIES.

The Literary Society of Bombay, of which Sir JAMES MACKINTOSH is President, will shortly publish a volume of Transactions.

The College at Fort William in Bengal, we are happy to observe, still subsists and flourishes. On the 3d of March last, the annual examination and public disputations took place, before the Governor General Sir GEORGE BARLOW. The disputations were in Persian, and the declamations in Mahrattah, Hindoostanee, and Arabic. A degree of honour was conferred on this occasion on Messrs. Christian, Dorin, Ewer, Newnham and Parry, and prizes and medals to these gentlemen, and to Messrs. Wilberforce Bird, Beckford Gordon, Chapman, and Walpole, all of whom were leaving College. Honorary rewards were presented at the same time to Messrs. Romney, Clark, Halhed, Brown, and Ellis, remaining in College. Some of the prizes conferred were of considerable value. Mr. CHRISTIAN, as first in Hindoostanée, received a Medal and 1500 Rupees, as first in Persian writing, a medal and 1000 Rupees, as second in Persian, a medal and 1000 Rupees, and as first in Bengalee, a medal and 1000 Rupees; Mr. DORIN, as second in Hindoostanee, a Medal and 1000 Rupees, as first in Persian, a Medal and 1500 Rupees, for an English Composition, a Medal and 1000 Rupees, and for classical knowledge, a reward of books; Mr. BIRD, as first in the knowledge of Indian Laws and Regulations, a Medal and 1000 Rupees, as first in Nagree writing a Medal and 500 Rupees, for an English composition, a Medal and 1000 Rupees, besides very considerable rewards to others.

After the distribution of the prizes the Governor General delivered a speech of considerable length, in which he expatiated on the advantages which had been, and were still likely to be, derived to the British Empire in India from this College, principally as it respects the study of the oriental languages; and stated his opinion that the East India seminary instituted in England, so far from injuring, will be of advantage to it. He intimated also that in the distribution of appointments, attention would be paid by the Government to the literary acquirements of the students. It appears from this Speech, that various literary works have been published under the auspices of the College, during the last year, of these the principal is an elementary analysis of the laws and regulations for the Government of British India, by J. H. HARRINGTON, Esq. one of the Judges, and professor of that branch of Science. There are likewise in the press, a Hindoostanee Dictionary; a general His-

tory of the Hindoos, and a review of the manners and customs of the Hindoos, the two last by learned natives attached to the College. It also appears that Mr. W. LUMSDEN is engaged in a new Grammar of the Persian Language; and that Mr. CAREY and the other Baptist Missionaries have undertaken the translation, under the patronage of the Asiatic Society, of some of the most ancient and authentic works of literature in the Shancrit. A descriptive Catalogue of the books found in Tippoo Sultaun's library, has been completed by Captain CHARLES STEWART, and will be published in England.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON preached at Holyrood Church, Southampton, on Sunday, August 10, 1806. on the Duty of Humanity towards the Irrational Part of the Creation; by the Rev. Charles Sluch Hawtrey, A. B. 1s.

Salvation by Christ alone, a Sermon preached at Orange Street Chapel, Portsea, July 13th, 1806, by James Churchill, Ongar, Essex. 6d.

A Charge delivered to the Clergy of the Diocese of Rochester, and published at their Request; by John Law, D.D. Archdeacon of Rochester. 1s. 6d.

A plain and Affectionate Address to the Parishioners of St. Martin's and All-Saints in Leicester, from the Rev. Thomas Vaughan, A.M. 1s. 6d.

Jewish Prophecy the sole Criterion to distinguish between genuine and spurious Scripture, a Discourse, by Francis Stone. 1s. 6d.

A Sermon occasioned by the Circumstances of the glorious and decisive Victory of Trafalgar, and delivered on board his Majesty's Ship Britannia, at Sea, on Sunday, November 3, 1805; by Laurence Halloran, D.D. 2s. 6d.

Thornton Abbey; a Series of Letters on Religious Subjects; with a Recommendatory Preface; by Mr. Andrew Fuller. 3 vols. 12mo. 12s. extra-boards.

Instruction and Consolation to the Aged, the Sick, and the Dying; extracted from the Works of Richard Baxter; being a Sequel to the Rev. Adam Clarke's Abridgment of his Christian Directory. 12mo. 2s.

MISCELLANEOUS.

Memoirs of the Life of the Right Honourable Charles James Fox. 2s. 6d.

The Life of Dr. Priestley, by his Son, and an Account of his Writings and Opinions, by Mr. T. Cooper. 8vo. 9s.

Dissertations on Man, Philosophical, Physiological, and Political, in Answer to Mr. Malthus's "Essay on the Principle of Population;" by J. Jarrold, M.D. 8vo. 10s. 6d. boards.

Signs of the Times, a Dialogue in Verse. 1s. 6d.

Travels from Buenos Ayres across the Continent of South America, by Potosi to Lima, performed in the Year 1790 and 1791, being the latest Travels through those Countries: with copious Notes by the Translator, containing authentic Descriptions of all the Spanish Possessions in South America, drawn from the last and best Authorities. By Anthony Zacharias Helms, formerly Director of the Mines near Cracow, in Poland, and late Director of the Mines and of the Process of Amalgamation in Peru, small octavo. 6s.

☞ *The Religious Intelligence is deferred for want of room.*

VIEW OF PUBLIC AFFAIRS.

GENERAL ELECTION.

THE unexpected dissolution of parliament has induced us to postpone the notices which it was our intention to have given respecting the life and character of Mr. Fox, and to fill the space which these would have occupied, with reflections more immediately adapted to the present state of the kingdom, and which, if deferred, would probably come too late to be of use to any of our readers. While we deplore the evils usually attendant on general elec-

tions, we contemplate with much satisfaction the conciliating intercourse which they produce between the different ranks in society; by which the poor are made to feel the idea of political importance, and the rich are obliged to solicit and receive the possession of their darling object at the hand of their dependents. None perhaps but they who have been eye-witnesses of the effect wrought on the human mind by the uninterrupted consciousness of dignity, power, and wealth; or by the unvaried sense of poverty, weakness, and depression, can duly estimate the beneficial effect of these periodical communications.

For this remark we are indebted to an excellent writer, who has enriched the world with several valuable publications, and among the rest, with "An Enquiry into the Duties of Men in the higher and middle Classes of Society in Great Britain." This work we recommend to the serious perusal of all who wish to attain just views of their civil and social obligations. But the part with which we are more immediately concerned at the present moment, is that which respects the duties both of candidates for seats in the House of Commons, and of those who are entrusted by the constitution with the right of electing them.

And here we trust we shall be excused by the author to whom we have alluded, if we lay before our readers a brief abstract of this portion of his work, as more likely to answer the purpose which we have in view, than any thing we could ourselves hope to furnish, even if it were not called for on the spur of the occasion.

A member of the House of Commons then, in order to be fit for that situation, should possess an accurate knowledge of the natural rights of men, and the just foundations of civil government; of the British constitution; of the principles of finance and of commerce; of foreign politics and connections; and of internal police. He should also be characterized by patient industry, inflexible integrity, abhorrence of party spirit, watchfulness against the allurements likely to produce it, care to guard against prejudice, together with an earnest zeal to promote the good of this country and of mankind, by public exertions and private example.

It is the first duty of every candidate for a seat in parliament, to consider, whether he actually and fairly possesses that pecuniary qualification which the spirit of the law requires, the evasive methods which are sometimes practised to satisfy the letter of the law on this subject being wholly unjustifiable. Having ascertained this point, let him seriously and impartially investigate his motives for becoming a candidate. And even if he should find that he is not actuated by ambition, pride, or any selfish passion, but by a desire to promote the public good; still he is bound to weigh against the services which he may hope to render to his country, the various evils of a contested election, if a contest is to be apprehended, both as they respect himself and the electors; the comparative good which his antagonist might be capable of effecting; and the temptations to which he may be exposed in the event, both of defeat and of success.

In all his declarations to the electors, whether public or private, a conscientious candidate will strictly follow the dictates of honesty, and be content with the language of truth. He will conform, not merely to the letter, but to the spirit of every existing law respecting elections. He will not use either promises or menaces to procure votes. He will not employ *superfluous* agents with the view of gaining, by this indirect bribe, the votes of the persons employed. And whatever he would not openly do himself, he will not do in secret, or through the medium of others. He will not sanction by his connivance any improper expences, or any indefensible proceedings, on the part of his ad-

herents; on the contrary, he will protest beforehand against them, and make known his determination (a determination to which he ought resolutely to adhere) not to repay any illegal disbursements. He will avail himself of no unfair advantages, discountenance every kind of tumult, and all calumny, illiberality or rancour. He who acts this sincere and upright part, may hear the folly of his conduct lamented by his friends and derided by his enemies, and may lose some votes by it. He may however gain more. If not, it is better to act conscientiously and lose the day, than to gain it by acting otherwise. The main business of every man is to obtain the approbation of his Maker. To this end it is necessary that in all his conduct he should be pure, upright, and sincere: it is not necessary that he should be a member of the House of Commons. When the contest is over, on whatever side the victory falls, he will strive to extinguish in himself and his friends the spirit of party, and the resentments which opposition is apt to kindle. He will also beware that no local custom, no inadvertence on his part, no persuasion on the part of others, shall lead him to remunerate his voters in any way contrary to the actual intention of the laws.

With respect to the practice of purchasing a seat in parliament at a stipulated price, it appears to be altogether unjustifiable. It may not fall within the letter of the law, but it is in truth a flagrant act of bribery. As for him who accepts a seat from a person who, by burgage tenures or other means, can command it, under an engagement to vote as his patron shall prescribe; if there be any such, let not his situation be compared with that of an African slave. The latter is a slave by constraint, and would be disgraced by the comparison.

The information which a candidate gives to his constituents, respecting his leading political principles, ought to be clear, accurate, and full. With respect to particular measures, however, he ought to express, in general, only his present conviction, reserving to himself the liberty of voting as conscience shall prescribe at the time. Neither ought he to pledge himself to conform to the instructions of his constituents. For a member of the House of Commons is to consider himself not as the mere deputy of those who send him thither, but as the joint representative of the whole people of Great Britain; and he is to be actuated in his decisions by a view to the welfare of the whole empire, and not to the interests of a small section of it. Were the principle of obedience to the instructions of constituents established, the improper influence against which it is pretended that such a system would guard, would only be exercised in another place; not on persons in conspicuous stations, invested with responsibility, possessing ample means of intelligence, impelled by pride and love of reputation at least, if not by higher motives, to keep themselves pure, and little exposed to be hurried away by sudden phrenzy; but on agents obscure, irresponsible, servile ignorant, and unstable. The country would exhibit the picture of a perpetual general election. Besides, the petty and corrupt electors of venal boroughs might thus obtain a ruinous preponderance in the national councils, while the weight and dignity of the House of Commons would be taken away. The same pains would no longer be taken to acquire political knowledge. The borough demagogue, and not the member of parliament, would be the man of importance. The public speaker, abandoning the House of Commons, would fly to the popular meeting, and there call his uninformed auditors to decide on the most intricate proceedings of government, and the most complicated charges of delinquency. The confusion and ruin which would follow the adoption of such a system are obvious. At the same time it is the

right of electors to communicate to their representatives their opinion of public measures, and on an important occasion it is their duty to do so. But still while a representative pays the utmost respect to such a communication, he ought to decide according to the best judgment which he himself can form.

The expensiveness of elections is another evil which should be guarded against, because it tends to confine within narrow limits the choice of the electors; to transfer the right of election from the electors at large, to combinations of peers, or other rich men, or to a corrupt ministry, or by means of large subscriptions to the leading political parties of the day; to take away responsibility from members of parliament, and to render venality familiar to them; to enable men enriched by the plunder of distant regions, to introduce into parliament a band of adherents, by whose aid they may elude justice, and thus encourage rapacity; and to support factions, by increasing the number of needy members, who are peculiarly indisposed by their former affluence to brook the pressure of contracted circumstances. Many a victorious candidate, when he enters the House of Commons,

> ——Stands as one escaped from cruel fight,
> Sore toiled, his riven arms to havoc hewn,
> And cloudy in aspect;

and is under strong temptations to grasp at any remedy which promises to restore him to his former vigour. In private life the effects of the expensiveness of elections are no less injurious. Irritation leading to rooted animosity and hereditary purposes of retaliation and revenge; the misery of embarrassed circumstances; a diminution of domestic comforts; the education and settlement of children contracted; the humiliation of retrenchment; the various ruinous expedients adopted to conceal poverty; are some of its consequences to the candidate. But its influence extends much farther. It promotes almost every kind of vice; supplies the materials of drunkenness with all its attendant evils; familiarizes the lower classes to profligacy and riot; injures commerce by encouraging idleness and intemperance; injures the national strength by ruining the health and morals of the subject; and injures the constitution, by extinguishing public spirit and virtuous principles, and by preventing good men from coming forward as candidates: and in all these ways it preys on the welfare, and endangers the stability of the empire.

What has been said above, is more immediately addressed to members of parliament; although electors will find much of it applicable to themselves. It remains however to say a few words on the peculiar duties of the latter class. The elective franchise is a trust conferred for purposes of general utility, and to be employed with a view to that object. An elector who feels this will be determined in giving his vote, not by private friendship, by party spirit, by family attachments, or by selfish views; but by an upright regard to the state of public affairs, and to the abilities, but above all, to the integrity of the candidate. He is bound, in endeavouring to influence the votes of others, to employ only argument and honest persuasion, and not to force by menaces, either his tenants or his tradesmen to vote agreeably to his wishes. He is to take no unjustifiable step, either before or during the election, to strengthen the interest of the person whom he espouses, either by underhand treating, by bearing a part in evasions on the score of bribery, exciting delusive expectations, or employing artifice and stratagem. He is to strive to repress all mobbing, drunkenness, and vice, and to discountenance all unfair proceedings, as well as all abuse and calumny. And he is to employ his influence with the candidate in preventing him from per-

sisting with unavailing obstinacy in a hopeless contest.

But there still remain one or two points on which we deem it the duty of electors to be satisfied, previously to their bestowing their support on any candidate. That all the Members returned to the House of Commons should be men of christian principles is perhaps hardly to be expected; but surely when an Elector is called to chuse between a man who disregards the laws and institutions of Christ, and one who respects them, no differences with regard to petty questions of ephemeral policy, ought to bias his vote. How much less ought the influence of such questions to be felt in cases where the candidate on one side has spread far and wide the poison of a profligate example, and is opposed by one who is cordially attached to the cause of morality and true religion? This also may be expected from Electors calling themselves Christians, that they should return no man to parliament who is so hostile to religion as to be unwilling to discountenance by his vote those encroachments on the sanctity of the Sabbath, by marking it out as a day for military exercise, which have already produced such pernicious effects on the moral habits of the people. (See our No. for April last, p. 257.)

One word more. The Slave trade still subsists and flourishes under the national sanction. We do not mean to enter largely on this point at present. Those of our readers, we trust there are none such, who remain unaffected by the *damning* proofs, which we have produced in various parts of our work, of the dreadful enormity of this trade in blood, are not likely to feel the force of any appeal which we could now make to their feelings. If they have perused with indifference the recorded horrors to which this trade gives birth; if they have beheld without compunction or remorse "the oppression, rapine, conflagration, murder, and massacre which it produces in Africa; the disruption of those innumerable ties by which its sixty thousand annual victims were bound to their native soil; the various horrors of the middle passage; the sale of our fellow creatures like herds of cattle; their destination to a hopeless interminable bondage in a foreign land, where they are exposed to every species of indignity, reduced to the level of the brute creation, worked under the impulse of the lash of the cart-whip, denied in many cases a sufficiency of food, till the same race which is so prolific at home, requires a constant accession of new labourers to maintain its wasted numbers*:" if they have beheld all this, (we repeat it), without compunction or remorse, what hope can now remain of impressing their minds with the ideas which we entertain of the supreme importance of the subject? To those, however, whose feelings upon it respond to our own, and we trust that all our readers are of that number, we would say, that as far as the extinction of this nefarious traffic is concerned, the present crisis is most momentous. A noble opportunity of extinguishing it is now afforded to the Electors of the United Kingdom. If that opportunity should be lost through their indifference to the loud and urgent claims of religion, of justice, and of humanity, the guilt which will attend the prolongation, perhaps for ages, of this gigantic evil, will become properly their own. Its continuance will not be the crime of the Legislature solely, but of the nation at large: and this will be the case in a more aggravated degree, since the present Government

* For another view of the cumulative proofs which support this statement, we refer our readers to a work just published by Phillips and Fardon, and sold also by Hatchard, entitled Substance of Debates on the Slave Trade, in both houses of parliament, on the 10th and 24th June, 1806, with notes. Price 2s.

are cordially disposed to abolish this cruel commerce, and only want the general concurrence of the members who shall now be returned, to render their intentions effectual. We will now conclude this address, with inserting an exact copy of a Caution addressed to the Electors of Great Britain and Ireland, which appeared in the Times of the 23d inst. and which we think peculiarly seasonable.

A CAUTION TO THE ELECTORS OF GREAT BRITAIN AND IRELAND.

The Friends of the ABOLITION OF THE SLAVE TRADE *in every part of the Empire are earnestly cautioned against pledging their Votes to any Candidate who has shewn himself disposed to support the impious traffic in our fellow-creatures, the natives of Africa; or who will not declare his decided hostility to that traffic. Can any Candidate be fit to legislate for a great and free Nation, who possesses neither justice nor fellow-feeling sufficient to induce him to vote for the extinction of so enormous an evil? And will not every Elector who engages to support such a Candidate become chargeable with a large share of the guilt which attaches to the British nation, whilst this trade of iniquity and blood is continued?*

CONTINENTAL INTELLIGENCE.

Prussia has given to the world her reasons for arming against France, in a long manifesto, which can be considered in no other light than as a declaration of war. It is drawn up in a manner which must be so wounding to the feelings of Bonaparte, that it is impossible to suppose that there can remain the smallest chance of reconciliation. The politics of France, it is affirmed, have been the scourge of humanity for fifteen years. An insatiable ambition is still the ruling passion of that government which uses arms and treaties with the same views of lawless aggression. The forcible imposition of a constitution on Holland and Switzerland; the invasion of Hanover in profound peace, and in contempt of solemn treaties; the violation of the German territory by the seizure and subsequent murder of the Duke D'Enghein (Germany, it is added has not yet avenged his death); the usurpation of the crown of Italy; the incorporation of Genoa with France; the exaction of a large sum of money from Portugal; the insulting menaces of the Moniteur; the seizure of Sir George Rumbold; the forced loans imposed on the Hanse Towns; the violation of the territory of Anspach; the unjustifiable proceedings of Bonaparte after the battle of Austerlitz with respect to Hanover, Cleves, Wesel, &c.; the injurious constraint put upon Prussia of forcing her, on pain of war, to declare, that she took possession of Hanover, not provisionally but in perpetuity, and also to shut her ports against Great Britain; the overthrow of the Germanic constitution, the extinction of the imperial power, and the placing Bavaria and thirty other princes under the tutelage of France; the spoliation of the Prince of Orange; Murat's violent occupation of Essen, Werden and Elten; the no less violent annexation of Wesel, to France; the seizure of Ragusa, Gradiska, and Aquileia; the attempt to seduce the elector of Hesse from Prussia; the perfidious conduct of Bonaparte towards Prussia in the course of his negotiations with Russia and Great Britain; the continuance of the French armies in Germany; the assumption of the power of sovereignty, and the establishment of military tribunals in independent states, protected by Prussia, together with many other indications of hostility to that country, are detailed with a minute fidelity, and with all the aggravating circumstances of bad faith, shameless perfidy, and mortifying indignity, by which they had been accompanied; and are contrasted with the accommodating forbearance and fidelity towards France of the Prussian government. No man can read this paper without a thorough conviction that to maintain the relations of peace and amity with Bonaparte is hopeless. They will be maintained no longer than it suits his convenience. Prussia now pays dearly for her short sighted policy, which led her vainly to indulge the expectation, that by a system of neutrality and friendly concession, she should attach to her interests the ruler of France. She only excited his cupidity by her concessions; while by her neutrality she left him free to break down those barriers on which her own security depended. We greatly fear that the same timid, irresolute, ruinous policy will now be pursued by Austria; and that instead of burying all past grounds of distrust, and at once ranging herself on the side of Prussia, she will hesitate till the fatal blow is struck, which

will annihilate the remains of her former greatness, and render vain every future effort to resist the overwhelming torrent of French ambition.

The manifesto closes with the following passage.

"The motives which induce his Majesty to take up arms are not to satisfy his resentments, to increase his power, or to render a nation uneasy which he shall always esteem, as long as it confines itself to its just and natural interest; but to avert from his kingdom the fate which was preparing for it; to preserve to the people of Frederick, their independence and their glory; to rescue unfortunate Germany from the yoke by which it is oppressed, and to bring about a safe and honourable peace. The day on which he shall effect this will be the proudest of his life. The events of the war which is now beginning, are in the disposal of Supreme Wisdom. His Majesty leaves it to others to indulge in premature exultation and gratuitous insult, as he has for a long time allowed them the miserable satisfaction arising from unjust invectives. He leads to an honourable combat an army worthy of its former glory. He reigns over a people of whom he may be proud; and while he is ready to shed his blood for them, he knows what he may expect from their energy and affection. Princes, the honour of the German name, who can confide in his gratitude and honour; and who, fighting by his side, are not dubious of victory, have joined their banners with his; and a Sovereign who adorns with his virtues one of the first thrones in the world, is penetrated with the justice of his cause. Every where his arms are blessed by the voice of the people, and even where they are silent from fear, their impatience is the greater. With so many motives to be conscious of her strength, Prussia may well be permitted continually to confide in her high destiny."

A Russian manifesto has also made its appearance, in which the Emperor Alexander declares his determination, if no lasting peace can be obtained with France, to proceed to extremities, with a view to "secure the general safety, the preservation of our allies, and the dignity of our empire."

These declarations on the part of the allied powers have been followed by more efficient measures. On the 8th instant the Prussian armies, to which the Saxon forces have joined themselves, were extended in a line running nearly east and west, with their centre at Erfurt in Saxony. Their number is estimated at 150,000. The French in very large force had assembled on the northern frontier of Franconia and were concentrated within about forty miles of the Prussian line. Of the advance of the Russian forces, no certain account has been received. Report states, that two armies of 50,000 men each had crossed the Oder, and were in full march to the scene of action. It is much to be feared however, that they will again be too late to assist in sustaining the first shock of the French troops. A decisive action must ere this time have taken place between the hostile armies. Bonaparte left Paris about the end of last month, to place himself again at the head of his troops, and we may fairly conclude that he will not delay offensive measures a single moment after he is prepared to commence them.

What part Sweden will act on this occasion is not known. Denmark preserves her neutrality: and that of Hesse is acknowledged both by France and Prussia.

Since writing the above, accounts have been received (28 Oct.) of the hostile armies having been engaged for three successive days, 12th, 13th, and 14th instant, with various success. The issue on the whole appears to have been most disastrous to the Prussians. The brother of the king of Prussia has been killed, and the Duke of Brunswick, the generalissimo of the Prussian armies, wounded. Great slaughter is also said to have taken place on both sides. It is impossible to introduce at this late period of the month, any details respecting the success of the French. It clearly appears that Saxony was in their power, and that they had got between the Prussian armies and Berlin. It is to be feared that the Prussians have no *corps de reserve* capable of arresting their progress. The Russians are reported to have entered South Prussia; but too late, we fear, to be of much use.

Calabria, it appears, has been evacuated by the British troops; and is reported to have become the scene of dreadful excesses in the warfare which still continues to be carried on between the French troops and the peasantry.

MALTA.

We are happy to state that the loss occasioned by the explosion which happened on the 18th July, is less than was at first apprehended. Instead of 1300 persons who were said in our last to have perished, the number is now estimated at 240.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

We have already adverted to the dissolution of parliament. It took place on the 24th instant. The writs are returnable on the 15th December. This event was preceded by a declaration on the part of his Majesty calculated to unite all hearts in the support of his government, and the maintenance of the just and necessary war in which we are engaged. It gives a perspicuous and dignified account of the commencement, progress, and termination of the late negotiations with the French government, which, it now appears, originated in an offer made by that government to treat for peace on the basis of actual possession, with an assurance of the restoration of Hanover. To this basis however Bonaparte did not adhere. On the contrary he conducted the negotiation with such versatility and bad faith that in the course of it orders were several times sent to recal Lord Lauderdale. These were as often suspended in consequence of fresh concessions, which concessions however were always retracted, till at last it became necessary to terminate the negotiation. It appears from this declaration, that one of the uses which Bonaparte's surreptitious treaty with Russia was intended to answer, was to induce our government to conclude a separate and dishonourable peace. The declaration, which is framed with considerable ability, concludes in terms which cannot fail to carry conviction to every British bosom.

"It is with heartfelt concern that his Majesty contemplates the continuance of those evils always inseparable from a state of war; but it is with his enemies that this awful responsibility rests; and for the issue of the contest his Majesty trusts, with confidence, to the justice of his cause; to the resources and bravery of his people; to the fidelity of his Allies; and, above all, to the protection and support of the Divine Providence.

"In contributing to the great efforts which such a contest must unavoidably require, his faithful and affectionate subjects will not forget that all their dearest interests are at stake; that no sacrifices they can be called upon to make, are to be compared with the certain disgrace and ruin of yielding to the injurious pretensions of the enemy; that with the inviolable maintenance of the good faith and public honour of their country, its prosperity, its strength, and its independence, are essentially connected; and that, in asserting the rights, and upholding the dignity of the British Empire, they defend the most powerful bulwark of the liberties of mankind."

The final recal of Lord Lauderdale was announced at the Royal Exchange and at Lloyd's on the 9th instant, at four o'clock. No sooner was it known than there was one general acclamation of congratulation and joy. The general sense of the great mercantile body of the metropolis seemed to be that peace in the spirit of peace being utterly hopeless, the rupture of the negotiation was a duty which we owed to ourselves and to our allies. The public funds fell about 3 per cent.

It is understood that the differences between this country and Prussia, are in a train of adjustment. With Hamburgh our commercial relations have resumed their ancient course.

Mr. TIERNEY has been appointed president of the Board of Control for India.

Dr. Cleaver, Bishop of Bangor has been appointed Bishop of St. Asaph, in the room of Dr. Horsley, deceased.

Lord PERCY, son of the Duke of Northumberland, was returned to parliament for the City of Westminster in the room of Mr. Fox deceased. No contest took place, although great pains were taken by some of the Electors to excite one. Pressing invitations were sent to Sir Francis Burdett, Mr. Whitbread, and others, but they were refused.

NAVAL INTELLIGENCE.

On the 25th September, Sir Samuel Hood's squadron fell in with five large French frigates and two corvettes which had come out of Rochefort. One frizate and the corvettes escaped. The other four were taken after an obstinate resistance, during which we had nine men killed and 32 wounded. Sir Samuel Hood lost an arm. The captured frigates are fine new vessels, carrying 44 guns each, and having on board, including soldiers, 650 men.

On the 27th September, the French frigate Le President, of 44 guns and 300 men, one of the squadron which had swept the African coast in January last,

was captured as she was returning to Port, by Admiral Louis.

A Spanish frigate and ten gun boats were attacked by two English frigates off the 24th of August, within two leagues of the Havannah, in the Island of Cuba. The frigate and gun boats were supported by the batteries on shore. In the end, however, two of the gun boats were blown up, five sunk, and three driven on shore; the batteries were silenced, and the frigate taken. It is said that half a million of dollars were found on board.

Our homeward bound Jamaica fleet encountered a dreadful storm on the coast of America about the end of August; by which the ships were dispersed, and it is feared many have been lost. A part of the convoy is arrived.

In the same storm Sir R. Strachan's squadron suffered severely, as did also that of Willaumez of which he was in pursuit. A ship of the line belonging to the latter, has been destroyed on the coast of America, and it is expected that the rest will be met with.

An attack, by way of experiment, has been made on Boulogne harbour. A number of boats provided with inflammable arrows were sent in during the night, and commenced a discharge which lasted for half an hour. The effect is not very precisely known; but it is reported to have been such as affords reason to believe that the destruction of the flotilla is an attainable object.

DEATHS.

Aged 66, the Rev. JOHN HUTTON, vicar of Burton in Kendal, Westmoreland.

In his 43d year, the Rev. JOHN WEATHERHEAD, curate of Hurstmonceux, Sussex, and late of St. John's college, Cambridge.

Near Stayley-bridge, co. Lancaster, in his 35th year, the Rev. JOHN KENWORTHY, curate of that place.

Aged 60, the Rev. Mr. EWEN, of Raydon, near Southwold.

At Pontefract, in Yorkshire, the Rev. JAMES BINDLESS, M. A. of Queen's college, Oxford, and master of the King's school at Pontefract.

At East Harsley, the Rev. J. STEELE, curate thereof, and master of the grammar-school there.

At Fleet, co. Lincoln, the Rev. J. ASHLEY, rector of that parish.

At Petworth, the Rev. THOMAS VERNON, rector of Sutton, Sussex, and of Penselwood, Somerset.

In his 73d year, the Rev. JOHN PHELPS, rector of Christon, near Axbridge, Somerset.

At Richmond, Surrey, advanced in age, the Rev. WILLIAM AFFLECK, rector of North Luffenham, co. Rutland, and vicar of Potton, co. Bedford.

At his rectorial house at St. Mary-at-Hill, London, aged about 63, the Rev. JOHN BRAND, M. A. rector of the united parishes of St. Mary-Hill and St. Andrew Hubbard, in the city of London, and resident secretary of the Society of Antiquaries.

Suddenly, of apoplexy, as he was walking in Fleet Street, aged 50, Captain JOSEPH TURNER, a master and commander of the Royal Navy.

Aged 72, BENJAMIN BELL, Esq. surgeon in Edinburgh, and author of several valuable works in surgery.

At Barbadoes, aged 50, on the day which had been appointed for the swearing him in as president and commander in chief of that island, the Hon. JN. INCE.

Found dead in the road, near to his close gate, Mr. DAWSON, a reputable farmer, of Flintham, co. Lincoln. He had been to fetch a horse, from which he is supposed to have received a kick, which occasioned his death.

Burnt to death, in consequence of her clothes taking fire by setting too near it, aged six years, a daughter of ——North, of Mill-lane, Coventry.

Scalded to death, by falling into a copper of boiling water, aged eight years, a son of Robert Swan, Esq. of Morton, near Gainsborough, co. Lincoln.

Drowned, while endeavouring to moor his father's boat, aged nine years, a son of —— Templeman, a waterman at Arundel-stairs, Strand.

Drowned, while bathing in the river Kennet, aged 19, JOSEPH, son of the Rev. James Bicheno, of Newbury, Berks.

In his 50th year, in consequence of a fall from his gig in returning to his seat at Wymbury, THOMAS LOCKYER, Esq. an opulent merchant of Plymouth.

A fine boy, 18 months old, the son of a

Mr. Fletcher, of Gateshead, having been put to bed, a candle was left burning on the floor, which, by some accident, soon afterwards caught the bed-clothes, and the infant was burnt to death.

Almost suddenly, as he was about to bathe in the Humber, into which he had walked up to his middle, aged 17, THOMAS, son of Mr. JOYES, harbour-master of Hull, a fine young man.

In Norfolk, in consequence of the accident which recently happened to him (a fall from his horse) Sir JACOB-HENRY ASTLEY, bart. M. P. for that county.

At Bury St. Edmund's, Suffolk, in her 62d year, SUSANNA-MARIA, the wife of the Rev. Frederick Barnwell, of Caius-college, Cambridge.

Sept. 20. Died suddenly of a nervous colic, in the 40th year of his age, His Serene Highness the Hereditary Prince of BRUNSWICK.

Oct. 2. Miss CHOLMONDELEY. This lady was travelling in a Barouche with the Princess of Wales and Lady Sheffield, when the carriage, in turning a corner, was overset. Miss Cholmondeley was thrown against a tree, with such violence, as to be killed on the spot. Her Royal Highness and Lady Sheffield were likewise thrown out. Her Royal Highness received some slight bruises, but Lady Sheffield was not hurt at all.

Oct. 3. At Brighton, Dr. HORSLEY, Bishop of St. Asaph, in his 70th year.

Mr. PALM, a bookseller of Nuremberg. He was dragged from his house at Brannau and there tried, and shot by the sentence of a French military commission, for vending in the way of his trade, a publication containing some free remarks on the French government. He steadily refused to betray the author of the work. This foul murder, for Palm was not a French subject, and he had violated no existing law, has excited general indignation. He has left a wife and five children, for whom a considerable subscription is raising in this country.

Oct. 8. Miss SARAH SINGLETON, of Bernard Street, Russel Square.

Mr. FARMER, Bailiff to Lady Webster of Battle Abbey, Sussex. Returning from Pevensey fair, he agreed, for a trifling wager, to ride a race along the road with a neighbour; in the course of which he was thrown from his horse into a ditch, and was so terribly hurt, that he languished for two days and died, without having uttered a syllable.

Suddenly, at Wakefield House, near North Shields, GEORGE WAKEFIELD, Esq. a partner in the Northumberland Bank. On the Wednesday preceding his death he was confirmed by the Bishop, with his children, in St. Nicholas' Church, Newcastle, having recently left the society of quakers, and joined the established Church.

Killed by a flash of lightning while driving a waggon between Teffnont and Philmark, T. HOOPER, carter to Mr. King, of Stourton, Wilts.

At Ramsgate, an officer of the Royal Perth Militia, Captain BARCLAY; walking up High Street holding the hand of his nephew, a fine boy of eight years of age, the boy let go his hold, slipped off the kirbstone, and fell into the carriage road at the instant a coach was passing, which went over his chest and killed him on the spot.

At Acton Church Mr. WELLALL, who has for many years officiated as parish clerk, at the commencement of divine service dropped from his seat, and instantly expired.

In her 38th year, after attending divine service twice, and receiving the sacrament, Miss BOWER, of Bradford, Yorkshire. Half an hour before her death she read prayers in her family, and at that time enjoyed her usual good state of health.

At Lewes, Sussex, in the prime of life, in consequence of having been thrown out of his chaise, and breaking his leg, on the last day of Lewes races, JOHN ADDAMS, Esq. of Rotherhithe.

ANSWERS TO CORRESPONDENTS.

T. C.; S. P.; and A MEMBER OF THE CHURCH OF ENGLAND will appear.

No insertions can be made in the List of New Publications that are not sent before the 15th of the Month.

L. D—c—b—c's; and W.'s verses are received.

Clericus on the *Critical Review*; Rusticus; C.; M. O.; J. B. C.; Cantab; the *Extracts* from *Stillingfleet's Charge*: and a paper on *early Attendance at Church*: are under consideration.

The information sent to us respecting a certain house in Chandos Street, if accurate, ought certainly to be transmitted to the Diocesan.

We are not at all disposed to blame Severus for the reproof which he has felt it his duty to give; on the contrary we admit that there is much ground for it.

The Sermon mentioned by M. A. had not escaped our notice.

A letter has been sent to Academicus by post.

B. will find his former favour acknowledged in the last page of our Number for February last.

The following papers have just come to hand, and will be considered: Μαθητης; J. S. C.; W. P.; P. K.; Antoninus.; Reginensis; and W. A.

The following communication must gratify the friends of religion. It came too late to be inserted in an earlier part of the work.

TO THE EDITOR OF THE CHRISTIAN OBSERVER,

The following circumstance will give you pleasure, especially as I am indebted to your excellent publication, *The Christian Observer*, for the hint. I was much interested in reading the report of the Edinburgh Mission to Karass, as detailed in your publication for last April, page 125, and felt a great desire from perusing the last paragraph to add one to the number of the little Tartars, who have been redeemed from slavery. On receiving the last most interesting report, which I perceive is now inserted in this last month, page 180, I could not forbear mentioning it to some friends in the congregation, at Bentinck Chapel, who suggested the idea of my reading the passage from the pulpit. This I accordingly did on the 12th instant, and mentioned, that, if any present were disposed to join to add a trifle to the relief of these poor children, I should be very happy to be their almoner in so good a cause. I have the pleasure to state that donations were made in the course of the week, far beyond my expectation, and a solicitation was received that the plates might be held at the chapel doors on Sunday, the 19th instant. I therefore felt very happy in meeting this charitable request, and preached from Deut. i. 39. "Your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it."

I have, by the blessing of God, the pleasure to make the following return:

	£.	s.	d.
Donations received	51	10	6
Collected in the plates	71	0	0
Donations for redeeming two Tartar slaves	50	0	0
Four annual subscriptions	4	4	0
	£.176	14	6

Glory to God in the highest, peace on earth, good will to man.

I am, your, &c.

Paddington, Oct. 25, 1806. BASIL WOOD.

The Conductors of the Christian Observer think it right to give notice, that it is their intention, after the close of the present year, to raise the price of their work from 1s. to 1s. 6d. for each number.

ERRATUM *in the last and present Number.*

P. 585, col. 1, line 17, for *sufficiently* read *efficiently*.
P. 606, col. 2 from bottom, for *writing* read *writings*.
P. 623, col. 1, for *reign* read *rein*.

THE

CHRISTIAN OBSERVER.

No. 59.] *NOVEMBER*, 1806. [No. 59. Vol. V.

Religious Communications.

SKETCHES OF THE REFORMATION, NO. XVII.

BISHOP HOOPER.

IN the number of the Christian Observer for April last (p. 206) I have given a short account of this martyred prelate, together with a declaration of his faith respecting the CHURCH and JUSTIFICATION, and to these I beg to refer the reader.

Some farther particulars respecting his character may be necessary, in order to give the due weight to his testimony. *Fox*, who appears to have known him personally, states him to have been an eloquent preacher, earnest in his doctrine, perfect in the Scriptures, and indefatigably laborious; and that his Sermons were usually directed to the correction of sin, the exposure of the iniquity of the world, and the corrupt abuses of the Church. "His life," he adds, "was so pure and good, that no kind of slander (although divers went about to reprove it) could fasten any fault upon him." As a bishop, "so careful was he in his cure, that he left neither pains untaken, nor ways unsought, how to train up the flock of Christ in the true word of salvation, continually labouring in the same." Hooper "abhorred nothing more than gain, labouring always to save and preserve the souls of his flock. No father in his household, no gardener in his garden, nor husbandman in his vineyard, was more occupied than he in his diocese amongst his flock, going about his towns and villages in teaching and preaching to the people there." But "though he bestowed the most part of his care upon the public flock of Christ, for the which also He spent his blood, yet there lacked no provision in him to bring up his children in learning and good manners." Every where he kept one religion in one uniform doctrine and integrity: so that if you entered into the bishop's palace, you would suppose yourself to have entered into some church or temple. In every corner thereof there was some smell of virtue, good example, honest conversation, and reading of Holy Scriptures. There was not to be seen in his house any rioting or idleness; no pomp at all, no dishonest word, no swearing could there be heard. As for the revenues of both his bishoprics (Gloucester and Worcester) he pursed nothing, but bestowed it in hospitality." "Every day his manner was to have to dinner a certain number of poor folk by course, who were served by four at a mess, with whole and wholesome meat; and when they were served, being before examined by him or his deputies, of the Lord's prayer, the articles of their faith, and the ten commandments, then he himself sat down to dinner, and not before."

There is however a circumstance to be mentioned of this prelate, which will detract in the judgment of many from the weight of his authority: I mean that he should have been so pertinaciously opposed

to the use of the appointed form for the consecration of bishops, and of the dress which it was then customary for bishops to wear. And surely, whatever credit may be given him for tenderness of conscience on these points, it will not be contended that they form grounds on which men of enlarged minds and sound understandings would now think it right to hazard the peace and unity of the Church. Hooper probably did not foresee the effect of his own scrupulosity: he may be considered as the father of puritanism; in other words, of nonconformity.

Hooper has left little behind him, besides what has been noticed in a former number of these sketches, from which his views on contested subjects of theology can be deduced with any precision. A few extracts, however, from such of his sayings and letters as are preserved by Fox, will serve to shew the complexion of his sentiments, and the general spirit of his religion.

To one who endeavoured to prevail upon him to recant, in order to save his life, he replied, "Death indeed is bitter, and life is sweet: but, alas, consider that the death to come is more bitter, and the life to come is more sweet. Therefore for the desire and love I have to the one, and the terror and fear of the other, I do not so much regard this death, nor esteem this life, but have settled myself, through the strength of God's holy spirit, patiently to pass through the torment and extremities of the fire now prepared for me, rather than to deny the truth of his word, desiring you and others, in the mean time, to commend me to God's mercy in your prayers."

In a letter sent to his wife, soon after his apprehension, he thus writes, "Our Saviour Christ saw that the greatest part of the people would contemn and neglect whatsoever true doctrine and godly ways should be shewed unto them, or else receive and use it without any profit to their souls at all, not caring whether they lived as they were commanded by God's word or not; but would think it sufficient to be counted to have the name of Christian." "And as these men wilfully and voluntarily reject the word of God, even so God most justly delivereth them into that blindness of mind, and hardness of heart, that they cannot understand, nor yet consent to any thing that God would have preached, and set forth to his own glory, after his own will and word: wherefore they hate it mortally, and of all things most detest God's holy word. And as they cannot, nor will not come to Christ, to be instructed by his holy word, even so can they not abide any other man to be a Christian man, and to lead his life after the word of God, but hate him, persecute him, rob him, imprison him, yea and kill him, if God suffer it." "But let God's adversaries do what they list; whether they take life or take it not, they can do us no hurt: for their cruelty hath no farther power than God permitteth them; and that which cometh unto us by the will of our heavenly Father can be no harm, but rather gain, wealth, and felicity. That the spirit of man may feel these consolations, the giver of them must be prayed unto for the merits of Christ's passion: for it is not the nature of man that can be contented, until it be regenerated and possessed with God's spirit, to bear patiently the troubles of the mind or of the body. When the mind and heart of a man seeth on every side sorrow and heaviness, and the worldly eye beholdeth nothing but such things as be troublous, and wholly bent to rob the poor of that he hath, and also to take from him his life: except the man weigh these brittle and uncertain treasures that be taken from him, with the riches of the life to come; and this life of the body with the life in Christ's blood; and

so for the love and certainty of the heavenly joys contemn all things present; doubtless he shall never be able to bear the loss of goods, life, or any other thing in this world." "Use in trouble the eighty-eighth psalm, wherein is contained the prayer of a man who was brought into extreme anguish and misery. And although he felt in himself that he had not only man, but also God angry with him, yet he by prayer humbly resorted unto God, as the only port of consolation; and in the midst of his desperate state of trouble, put the hope of his salvation in him whom he felt his enemy. Howbeit, no man of himself can do this, but the spirit of God that striketh the man's heart with fear, and prayeth for the man stricken and feared with unspeakable groanings. And when you feel yourself, or know any other oppressed after such sort, be glad; for after that God hath made you to know what you be of yourself, he will doubtless shew you comfort, and declare unto you what you be in Christ his only son: and use prayer often, for this is the means whereby God will be sought unto for his gifts." "Blessed is that man in whom God's spirit beareth record, that he is the Son of God, whatsoever troubles he suffer in this troublesome world."

In another letter, after expressing his forgiveness of his persecutors, and his earnest wishes for their salvation, he observes, "I have made my reckoning, and fully resolved myself to suffer the uttermost that they are able to do against me; yea death itself, by the aid of Christ Jesus, who died the most vile death of the cross for us wretches and miserable sinners. But of this, I am assured that the wicked world, with all its force and power, shall not touch one of the hairs of your head, without leave of our heavenly Father, whose will be done in all things: if he will life, life be it: if he will death, death be it. Only we pray that our wills may be subject unto his will." (Fox's Acts, vol. iii. p. 119—134.)

Q.

To the Editor of the Christian Observer.

As your correspondent H. T. seems (at least indirectly) to solicit some further observations on 1 Tim. vi. 10. I beg leave to suggest to him that πανίων των κακων may be properly enough translated by *omnigenûm malorum*, or, (to use a phrase frequently adopted by the translators of the Bible) *all manner of evil*. Our Saviour went about, healing πασαν νοσον και πασαν μαλακιαν, *all manner* of sickness, and *all manner* of disease. It is declared that πασα ἁμαρτια και βλασφημια, *all manner* of sin and blasphemy shall be forgiven, &c. If it should be objected that in these passages the article is omitted, and that the adjective is in the singular number, we will then refer to St. Mark's words in the parallel passage, viz. παντα τα ἁμαρτηματα. Here we have both the adjective in the plural number, and the article inserted; yet the meaning undoubtedly the same. And the like use of the word is frequent in classical writers.

I can therefore see no reason why the Apostle's assertion concerning the love of money may not be considered, as I believe it usually has been, as an apophthegm. To confine it, as H. T. would do, to certain evils before mentioned, is, I think, to contract the meaning of the inspired writer.

But what then does the Apostle assert concerning the love of money? Not, surely that *all* the evils in the world are to be traced to this as their source; but, that there is *no kind* of evil, to which the love of money, when indulged, may *not* eventually lead.

As to any difficulty in the present translation, I really do not see it. Hundreds, I should imagine, who know nothing of the original, understand the passage in the sense

now given, viz. that the love of money is productive of *all sorts* of evil.

M. T. H.

To the Editor of the Christian Observer.

I UNDERSTAND that the use of the word χειροτονησαντες by St. Luke, in Acts xiv. 23, is urged by some of our dissenting brethren, as an argument to prove the appointment of ministers to have been by the suffrages of the people, signified (as the original word, they contend, denotes) by the extension of the hand. That χειροτονεω might originally have this signification, I am not inclined to doubt: but, as Dr. Doddridge allows, Hammond has learnedly shewn that the word in some cases signifies to constitute or appoint to an office, where there could be no voting at all. And it is remarkable enough that the only passage in St. Luke's writings, besides that under consideration, where the word or its compound occurs, is precisely of this description. It is in a case, where there could not be any suffrage at all. I refer to Acts x. 41, where the risen Saviour is declared to have been openly shewn, not to all the people, but to witnesses *chosen before of* God, προκεχειροτονημενοις υπο του Θεου. If then an author's meaning in the use of a word in any passage is to be determined by the sense in which the same author uses it elsewhere, the argument of those who dissent from us is no longer supportable by reference to the Greek verb. Indeed to pronounce on the meaning of words from their original derivation exclusively, is but a fallible mode of criticism: they often acquire, in process of time, a different acceptation. The word *anecdote*, in our own language, meant originally, according to its derivation, "something yet unpublished." "Secret History." See Johnson's Dictionary. But we now use it in a more extended sense, as denoting "any biographical incident;" so that it is deemed no solecism to speak of a well *known* anecdote. The observation will apply probably to many words in all languages, as I conceive it does to χειροτονεω.

M. T. H.

THE same passage of Scripture on which M. T. H. has commented, forms the subject of the following communication.

For the Christian Observer.

ON ACTS xiv. 23.

THERE is, perhaps, scarcely any error into which some interpreters of the original Scriptures have more repeatedly fallen, than that of paying an excessive, I had almost said superstitious, regard to the etymology of words. If the word be simple, they deduce its meaning from the first sense of the primitive: if compound, their interpretation is merely the combined senses of the component parts. Now in ascertaining the precise meaning of any derived word, particular attention should be given to the manners, customs, laws, and learning of the people, to whose language it belongs. In designating the judicial, religious, and ceremonial observances of a nation, it was sometimes found necessary, for the sake of accuracy, to invent a word, expressing the peculiar forms therein adopted. Nor is this precision of language confined to religious and political distinctions, but many national peculiarities, resulting from the local situation, or various existing circumstances of a people, require an appropriate characteristic word. Such terms were gradually changed from their primary signification, and applied, less strictly, to the simple procedure or observance, or to a practice more or less analogous to it, sometimes indeed resembling it only in some principal feature. With some words of this description, their first acceptation was altogether lost; with others, while their main import remained, the peculiarities they indi-

cated were no longer regarded in their use *. Every one knows that the word συκοφαντεω implies, almost always, *defraudare, fraude circumvenire*, yet that word originated in a practice peculiar to some states. Would any object to the use of επιψηφιζω as a general word to imply a vote of assent, because, in the original sense, it denotes, that the votes are given by pebbles? The word υπερφιαλος has a very extensive signification, and is frequently met with in the different meanings of απιστος, υβριστης, &c. No one however is ignorant that the primitive signification alludes to a ceremony common in ratifying treaties: yet I believe that even now, when the forms employed in framing a compact or an armistice are altogether different, it would hardly be deemed a solecism to apply that epithet to the present head of the French nation. To take an example in the Latin tongue, *auspicium*, which signifies *the inspecting of birds*, a particular kind of theomancy among the Romans, is continually used in the general sense of divination, or in a yet more extensive acceptation. Of this order of words is χειροτονεω, which signifies literally *to stretch out the hand* (in which simple sense the adjective χειροτονος is used by the Greek poets) and from the popular mode of election then in use, it came to denote, *to nominate* or *to ordain*. But so far is its application from being restricted to a popular election, that we often find it employed concerning a nomination depending on the decree of one, or the agreement of two and three persons. Hesychius explains it by ψηφιζειν and καθιστην. Now if either of the words χειροτονεω or ψηφιζω were to be taken in their primary senses, what could be more absurd than for the former, which denotes a suffrage given by the extension of the hand, to be explained by the latter, which is literally defined a vote given by pebbles or counters? Stephens in his Thesaurus, confirms the explanation given by Hesychius: and in writers of unquestionable authority, both anterior and subsequent to the apostolic times, this word frequently occurs in the senses of *to create, to constitute, to ordain*, and *to elect*.

In the passage to which this paper more immediately refers, Acts xiv. 23. the word χειροτονησαντες is applied to Paul and Barnabas, exclusively, so as to express that they and they only were the electors; nor can it, but by an unnatural construction, be made to intimate, that the votes of the people were collected. The critic should observe, moreover, that St. Luke being a Jew, and writing in a foreign tongue, would not, in all probability, study great accuracy in his choice of words. It is more probable that he would select a word of general import, which, though often in use among the Greeks in a specific and limited sense, was yet sufficiently appropriate to express a form employed in the discipline of the Christian Church; although the two transactions had little similitude. And certainly he would be the less reserved in adopting such a term, if the Greeks themselves had frequently employed it with equal latitude.

It would appear then that the arguments of the Episcopalians for translating this passage *by imposition of hands*, rather than *by popular suffrage*, are no less weighty than the contrary reasonings. Calvin and Beza have indeed explained this passage in the manner contended for by the dissenters; but in considering the attention due to the observations of any commentator, the connections and peculiar prejudices of the writer ought not to

* A phrase or expression will often be preserved to denote a practice that exists, when the forms originally annexed to it have become obsolete. Thus the expression, to throw down the gauntlet, may be still employed with propriety to signify giving a challenge, although no longer accompanied by such an action as the phrase indicates.

be forgotten. Grotius, also, while he seems inclined to adopt the interpretation given by Calvin and Beza, for a reason not perfectly satisfactory, explicitly allows, that the word *may* signify an election conducted after any manner. If then it can be proved, that suffrages were given among the Jews or primitive Christians, by stretching out the hand, the word χειροτονεω may fairly be taken in its strictest sense. But if we are not authorized by ecclesiastical history to affirm that such a custom generally prevailed among these people; it is neither fair nor candid to attempt to impose a more restricted and determinate interpretation of the word, than the general tenor of Scripture, and the usage of the best classical writers, necessarily require.

T. C.

To the Editor of the Christian Observer.

Amongst the various sects into which the professors of Christianity are divided, that of the Quakers has lately been exhibited to the public in terms of high eulogium by Mr. Clarkson, in his work entitled the "Portraiture of Quakerism." Having read only a portion of the first volume, I am not qualified to give an opinion of the work at large, but I was struck, as every reader of it must be, with the description of quakerism, (in the fourth page of his "Prefatory Arrangements and Remarks)," which, he observes, may be defined, "a most strict profession of practical virtue under the direction of Christianity." A note subjoined, however, informs us, that he does not pretend to give an account of quakerism applicable to all under the name of Quakers, but that his "account will comprehend the general practice, *or that, which ought to be the practice, of those who profess quakerism.*"

Mr. Clarkson certainly did not mean, from any thing that I have yet seen, to insinuate, that the practice of Christianity, according to the rules of the New Testament, is confined to the profession of quakerism, and it is therefore unnecessary for me, as a member of the Church of England, to protest against such a conclusion. Long before the publication of his work, and with no more knowledge of quakerism, than what I had collected from general conversation, I had attempted, for my own improvement and imitation, to delineate the sketch of a real Christian; and imperfect as it is, I now send it to you for publication, if you should think proper. Allow me to have the gratification of adding, that in the circle of my own acquaintance, I know more than one individual (no Quakers) who, in the general tenor of their lives, exhibit a strong resemblance to the portrait which I have sketched, and who are constantly endeavouring to make the resemblance to the original after which I have drawn more perfect.

I am, sir, &c.

A MEMBER OF THE CHURCH OF ENGLAND.

SKETCH OF THE CHARACTER OF A CHRISTIAN.

The true Christian feels that he is the object of God's love, and whilst he marks, and acknowledges with thanksgiving, his own daily experience of it, in the providential care of his heavenly Father, he perpetually looks with heartfelt rapture, gratitude, and adoration, to the transcendant display of it, in the redemption of the world from sin and misery, by the gift of his only Son. Hence the love of God animates his soul, and becomes the governing principle of all his actions; and he demonstrates the force of it, by love to all his fellow creatures. He beholds with stedfast eyes, the high reward of glory and immortality with Christ in heaven, promised to faith and obedience; and whilst he knows the imperfection of his best

services, and wholly renounces all reliance upon them, as any ground of claim to eternal life, he labours incessantly to render them more perfect, as if his salvation solely depended upon the success of his own endeavours. He therefore gives all diligence to "make his calling and election sure," ever striving to add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Sensible at the same time, that all spiritual graces are the gift of God, without whose assistance he is unable of himself to will or to do any thing that is good, he prays for them with earnestness, peruses the Scriptures with diligence, and hears the preaching of the Word with deep attention, humbly beseeching God, for Christ's sake, to enlighten his understanding, and purify his heart by the power of the Holy Spirit. In the conformity of his life to that of his Saviour, he looks for the evidence of his faith in him, comparing his conduct with the precepts in the New Testament, and with the example of his divine Master, as the only sure tests by which to judge of that conformity.

Meek, humble, courteous, patient, and forbearing, deeply conscious of the natural depravity of the human heart, and of its proneness to evil, he examines all its thoughts and suggestions with scrupulous severity, probes the motives of his actions, and endeavours to subjugate his appetites, passions, desires, and affections to the law of God, which he constantly studies. Notwithstanding his vigilance to avoid giving offence to God or man, he still feels the daily necessity of imploring the pardon and mercy of his Creator, through the mediation of his Son Christ Jesus, and humbles himself in deep repentance before him. He is at the same time charitable in judging his neighbours, and cautious lest he should inadvertently publish their faults or follies. But he knows the duty of a Christian, and the obligation of the law of charity, too well, to withhold admonition and reproof on just and proper occasions, and he imparts them in the spirit of brotherly love. In all his conversation with mankind, it is his object to edify by the purity of his discourse, and the propriety of his example; he is not only careful to abstain from evil, but to avoid the least appearance of it, lest he should unwarily mislead his brother, and become a scandal to his high profession. To the fatherless he is a father, to the afflicted a comforter, and as far as his means allow, a merciful dispenser of the bounties of God to the poor and needy. That means may not be wanting for this purpose, he considers a just economy to be a duty of strict obligation.

Is the Christian a husband and a father? he reflects upon the obligations, which these relations impose, and studies anxiously to discharge them with fidelity. His marriage vow, to "love and cherish" the partner whom God has assigned to him, is ever present to his thoughts. He appropriates and applies to his situation, the apostolic injunction, "Bear ye one another's burthens, and so fulfil the law of Christ," and he exemplifies the doctrine conveyed in it, by the invariable kindness of his own demeanor. As a father, he deems it his first duty to train up his children in the knowledge and fear of the Lord. He is sedulous in instructing them, constant in his admonitions, mild in his reproofs, and merciful in his chastisements, at all times studious to enforce his precepts by his own example, and whilst he requires from them the reverence and respect due to parental authority, he never fails to recollect the injunction of the Almighty, in his appeal by the mouth of the prophet to the Israelites, "If I then be a father, where is mine honour, saith the Lord of Hosts." As a master, the Chris-

tian is kind, forbearing, just, and considerate; temperate in his commands, but conscientiously steady in enforcing the observance of them; not severe in marking the faults of his servants, nor careless in duly reprehending them, always remembering that he also has a master in heaven. He feels it his duty to instruct them, to watch over their conduct, to reprove and check any immorality in it, to avoid placing them in situations of temptation, and to set them an example of sobriety, temperance, and orderly behaviour, under an awful sense of the responsibility attached to his influence and power over them. As a servant, the Christian is faithful and obedient to his master in all things, not with eye service as men pleasers, but in singleness of heart fearing God; accommodating to his fellow servants, and ready to assist them in any emergency; unassuming and contented in his present condition, having his thoughts fixed on a better world. As a subject, he is loyal to his King, and obedient to the laws of his country, submitting himself to every ordinance of man for the Lord's sake. As a member of society, he primarily considers the duties of that station in which it hath pleased God to place him, and labours to discharge them faithfully: he also considers in what manner his talents can be best employed for the good of the public or of individuals, and he cheerfully resigns a portion of his ease and comforts, in order to promote these ends.

The Christian examines and weighs the customs of the world by the unerring rule of the word of God. He is careful to avoid any singularity in his dress and behaviour, or in matters of an indifferent nature. But he is still more careful to adopt only such customs as are innocent. By the same rule, he regulates both the quality and quantity of his amusements, and whilst he rejects all that have the remotest tendency to inflame the passions, or corrupt the heart, he extends his exclusion to others which are often erroneously deemed innocent, because he sees the tendency of them to be to weaken his spiritual affections, alienate the heart from God, and occasion a loss of time which can never be retrieved; ever remembering the warning parable, that whilst the husbandman slept, the enemy sowed tares among the wheat. Time indeed he considers as the most precious of all the talents given to him for his improvement, and as the most important of all his possessions; and he therefore husbands it with jealous care.

In looking over the Christian world, he laments the various divisions and schisms which prevail in it, but still more the animosities subsisting among those who profess to follow the same Lord and master; and his daily prayer to God is, that all believers in Christ may hold the unity of the spirit in the bond of peace.

"It is my meat and drink to do the will of my heavenly Father," is a saying always present to the view of the true Christian. God in Christ is the object of his love, his all in all; and to promote His glory the unceasing effort of his whole life. Grateful in prosperity, resigned in adversity, praising and blessing God for what he bestows, withholds, or inflicts; he walks through the world by the light of faith, with his eyes fixed on the prospect of that eternal home, where sorrow can never enter, and from which joy shall never depart.

To the Editor of the Christian Observer.

The propensity of mankind to run into extremes has been remarked in all ages. You, Sir, and your correspondents, have amply shown that the Christian world, in forming its doctrinal systems, is by no means free from this fault. I fear that in practical points, it will be found not less culpable. A very considerable

part of it lies open to the charge, either of needless singularity under the shew of Christian faithfulness and of taking up the cross; or of undue conformity to the world, on the alleged ground of consulting propriety, and of exhibiting religion in an amiable dress. It is to this last extreme that I wish on the present occasion to call the attention of your readers.

Propriety is a word of a very attractive sound: but all is not gold that glitters; and it becomes necessary to scrutinize the real import of that term in the mouths of those who rely upon it for the vindication of their conduct, before we can pronounce on the merits of that vindication. Now, Sir, it appears to me, that a numerous class of Christians in the higher and middling ranks, in defending their habits of life on the ground of propriety, appeal to what the world denominates propriety in reference to its own maxims and principles, rather than to what is really proper in the sight of their great Lord and Saviour. I have been led to form this opinion from having observed them fly to propriety for their vindication, far most frequently, (I will not say exclusively), when an adoption of the habits of the world, or at least a very considerable approach to those habits, is to be defended. The world, no doubt, deems its own habits very proper; and those who thus defend an approximation to them may be justly suspected of having taken up a criterion of propriety not very unlike that of the world. Is this an uncharitable suspicion? Would it be thought to be so in other cases? Should we accuse any one of a want of charity, who expressed a suspicion that a person who acted like a rogue had the principles of a rogue? How can a suspicion of this kind be avoided in such cases, since we see that in the common course of things dissimilar principles lead to dissimilar conduct? Men do not "gather grapes of thorns nor figs of thistles." Their experience shews them that "a good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit." If this way of reasoning be just, we must pronounce that in most cases of any importance what is *proper* according to principles of one description is likely to be *improper* according to principles of an opposite kind. Let the Christian then consider how widely the principles which he professes differ from those of his irreligious neighbours, and he will stand aloof from their general habits of life. In the employment of time, or in the use of property, will he not be extremely jealous of a close agreement with the world, since he is required continually to bear in mind, that time and property are the gifts of God, and to be employed for his glory; while the world, in receiving these gifts, scarcely thinks of the donor, and in its use of them has very inferior objects in view? A similar question might be asked with respect to various other particulars, as the education of children; the choice of serious occupations, of amusements, and of companions; and the general strain of conversation. It is not however my intention to enlarge on these and like points, though they are well worthy of the consideration of some of your able correspondents. I shall content myself with remarking, that if a Christian is indeed to be one who is *not of the world*, but is *chosen out of the world*;—if with him *old things are passed away, and all things are become new*;—if he is not to be *conformed to this world*, but to be *transformed by the renewing of his mind*, (the close connection of these sister-precepts clearly shewing that in the opinion of their author, St. Paul, the mind will not be transformed while there is a conformity to the world): if such be the Christian, and such the rules prescribed to him, surely true propriety in his holy calling must rather be

found in receding from the common habits of the world than in adopting them.

But there is not only a great agreement *in practice* between the world, and the class of persons under consideration, when they appeal to propriety. They agree very much with it *in their object.* Is it often, is it ever, their leading purpose on such occasions to be eminently moderate and self-denying; to set a Christian example to their irreligious neighbours, and wean them from their love of self-indulgence, and of shew and ostentation? On the contrary, it is generally avowed to be their *immediate* object at least to meet the opinions, to satisfy the expectations, to comply with the wishes, of their circle of acquaintance. "It is proper that our furniture should be fashionable, and our equipage and servants smart. It is proper to travel in post-chaises rather than in stage-coaches; or perhaps to travel with four horses rather than a pair in our own chaise. It is highly proper to visit *all* our neighbours in the country, with the exception, perhaps, of one or two profligate characters; and both in country and in town to be almost as forward in making morning calls of mere form, or little more, as those who do not know the value of time, nor indeed well know how to get rid of it. Without an attention to such things, how is a character to be maintained in the world?"

Alas, Sir, here is the delusion. Such persons wish to maintain a character. But what character? Rather, I fear, (on such occasions at least) one which shall obtain *the praise of men,* than one which shall procure for them *that honour which cometh from God only.* They do not bear in mind as they ought, that the approbation of men and that of God take in their general course directions as opposite, as the natural corruption of the one is to the adorable purity and holiness of the other; and that, if reliance may be placed on the dictates of divine wisdom, *what is highly esteemed among men, is abomination in the sight of God.* Now if in their pursuit of propriety it be their leading object to conciliate the world, what must be the colour of that propriety which will answer their purpose? It must evidently be the propriety of the world, rather than that of the genuine disciple of Christ. *The world will love its own;* but what hope is there, that it will love what springs from a source so uncongenial to its principles and feelings as the Gospel of Christ? *They that are after the flesh do mind* (i. e. relish and practise) *the things of the flesh, but they that are after the spirit the things of the spirit.*

But it will be alleged, that although it be the *immediate* object of these persons to conciliate the world, and obtain its approbation, their *ultimate* object is to reform it by making religion amiable in its eyes.

Without questioning the sincerity of those who urge this plea, I must be allowed to ask, whether the object it holds forth is not with many so distant as to be scarcely visible in the season of action, however it may be brought forward, and made a prominent feature, in their defence? Such is the self-deception which we practise on ourselves, that nothing is more common than for a man to think that he is actuated by motives very different from those which really predominate in his mind. And when so many motives congenial to our natural propensities plead for an approximation to the habits of the world, is it uncharitable to suppose that they may sometimes bear rule, while their captive is under a persuasion that he is swayed by motives of a very different kind?

Let it however be supposed, that our votary of propriety is not subject to a delusion of this kind. Let it be granted, that he is under the predominating influence of a desire to render religion amiable by his conduct, and thus to recom-

mend it to mankind. Are the means he adopts such as the Gospel will sanction? Let him study *its precepts, its spirit, and the example of its divine author.*

I am aware, Sir, on how wide a field I am now entering, and will labour to be concise. Not to repeat what has been already said on the contrariety of the Gospel to the usages of the world, let me beg your readers to notice the terms which it employs, when it speaks of the world, and to draw their own inference. Living *according to the course of this world* is, according to St. Paul, the same thing with being the slaves of Satan, and dead in trespasses and sins. St. James affirms, that *the friendship of the world is enmity with God.* St. John declares, that *the whole world lieth in wickedness;* and earnestly presses his followers to beware of its allurements, and expect its dislike. And our blessed Saviour is very full on this last point in various passages, and never intimates that his disciples must obtain the favour of the world in order to do good in it.

But does not the Gospel require Christians to attend to their characters among men, and to act in such a way as to recommend the religion they profess? Certainly in numerous instances: but mark the course which it prescribes. The disciples are instructed by their divine Master to lead men to glorify God *by letting them see their good works;* and St. Peter exhorts Christians to put to silence the ignorance of foolish men, and to dispose them to glorify God *by well doing,* and by their *good works.* Similar advice is given by St. Paul to Titus. Christian women are enjoined to win over their unbelieving husbands, if possible, to the faith: how? *By chaste conversation coupled with fear* (a respectful demeanor), and *by putting on the ornament of a meek and quiet spirit.* Servants are commanded to adorn the doctrine of God our Saviour *by obedience, honesty, fidelity,* &c. Instances of similar advice for recommending religion to mankind might probably be multiplied. Instead of inculcating on his disciples the necessity of obtaining the general approbation of mankind, Christ warned them, that general approbation would be an evidence of their not being faithful in their Christian course. "*Woe be unto you when all men speak well of you, for so did their fathers to the false prophets.* We have one instance of a considerable body of Christians obtaining for a time *the favour of all the people:* but it is perfectly clear from the beautiful account which is given of them, that this was by no means obtained by worldly compliances, but by their singular eminence in Christian tempers and conduct.

Let us now turn to the example of our Saviour. He associated freely with mankind, and exhibited a perfect pattern of kindness and courtesy; and the general course of his life was, doubtless, that which unerring wisdom pointed out as the best for the success of his Gospel. But did either his kindness or his wisdom render him very solicitous to conform to the feelings and habits of his countrymen? Had this been the case, he would not have been, as was supposed, the carpenter's son: he would not have been a Galilean and attended by Galileans: he would not have resided at Nazareth: and (not to multiply proofs of this kind) he would not have passed his days in poverty, and have been followed only by the poor. He knew what violent prejudices would be excited against him. But he probably thought it necessary to mark by the circumstances of his life how widely he differed from his countrymen in his religious principles. Had he travelled on smoothly in the same track as to externals with those whom he proclaimed to be on the brink of ruin, both temporal and eternal, he would not easily have persuaded any of them to think their state so desperate as he described it. They would have imagined, that

one who took pains to reconcile his course of life to theirs, and to conciliate them by his compliances, could not in his heart think so very ill of them. With what prospect of success could he have called on them *to be born again*, and to become *new creatures?* Proceeding as he did, *wisdom was justified of her children. Many* even *of the chief rulers believed on him* during his life, and he scattered seed from which a plenteous harvest was reaped by his apostles after his ascension. But had he made greater sacrifices to the opinions of an unbelieving world, he might see, as St. Paul did under similar circumstances at a later period, that *his cross would have been rendered of none effect.* It will be unnecessary for me to trespass on the patience of your readers, by applying what has been said to the case under consideration. Jesus has left us an example that we should follow his steps; and though the infinite distance between the Saviour of the world and ourselves, frequently makes it impossible for us to follow them *literally*, yet through the divine aid, the *spirit* of his conduct is always within our reach, and should animate us in all our proceedings.

But if it could be supposed to be allowable to recommend religion to mankind, by such methods as the advocate for propriety would employ, would they answer his purpose? Would an endeavour to please the world, by complying with its customs, make religion amiable in its eyes? As well might the proprietor of one of the grand scenes amidst the mountains and torrents of Cumberland attempt to heighten the admiration of the traveller by studding it with obelisks, and mock battlements, and alcoves, and white washed rocks, and formal cascades. Present Christianity to mankind in her native beauty, and after commanding their respect, she may win their affections. But bedeck her with ornaments uncongenial to her nature, and you expose her to contempt and ridicule. Some indeed will applaud such decorations; but how often will their praises flow from an unhallowed source—from a secret dislike of genuine religion! Her purity is too great for unhallowed eyes. Her noble simplicity is calculated to strike mankind with awe. How many, therefore, who would willingly think themselves her votaries, like her better when exhibited under some disguise. They are in their hearts not displeased to find that she can be inconsistent; and that she betrays some symptoms of being half ashamed of the wide difference between herself and the world. They are flattered by her imitation of their conduct, and elevated in their own esteem, by her degradation. What true Christian would covet; what true Christian would not dread, the praise bestowed by such persons on the accommodating spirit of his religion?

And what effects are likely to flow from the system which it is the object of this paper to condemn? its tendency is to deprive Christianity of her spirit and energy; and to lead both those who adopt it, and the world at large, to endeavour to reconcile God and Mammon.

With regard to its effect on the Christians who adopt it, we are none of us sufficiently aware what inroads the world is continually making on our vigilance, and on our fidelity to our Lord and Master. How imperceptibly does its alloy insinuate itself, and debase the simplicity of our views and the purity of our conduct! Shall we then venture on a system, which is to invite, as it were, this evil, and to place us, inflammable as we are, in the midst of flames? Men of mere worldly prudence would be thought mad if they acted in a similar manner. What would be said, if a man, who had a strong natural propensity to drink or to game, were to make it his plan to conciliate drunkards or gamesters by adopting their habits of life as far as he could in any way reconcile them to his principles?

We find no difficulty in deciding in this case, because drunkenness and gaming are vices which strike us with horror. And if we also saw in a proper light luxury, ostentation, a misuse of property and of time, and that apathy of soul towards God and religion which accompanies such sins, we should find as little difficulty in the case under consideration.

But the mischief will be by no means confined to ourselves. The effect on others will be most disastrous and lamentable. Some hints were given on this point in what was said of the conduct of our blessed Saviour. Could any scheme be devised more likely to lull the consciences of our irreligious acquaintance asleep, than an apparent endeavour to adopt their general habits of life as far as possible, and to let the difference between us and them be as little visible as may be! Many of them will probably be willing to meet us half way; and by using moral language, and gravely expressing in general terms their respect for religion, will endeavour to pass with us for persons who differ little from us in principle. And what will be the result of this conspiracy to disguise the truth, and hood-wink the conscience, by making opposites appear to agree? The irreligious party will continue as irreligious as ever, though somewhat more decorous perhaps in his conversation and conduct: but he will be deluded into a good opinion of himself by the countenance his course of life receives. The religious man will find the energy and vitality of his principles on the decline, and becoming languid and feeble. He still probably professes the great truths of religion, and omits none of its outward observances; but he is already on the confines at least of being *neither cold nor hot*, and in imminent danger of having *a name to live while he is dead*. This general picture will vary according to circumstances, and through the operation of counteracting causes, even its leading features may sometimes disappear: but I would appeal to any one who has been in the toils of the system which has been described, and through divine grace has escaped from them, whether its tendency has been falsely delineated.

Are we then to outrage the feelings of mankind by always studying to be singular? By no means. But this subject must be reserved for a future paper.

R. S.

To the Editor of the Christian Observer.

In your number for September last, you express some desire to see an answer to the letter contained in that Observer, signed Minimus. Your correspondent laments the gloom too often visible in persons truly religious, and wishes to ascertain the cause of an appearance so little answering our expectations from Christianity. I fear that I shall be found but ill qualified to undertake a discussion of the subject; but if the following observations afford any satisfaction to him or your other readers, Ecquid erit pretii.

I am not about to assign any single cause to explain the phænomenon in question. Philosophy in all her branches has suffered too much already from our love of generalizing, which is in fact the love of system. This method of reducing every appearance in the natural and moral world under a few general rules, is very agreeable to our indolence, but not quite as safe as it is pleasant. In the present case at least I am satisfied that no single reason would be found satisfactory; though I hope it will appear upon enquiry, that most cases of religious melancholy may be sufficiently accounted for; that they grow naturally out of the established order of things, and reflect not the slightest discredit on Christianity.

Before I enter on this enquiry, I must make a few preliminary remarks.

1. Religious persons (I mean they who are indeed the children of God, who walk by faith and not by sight) are by no means universally disposed to be melancholy. If a subject so indefinite could admit of computation, I doubt not but a large majority of real Christians would be found to be truly happy; not only as compared with worldly men in similar circumstances, but beyond all worldly men in any circumstances. I know those whose very aspect is enough to tempt one to be religious; whose bosoms seem cheered by unvaried sunshine, the regions of eternal spring, like the fabled mansions of the blest;

> Like those Hesperian gardens fam'd of old,
> Fortunate fields, and groves, and flowery vales;
> Thrice happy isles!

But these are they who stand upon the very verge of heaven, and are arrived within prospect of the New Jerusalem. Such are rarely to be found among young Christians; and the observation of Minimus confirms (what it is reasonable to expect) that religious gloom is most frequently visible in our younger brethren. "Many persons (says he) *especially young persons*, enjoy few, if any, of the consolations of religion." I am inclined to think that the observation may be qualified still further. Religious melancholy will, I believe, principally be discovered in young *men*, and among them most frequently in young *converts*. The reason of this (if the fact be true) will appear in the course of our enquiry. I state it however only as theoretically probable. My own knowledge of particulars is too confined to warrant any experimental inference.

2. I am apt to think that we are deluded in estimating the happiness of others, by outward appearances; just as we are in estimating their worth. If a man goes regularly to Church, pays his debts, and minds his business, we say, he is a worthy creature. If a man laughs loud, and overflows with animal activity, and boisterous merriment, we cry, happy fellow. But without denying that such coarse ebullitions may indicate constitutional joyousness, surely this turbulent vivacity is not a *necessary* element or evidence of gladness. The bounding kitten may be happy, and is not the purring cat? Are the gambols of the dolphin upon the ocean more enviable, than the complacency of the steer ruminating beneath the shade of the British oak? Yet mankind in general seem to have no idea of composed felicity. It must be active and tumultuous; and this occasions their mistakes as to the happiness of Christians. They cannot value, for they can hardly comprehend, the placid enjoyments of religion. The pious aspirations, the holy joy, the heavenly peace, which are fountains of celestial gladness continually springing up in the bosom of the good man, produce no bustle, and therefore excite no observation. I doubt not but many of the happiest of mortals are to be found among those children of God who pass on unnoticed in their pilgrimage, and are viewed by their worldly neighbours, sometimes with pity, and sometimes with contempt. It is natural, therefore, that men should underrate the happiness of Christians, from their imperfect knowledge of its real marks. They infer melancholy, wherever they see unobtrusive quiet and composure. But it is not so.

> "The broadest mirth unfeeling folly wears,
> Less lovely far than virtue's very tears."

If I can judge at all from my own experience, laughter is a very bad criterion of gladness. Nay we know that the most comical productions of Swift and Cowper were written while their authors laboured under an afflictive constitutional dejection.

Philosophers take a distinction between the beautiful and the picturesque; and I believe it is a just one. The pleasure (they say) which we feel, in stealing along a sunny vale, soothed by the concert of the woods and murmuring waters, is of a different kind from the delight enjoyed in coursing over an open champaign, keen in the chase, and braced by the wintry gales. The two kinds of happiness alluded to admit, I believe, of the same distinction, and for myself, I must confess a decided partiality to the beautiful *.

3. In attempting to account for the frequency of religious gloom, I shall not meddle with those cases in which melancholy evidently arises from an erroneous practice or unhappy opinions. These sufficiently explain themselves. If (as too commonly happens) men, who have strong religious impressions, will indulge themselves in some favourite, but vicious, habits; or if they cherish their negligence in religion, from wilful blindness, because they are afraid to contemplate the real terms of salvation; it is no wonder they are gloomy. They must be uneasy; they ought to be uneasy. To be happy in such a case is to be miserable! But their gloom obviously "is owing not to their religion, but to their deficiencies in religion. While they continue to be the servants of sin, they must expect the wages of sin †." To such we can only say, "Turn ye unto the Lord with your whole hearts; for the fruit of righteousness is peace, and the effect of righteousness, quietness and assurance for ever;" but "there is no peace for the wicked, saith our God."

So likewise if a man unhappily thinks some of the miserable penances of the Romish Church necessary to his acceptance, or is involved in that extreme darkness of predestinarian fantasy, which is full of "fearful shapes and sounds of woe;" so that he apprehends an irreversible decree of reprobation to have passed against him, it is very natural he should be dejected. Such cases fall not within our present enquiry, for they carry with them their own solution. They may move our compassion, but cannot excite our surprise. They imply not the slightest reproach to Christianity, because they are the known consequences of adequate causes. Those causes indeed may afford some triumph to the irreligious, but it is beside the question to shew its emptiness.

However, after all proper deductions, it must be owned there still remains much of real or apparent melancholy among religious persons unaccounted for. Christianity is a religion of cheerfulness. How is it that so many of its worthiest professors seem to bear a living testimony against its excellence; that while they practise its precepts, they cannot enjoy its privileges? The causes I believe are various; to be found in the tempers of those who embrace Christianity; their peculiar situations; and the nature of the world around us. Perhaps after examining into these causes, their effects will appear less extraordinary.

In the first place, let us consider who are they who at all times are the most likely to accept the offers of covenanted grace. What said our blessed Lord? "Come unto me all ye that travel, and are heavy laden, and I will refresh you." Christianity offers rest to the weary, and consolation to the hopeless.

* See Paschall's Thoughts. That sublime writer considers all restlessness as the effect of our degenerate nature dissatisfied with itself, and complacent satisfaction as evidencing the remains of our original perfection. Indeed it may be observed, that contentment is called true happiness. Now contentment implies repose; an easy and cheerful acquiescence in the present state of things.

† Mr. Gisborne. See the admirable discourse which closes his first volume of Sermons.

Surely it is not wonderful, if some at least of the children of woe accept the proffered mercy. Yet such Christians it is obvious will be melancholy; for religion, though undoubtedly it corrects, does by no means destroy our feelings. The widow and orphan, the childless parent and distracted husband, will fly to their Saviour for refuge: and they shall find him to be a Saviour indeed; "a hiding place from the wind, and a refuge from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." But they still remain widowed and fatherless: the parent has lost the child of his expectation, and the husband the "delight of his eyes." It is meet they should mourn, though "not as without hope." Nay, I am not sure whether to common observers they will not appear more unhappy, as they become less so. When men are wretched without consolation, they are apt, (particularly before others) to make a desperate effort to rid themselves of their misery, and dash into tumultuous gaiety, or vicious indulgence, to effect a momentary release from evils they are unable to endure. Such men are indeed horrible spectacles. Like a lion in the toils of the hunter, they chafe and roar, and struggle only to exhaust their strength, and entangle themselves more desperately. Yet for a while such efforts may give an appearance of vigour, and deceive those who see not the loathsome dregs which subside when the fermentation is over. Christianity subdues this unnatural violence, and softens the sufferer into patience. It not only teaches him that resistance against the dispensations of heaven is unlawful, but makes him feel it as unwelcome and unnecessary. He who so lately bore his yoke with uneasiness or passion, and knew his sorrows only as wretchedness for the present, and despair for the future, learns to bow cheerfully under his burthen, can trace in his afflictions the hand of a benign providence, and, entering in hope within the veil, takes up his cross with joy, and follows the footsteps of his master. Yet it is possible, that to worldly spectators, this placid submissiveness may pass only for increased wretchedness, and religion is thus sometimes discredited by the very blessings she communicates.

Be this however as it may, it is evident at least that unhappiness will probably lead us to embrace Christianity in earnest. But, alas, to careless and prejudiced observers, Christianity and unhappiness thus become associated, and a collateral effect is mistaken for the cause. Calista is still young and beautiful; her disposition was naturally gentle and sensible, and the tenderness of her parents cherished early in her bosom the habits of holiness. When Calista was about sixteen, she was seized with an alarming fever which long threatened her life. Under discipline so severe, she improved daily in every pious affection, and has grown to a height in grace rarely equalled by her sister saints. She is now four and twenty. The fever I have just mentioned, though it did not prove fatal, hung upon her for many months, and weakened a constitution which never was robust. Calista is at times dejected, for her spirits are not strong, and the world is full of trials. Her friends say, she is too religious; it makes her melancholy. She says, I am melancholy because my health is weak, and religion is my only consolation. Poor Calista! I am apt to think she is right, but nobody believes her.

But the unhappy are by no means the only class of mortals, to whom it is probable that Christianity will seem welcome. There are pains of the understanding as well as of the heart. Men of grave and contemplative tempers cannot long remain insensible to the darkness which surrounds them. We find ourselves dropped (as it were) into a theatre of wonders; marvellously formed, and

marvellously sustained; unknowing whence we came, or whither we are destined; ignorant with all our capacities for knowledge, and miserable with all our powers of enjoyment. The mind which sees these things must be base and sluggish indeed, if it feels no anxiety to escape from a prison where it is so "strait kept without iron bars;" and to ascertain the reality, or at least to take a closer view, of the mighty vision which is sweeping by us. The philosopher therefore (I use the word in its proper sense) looks round for direction to his enquiries. Christianity boldly presents herself, offering a solution of every doubt, so far as knowledge is profitable, and promising present safety with future illumination. Surely it is not miraculous that a wise man should think such proposals worth examining; nor, if he examines, is it strange he should be convinced. The rest follows in order: "he becomes first regular, then devout." It may be expected then, that a contemplative man will be an earnest Christian; nor can it seem wonderful, if, being a Christian, he still continues to be contemplative. Gravity, however, with the gay and thoughtless passes for gloom. They are guilty of two errors. They mistake seriousness for melancholy; and they impute that seriousness so miscalled to religion, instead of constitution. Even good men of a different temper, who have never studied human nature, often adopt the same misconception. Sophron prossesses a very profound understanding. Happily for him he was irregularly educated, or his powerful mind might have been lost in dialects and prosody. Being left, however, to discover truth for himself, he became early accustomed to reflection, and few reflect seriously without being religious. He is so in an eminent degree. His spirits are easy and regular, for his heart rests in hope: he can review the past without remorse, and anticipate the future with humble but joyful assurance. Sophron's manners are rather distant, and to those who know but little of him, seem ungracious: his habits of thoughtfulness too have given him the appearance of gravity and abstraction. Thus it happens that some who are slightly acquainted with him, or only hear of him by report, fancy he wants cheerfulness; and as he is known to be very religious, Christianity as usual bears the burthen.

There is yet a third class of men, of whom it may be said to be antecedently probable, that they will at some period of their youth become zealously attached to Christianity. These are they who possess by nature great quickness of sensibility, joined with ardent imaginations. Such men have strong and delicate perceptions of the sublime and beautiful. The grandeur of the rewards which revelation promises, and the awfulness of the punishments it denounces, naturally arrest their attention. The holiness and lovely simplicity of the character of Jesus, his dignity, his tenderness, and his sufferings, have charms to awake their best affections. Such men too are early disgusted or satiated with the coarse pleasures of the world. Their fancy sketches almost intuitively an image of perfection, of which Christianity alone presents the perfect draught. Besides which they have generally very unequal spirits: the same heart which, during the hours of social festivity, overflows with gaiety, is weighed down in solitude by comfortless dejection. Their disappointments are greater than those of other men; for they overcalculate the value of every object they pursue, as well as their chances of obtaining it; and thus, whether they succeed or fail, they are still deceived. All these circumstances concur to invite them to become the children of God, to "cast their cares on him," forgetting and despising the baubles they have too long pursued. But the change

which is wrought in them respects, rather the direction, than the nature of their affections. Christianity indeed will gradually teach them to control their ardour, to regulate their emotions, and resist all excess of feeling, whether rapturous or mournful; and perhaps at last infuse into their bosoms that placid cheerfulness, which seems to be the kind and degree of happiness best suited to our feeble constitutions. But this must be the work of time. Till then, much of their ardour or their sanguineness will remain; they will be at one moment elevated into rapture, and at another depressed with melancholy. Even good men of a more equable temperament, not comprehending the causes of their occasional dejection, may probably suspect that religion, which so evidently influences their hearts, affects also their cheerfulness; while their less serious acquaintance will undoubtedly lament (according to the mummery of worldly lamentation) that such noble spirits should be ruined by methodism. Eugenes is one of those beings I have described, who, from delicacy of organization, feels more quickly than the common race of mortals; and though he has been visited by no grievous afflictions, a variety of circumstances have hitherto made him better acquainted with sorrow than delight. Eugenes was early instructed in the best principles of Christianity, and the merciful visitations of Providence have gradually taught him their real value. He has made no great progress in religion, yet I believe he is sincere, and dreads sin more than suffering; but he has delicate health and very unequal spirits. It cannot be denied that religion is to him occasionally a source of pain as well as pleasure. His heart at times seems to overflow with gladness, but in other moments I have seen him dreadfully agitated. His friends perceive this, and express their fears of his being too religious. But in truth religion has no connection with his complaint; it is only the field in which his natural temper displays itself. If Eugenes had fixed his affections on any other object, his spirits would have been liable to the same fluctuation: we should still have witnessed in him the same returns of rapture and regret, of exultation and dejection.

I think it has appeared, that of the three descriptions of persons, who, in the common course of providence, are most likely to be earnestly religious, the first and the last will at the utmost only retain the same degree of melancholy as Christians, which they must have suffered as men; while the gloom imputed to the second class exists only in the ignorance or misconception of the spectators. At the same time it appears, that a certain quantity of real or apparent melancholy among Christians is far from being a just subject of surprize. On the contrary, if we consider the situation or tempers of those who are most likely to be affected with the offers of Gospel grace, the absence of what we so justly lament would be a much stranger phænomenon.

So much for the causes which account for dejection of spirits among the religious, *independent of religion.* These it will be observed apply to persons of all ages. They act however most powerfully in the young; for Christianity has such influence in softening every sorrow, that these "natural tears" are gradually wiped away, and sometimes even the furrows they had worn in our cheeks almost wholly disappear.

Let us now enquire, what there is peculiar to the situation of Christians, which may account for some further portion of those distressing anxieties, which yet remain unaccounted for.

It seems allowed that religious melancholy is principally found in young persons, and I have before stated my apprehension, that it prevails particularly among young *men.* My reasons for that opinion are

these. Women possess by nature a larger share of animal vivacity than men. The same kind providence which plants antidotes by the side of poisons, while it subjects the softer sex to so many sorrows arising from physical and moral causes, has furnished them with a proportionate buoyancy of spirits to sustain the weight of their afflictions. This prevents in a great degree their falling within two of the three descriptions of persons above noticed, and qualifies indeed the dejection to which they would be subject from any of the numberless sources of human woe; for constitution has a mighty influence either in aiding or repelling melancholy, even when the immediate cause is wholly external. Besides which, women are in general much more innocent than men; and of the distress which can in any sense be imputed to religion, I have no doubt a very large portion is occasioned by the remembrance of past or the dread of future crimes. This conviction induced me to state, that gloom is particularly visible in that class of young religionists whom I termed *converts*. I call those converts, by way of distinction, who, after a certain course of vicious indulgences, or habitual indifference to the concerns of religion, learn to feel the perils to which they stand exposed, and the incalculable importance of those things they have neglected. It is natural, it is proper, that such men should be anxious, thoughtful, and at times even deeply afflicted; and in pointing out the very obvious causes of distress to Christians so situated, I believe I am accounting for a considerable part of the evil we lament, after deducting what arises from causes not at all peculiar to religious persons.

Some there are who, by the special grace of God, having been born of excellent parents, and trained up in "the nurture and admonition of the Lord," far from the haunts of corruption, have encountered few temptations, and therefore have comparatively few open and flagrant sins to repent of. To such as, being thus favoured, have improved their inestimable advantages; religion is indeed a cloudless sun, "the source of light, and life, and joy, and genial warmth, and plastic energy." But public education is now fashionable; and it seems to be accepted as a clear truth, that no intellectual eminence can be expected without it. Whether this be so, let abler judges determine; it is enough for me to observe, that few parents possess courage enough to question the certainty of this axiom, or (which would be much more noble) while they allow its authority, to prefer sanctity of morals before any literary endowments. Public schools, however, are the very seats and nurseries of vice. It may be unavoidable or it may not; "Non est leve tot puerorum observare manus;" but the fact is indisputable. None can pass through a large seminary without being pretty intimately acquainted with vice; and few, alas! very few, without tasting too largely of that poisoned bowl. The hour of grace and repentance at length arrives, and they are astonished at their former fatuity. The young convert looks back with inexpressible regret to those hours which have been wasted in folly, or worse than folly; and the more lively his sense of the newly discovered mercies, the more piercing his anguish for past indulgences. Is it not natural, is it not fitting, that a Christian so situated should for some time be at least serious? Is it nothing to have provoked the God of all power, and purity, and mercy? Nothing to have crucified our Redeemer afresh? Nothing to have grieved the spirit of consolation? *We* may forget, but the Creator and Lord of the universe will not forget. *We* may suffer our former crimes to fade away in the vista of succeeding years; but to God there is neither past nor future. He is. Before the throne of his justice our sins are for ever present; and from that throne must the thunders of vengeance for ever be poured forth, if their rage had

not been exhausted in the sufferings of the redeeming Emanuel. Let us not think it strange then, if they who were once the "servants of sin," are seen at times mourning over their errors. Such sorrow, it must be allowed, is, to say no more, at least a seemly attendant of regeneration. Her tears shall soften the smiles of reviving joy; and the incense of gratitude ascend to heaven with a sweeter savour, if wafted by the sighs of a broken and contrite heart.

But the pangs of recollection are not the only griefs which agitate the young convert. There are groans for the past, and fears for the future. Conversion is not the work of a day. In truth, religious habits are like other habits, they "grow with our growth;" and he must be ignorant of human nature, as well as of experimental religion, who thinks that neither time nor exercise is necessary to "build up the perfect man." In the infancy of Christianity, as in the infancy of life, we tremble at the rustling of a leaf. Our fears are necessary to our safety. Yet the Apostle is right, "Fear hath torment." Our consolation is this, that the "divine strength is made perfect in our weakness."

Besides all this, though I would not be thought either superstitious or presumptuous, I cannot help thinking, that it generally seems good to our heavenly father to visit his adopted children, and particularly those who were once rebellious, with special afflictions, proportioned to their necessities, sometimes open, and sometimes secret, not only as trials of our faith, but to humble us and wean us more entirely "from a world we love too well." This opinion will seem probable or groundless to different Christians according to their several experiences; yet I must think that he, who understood these matters full as well as we, meant to describe, and has actually described the common course and stages of our pilgrimage, when he tells us to "rejoice in tribulations; because tribulation worketh patience, and patience experience, and experience hope." Here we see that the race begins in pain, but ends in triumph. "We sow in tears, but reap in joy." Be this however as it may; we may obviously expect from the causes above assigned, that many young converts will be occasionally dejected; and unless my assumptions are unfounded, a conside able share of the melancholy visible in religionists is thus sufficiently accounted for.

Yet after all, the view which I have taken of this subject is in some sense still imperfect. The principal causes have been noticed, which account for the apparent dejection of Christians, where it is habitual or frequently recurring; but where it is only occasional, the sources are as various as the dispositions of men, and the diversified events of life. Melancholy may sometimes be a trial from God, and sometimes a temptation from the Devil. Men are sometimes weak in faith, and sometimes erroneous in practice. Christians too are not at all exempted from the cares and distresses of the world. They are exposed to bodily disease, and to mental anxieties. They are plagued like others by their children and their servants, harrassed with points in law or casuistry, frightened by dreams, alarmed with politics, and eat, drink, walk or talk themselves into melancholy. "Quantulacunque adeo est occasio sufficit." That is to say, in the weakness of our present nature, the most trifling incident may produce a transient depression; and we might as well attempt to assign a cause for every change of the wind, as for every fluctuation of the spirits. There is however one occasion of melancholy which I shall particularize, because it is not only of a general nature, but is, and from its nature must be, peculiar to sincere Christians. Mr. Hume said he never knew a religious man who was not melancholy; to which Bishop Horne replied, "that it was

enough to make a good man melancholy to see him." The good Bishop was happy at repartee; but what he stated with pleasantry, is very seriously true. The world is a scene of woe, and such infidel philosophers as Mr. Hume enjoy only a dreadful pre-eminence in guilt and misery. Nothing but the moral apathy which we partly inherit with our corrupt nature, and have in part contracted by habit, could render us as insensible as we are to the wretchedness which surrounds us. The Christian feels this more sensibly than other men. As his moral nature is refined, his moral feelings are quickened. He becomes more acutely and painfully alive to the indignities which he sees daily offered to his best benefactor; more conscious, (and who can be conscious without compassion?) of the tempest gathering over the heads of the hapless criminals. We weep over a widow or orphan faint with disease, and pining away in solitude; and we do well. These are the best instincts of our nature. Yet such a scene, though wrought up with all the savage horror which the pencil of a Michael Angelo could give it, is mild, and gay, and joyous, compared with the hideous spectacle of an immortal and accountable agent plunging hourly deeper and deeper in destruction, whirled on blindly and impetuously to the very brink of the fiery gulph that yawns to receive him. The tender Christian, in contemplating such an object, is forced to realize the fiction of the painter, and hide his eyes from those miseries which he cannot relieve, yet shudders to contemplate.

It is impossible to close this letter without adding a few words on the medicines to be selected by religious men, as the best antidotes to melancholy. We all "lie open to the shafts of the Almighty;" how open, we little think, till his arrows are in our hearts. If however we would find consolations in the moment of affliction, they must not merely be sought at the time of need, but wrought into our moral habit long before. Philosophy will teach us, that to those who are burthened with constitutional melancholy, precepts of wisdom are never less acceptable than in the hour of anguish. When the avenues of the heart are shut to joy, they are seldom open to admonition; and the same causes which throw a gloom over the objects around us, will cast even the best topics of comfort into the common shade. This it was which made the wise king say, "The spirit of a man shall support his infirmity, but a wounded spirit who shall bear?" As to others whose dejection arises from external causes, they will hardly hope to find comfort in their weakness, from those reflections which they despised in their strength.

The means which occur to me as most likely to fortify us against afflictions, and to sustain us under them, are,

1. Not to be too studious of happiness in this life;—to consider the present world as a state of probation, rather than enjoyment, and to study therefore to moderate our wishes, and spiritualize our affections. Much of the misery of youth, and no small share of the unhappiness of riper years, arise from our too great eagerness after felicity. That man will not frequently nor long be wretched, whose heart is really in heaven; who, knowing that he has here no abiding mansion, seeks the glory of God, without being ambitious of the honour, or even very solicitous for the conveniences of this world. He who cherishes no expectations, can suffer no disappointments. He who has little, can lose little. If we walk as pilgrims, we shall walk safely. Cantabit vacuus coram latrone viator. Even in the days of feudal anarchy, the Palmer, protected only by his staff and amice, was always sacred from injury.

2. To put our trust in God, casting all our cares on him, in the full

persuasion that he careth for us. Properly speaking, we should mourn for nothing but sin, for we know that the world is under the constant governance of perfect wisdom, power, and goodness. What then can we fear; what can we lament, but resistance to his will? Laying however metaphysics aside, we know and are assured that "all things shall work together for good to them that love God." Well therefore may we rejoice in tribulation, while we continue the dutiful children of God. If we are afflicted, we know that we ought to be afflicted, and may kiss the rod which smites us. A deep practical conviction of the constant agency of the Almighty is the great source of consolation allowed us, amid the fearful and perplexing changes of this world. He only can be securely happy who in spite of the apparent confusion with which men and things, actions and sufferings, good and evil, are mingled together, can recognize by faith a latent order;

> Can lift to heaven an unpresumptuous eye,
> And smiling say, my Father made them all.

"The earth may shake, the pillars of the world may tremble under us, the countenance of the heaven may be appalled, the sun may lose his light, the moon her beauty, and the stars their glory; but concerning the man that trusteth in God, he knows in whom he hath believed, he is not ignorant whose precious blood hath been shed for him, he hath a shepherd full of kindness, full of care, and full of power *."

3. To love and live with our Christian brethren. Tillotson's definition of happiness is "to enjoy what we desire, and to live with those we love." Indeed, a large portion of our happiness in life being dependant on others, common sense will teach us to associate intimately with those, whose opinions, tastes, and tempers accord to our own. Never was a more bountiful provision made for the happiness of Christians than in that injunction of their blessed Master—"Love one another." I have often thought that all the evils of contempt and persecution which the primitive brethren endured, were probably more than compensated by the closeness of their union in Christ, and the ardour of their mutual affections; an union cemented by their common dangers; affections heightened by their common sufferings.

Each of the three topics which I have been urging, admits of great expansion. I have only touched them cursorily. The first remedy is preventive, and diminishes the power of earthly disasters to injure us. The second may enable us to sustain afflictions with cheerful firmness. And the third provides a fund of benign enjoyment, which may brighten the most brilliant, and cheer our darkest moments.

I know that Christianity supplies numberless other means of consolation and sources of joy. I do not even know that those which I have selected are always the most efficient; but they seem to me the most certain and the most easy of attainment. The ardour of divine love, the aspirations of piety, the hopes of immortal glory, may pour into the mind in its happier moments a flood of holy rapture. These heavenly desires and affections are however a little dependent on the animal frame, and where there is any tendency to constitutional dejection, will sometimes fail even the best of men. But to detach ourselves from the things of this world, to repose confidently on our God, and to derive pleasure from the company of good men, are attainments (if I may so term them) always open to all. The proper use of our common faculties, and the proper direction of our natural feelings, are the only requisites.

To conclude: It is not altogether useless to shew that the melancholy observable in religious men, may

* Hooker.

be sufficiently accounted for, and Christianity cleared of an ungrounded charge. The infidel is thus checked in his triumphs, and the secret, but uneasy apprehensions of some weak brethren perhaps removed. Yet we have little reason to mourn over the sufferers. The father of mercy chastens not his children without a cause, and happy are they who are thought worthy of his paternal correction. Afflictions indeed of every kind "for the present seem grievous;" and grievous they will seem, while we abide in this fleshly tabernacle, where sense, not reason, presides. Yet let us not forget the words of the Roman historian, which Hooker so happily applies to the servants of Christ, complaining of the hardships they endure in his service. "Ego sic existimabam (uti patrem sæpe meum prædicantem audiveram) qui vestram amicitiam colerent, eos multum laborem suscipere, cæterum ex omnibus maxime tutos esse." Alas, what is it we lament? That we are safe in a world of danger, and pay the price of a few tears for immortal glory. Is this rational, is it manly? Surely the hour shall come, when after a thousand ages spent in advancing happiness, we shall look back on the light and shade which chequered these days of our infancy, with the same complacent pity which we feel at the tears and smiles of a baby. We now manage to make even a short life seem long, by the multitude of our cares; yet all the mighty events which have swelled the annals of six thousand years shall one day be confounded, and appear but a single and transient point in the long perspective. Even while we are still mortal, while our ears ring with the busy hum around us, and our senses are continually drawing us off from divine enjoyments, those senses are mercifully ordained to be their own correctives, and become the monitors of true wisdom. We may listen fondly to the voice of flattery, but we *must* hear too the voice of affliction. The same eye which sees the pleasures of the world, surveys also its vicissitudes, and awful are these lessons. The scenes of this life, whether bright with joy, or darkened with horror, pass swiftly by. The great and the wise are dropping around us. Empires are changing their limits; new dynasties and new kingdoms rise before us as we gaze. The prince of the power of this world triumphs. "Yet the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?"

"It remains, that they that weep, be as though they wept not; and they that rejoice, as though they rejoiced not; for the fashion of this world passeth away."

EUPHRANOR.

MISCELLANEOUS.

THE WORLD AS IT IS.

NO. V.

(Concluded from p. 548.)

——Pauci dignoscere possunt
Vera bona, atque illis multùm diversa, remotâ
Erroris nebulâ; quid enim ratione timemus,
Aut cupimus? quid tam dextro pede concipis, ut te
Conatus non pœniteat, votaque peracti?

It has been observed, that combinations of wickedness would overwhelm the world, by the advantages which licentious principles afford,

did not those who have long practised perfidy, grow faithless to each other. My friend recollected, and amplified, this remark, when one day he proceeded to argue, that Providence, as it would seem, in pity to mankind, had permitted in every age, certain of *the world's* distinguished favourites to declare the actual amount of satisfaction which that world had invited and assisted them to amass. "Before sentence is passed," said he, "it is but equitable to allow the party accused the British privilege of making his defence. In the present instance, however, the confessions of the prisoner justify his condemnation. Most happily for one class of mankind, the bond of social secularity is so easily snapped asunder, that every disappointed worldling may dissolve it: an individual occasionally starts up, and becomes a kind of king's evidence against the copartners of his infatuation. Were these conspirators indeed invariably constant to the common interests of their confederacy, leagued as they are against the happiness, present and eternal of their fellow-creatures, the ordinary measures of defence on the part of wisdom, would soon become ineffective. Now to illustrate the specific value assigned to the world by those who have pillaged it of every thing it could offer to their rapacity, we need not refer to authority which *they* would disavow as suspicious, I mean, to Revelation; but to their own *confessions*. And for these there is no necessity to travel back into ages, whose history is, as some think, adulterated by fable; and to cite, in confirmation of our sentiments, such familiar anecdotes as that of Alexander weeping because he that conquered one world could not find another: let us appeal to evidence less remote, to evidence coeval with our own times."

"I anticipate, Sir, your allusion. You mean to bring forward Lord Chesterfield."

"True. And I congratulate myself on the fidelity of your memory, in recollecting so apposite an illustration of my opinions. I do mean our modern Petronius; a man, who while he received the homage of the world, most cordially detested the worshipper; and despised its oblation. Yet who but envied Stanhope, the idolist of fashion and wit, and the idol of the witty and the fashionable! But, as if to expose for ever the impostures of a 'false, fleeting, perjured' world, supporting its appearances by pantomime and masquerade, this man, its minion, was permitted to turn the laugh upon his patrons, and to unmask their actual character under circumstances of derision and insult; permitted to come and tell the audience that he had seen the coarse pullies and dirty ropes which exhibited and moved the gaudy scenery; and that he had seen and smelt too, the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude *. I might summon on this occasion, the second Lord Lyttleton, Lady M. W. Montague, Madame de Maintenon, and a host of others: but Chesterfield's evidence is decisive. I recommend you to hang up a full length of this witness; and another witness shall furnish an inscription.

"When I consider life, 'tis all a cheat,
Yet fool'd by hope, men favour the deceit;
Live on, and think to-morrow will repay;
To-morrow's falser than the former day;
Lies more; and when we think we shall be blest
With some new joy, takes off what we possess'd!
Strange coz'nage! who would live past years again?
Yet all hope pleasure from what yet remain;
And from the dregs of life think to receive
What the first sprightly runnings could not give.
I'm tir'd of waiting for the chemic gold,
Which cheats us young, and beggars us when old!"

* The transcriber of these papers refers the reader to the Christian Observer for 1805, pp. 280-2.

"Never," continued Mr. M—, "was delineated, except by the pencil of inspiration, a more finished portrait of *the world;* and by an artist supported, like Lord Chesterfield, by its patronage, and whose transcendent genius was only detained by truth, when truth was susceptible of extrinsic grace. Dryden's estimate of life (and *his* estimate is substantially every body's) supposes a feverish and despondent anxiety to reach after a something not hitherto possessed, whereon to repose the soul, wearied and disappointed by fruitless travail. It is language expressive of frustration and defeat, combined with aversion towards an object once irradiated by hope. The poet merely amplifies a maxim, which, though taught by the sacred oracles, we hesitate to admit, that all is vanity and vexation of spirit. Men love the world till they utterly loathe it; they live for it, till its treatment compels them to covet death and annihilation." "Are you aware, Sir, that such a weariness and satiety would almost establish a system of universal suicide?"

"If suicide be the effect of the disgust created by such weariness and satiety, and this disgust be universally experienced at some period or other of every individual's existence, as I firmly believe it is, I allow that such a system as you describe, *is* the natural result."

"Then why are not all men suicides?"

"Surely, Arthur, you have not forgotten the Prince of Denmark's soliloquy. Let *him* answer your objection.

> —The dread of *something after death*
> Puzzles the will.

You know the rest. Shakspeare, when he makes Hamlet deliberate between life and death, pictures the conflict endured by every suicide who pauses, before he plunges into an unseen state of being, where he may possibly exchange an hour of anguish for deathless agony. The terrors of an untried futurity flash on the soul; conscience, as the relenting assassin describes it, is 'a blushing, shame-faced spirit that mutinies in a man's bosom. But I may ask, what is the world to a person bereaved of a beloved relation or friend; what to a candidate for some desirable station supplanted by a rival; what to one attacked by a torturing and incurable disease; what to another who has lost his all at a crash; what is it to any man dispossessed, beyond hope of recovery, of the supreme object of his pursuit? Let a person lose that one thing which from the vast heap of supposed advantage he has selected and appropriated, and for other matters which a bystander might esteem to be capable of filling up the vacuum equally well, he will care nothing. Losing the one thing he loses all: finding his 'joys packed up and gone,' and no prospect, the most remote, of substitution, he is then tempted to self-destruction; because he has survived, as he thinks, the very contingencies of happiness, and life is henceforth to be a series of successive misery. But then intrudes an indistinct persuasion of another state; he would indeed willingly discredit its existence; but his unbelief is immature; it cannot decoy him farther; he approaches the confine of scepticism, but the overshadowing darkness of *the undiscovered country* forbids more daring adventure."

I neither denied nor acknowledged the accuracy of these assertions. Hitherto I had never been tempted to reason with Hamlet. But a time soon after came, when I experienced, in all its force, that terrific suspence which he describes; and although my reasonings were, as you will believe, in their external character, every thing but the embellished logic of the poet, in substance they were tremendously the same. But to return to our discussion.

"Then I will concede," said I to my friend, "that your estimate of the world is just, that it is essen-

tially evil, that it directly tends to entail misery upon its adherents. Here then an enquiry arises, which you are bound to resolve. I ask, what countervail of happiness is offered by religion, in case a man of the world, as you call him, crosses over to your party? The least, he can expect, ought to be an equivalent." My companion looked now as though I had puzzled him. What! thought I, is the preacher at a fault! In a moment I managed very conveniently to expel the remembrance of *my own* embarrassments, and anticipated my poor uncle's complete and final defeat; having already, as I conceived, thrown into disorder his right wing and centre. But the enemy at length rallied. "I am so conscious," observed Mr. M— in reply to my question, "of my inability to do justice to so sublime a cause, that even were my understanding equal to the subject, I could not undertake to furnish such proof as shall satisfy you of the supreme excellence of religion, because it is not enough that the mind be convinced of its truth: to appreciate religion justly, we must discover its value by personal possession. I view the Gospel in the light of a remedy, and a remedy supposes some antecedent distemper: the same physician who offers, and applies the antidote, brings us acquainted with the malady he engages to heal. Now, with regard to the disordered state of the world, the information of revelation is unambiguous and direct, and grounded on appeals to the actual condition of mankind. Man is the *merchantman seeking goodly pearls*,—the similitude obviously implies, that the world is habitually busied in the pursuit of certain objects which it judges to be valuable; and here the allegory would terminate, were the merchantman solely intended to represent the human race in general; but the remainder of the parable compels us to restrict its meaning to those of mankind whose unproductive search after happiness in earthly things, has been interrupted by the discovery of something superior; for we are informed, that when *he had found one pearl of great price, he went and sold all that he had and bought it.* The parable proceeds no farther; it leaves the merchantman satisfied; he has parted with possessions once deemed invaluable in order to secure a possession more invaluable, of price so incalculable as to preclude the necessity or desire of renewed search.

"I may adduce another illustration of the unsatisfying nature of the world contrasted with the durable excellence of the Gospel, from the conversation held at the well, between the Messiah and the woman of Samaria: *whosoever*, said he, *drinketh of this water, shall thirst again!* an assertion which may be accommodated, without violence, to describe any source whatever of earthly gratification; and it includes the idea of inability to afford any permanent satisfaction; it allows an assignable portion of delight, but ensures no continuance. Christ however accompanies his assertion with declaring, *whosoever drinketh of* THE WATER THAT I SHALL GIVE HIM, SHALL NEVER THIRST! he exhibits his religion in contrast. In both instances he describes the Gospel as a *remedy*."

"But, Sir, it is not fastidious, I presume, to ask, if a remedy, how does it operate? Can it annihilate pain and sorrow? What can it do (I adduce one of your own examples,) for a person bereaved of a beloved relation, or friend?" "It will render him, if a Christian, submissive to the loss. Religion is the parent of resignation: the sufferer will allow, that what the Creator lent, he had a right to recal; he will remember, that the affliction was sent by one who mingles mercy with chastisement, and thus his suffering will become the minister of good. Besides, the loss he is enduring will instrumentally detach his soul from the world; he will

soar farther beyond its hopes and disappointments; and the nearer approach to heaven will bring increasing measures of happiness." "But what becomes of the candidate supplanted by a rival?" "Why, in the first place, when a man seeks any post of influence or profit on Christian principles, he will do this in perfect subordination to providence; and if supplanted, he will not feel the bitterness of defeat; because his happiness did not depend upon his success." "Will then religion heal the wretch who is incurably ill?" "It will not remove the immediate cause of his anguish, but instruct and enable him to bear its effect. And if the disorder agonize and ultimately destroy his body, it cannot touch his soul: the misery is temporary." "Will it reinstate a ruined man in his lost possessions?" "No. But it will confirm convictions already entertained, that felicity is not inseparable from an estate, and that sublunary wealth is frequently coupled with moral indigence. Religion does not destroy pain and sorrow, but softens their effects. A Christian too lives in habitual recollection of the uncertainty of all earthly things: every object about him bears the impress of vicissitude and decay: hence he is taught to supplicate for *that peace which the world cannot give*."

In this strain Mr. M— proceeded. I could not confute him; neither could he convince me. For whatever concession he could extort from my judgment, the persuasion, if I may call it so, was transient and inoperative; and this will invariably be the case, where men's passions and interests are originally averse from truth. But, Sir, you will refer my aversion to another source also. You will remind me, that my refusal to admit the reality, and the importance, of the principles advanced by my instructor, resulted from an utter inability to estimate their practical value. It was evidently this circumstance which occasioned the embarrassment above described. My friend could not but perceive, that, properly speaking, there were no common principles between himself and his opponent. My mind had no moral receptivity. Can 'the eyes of the blind see out of obscurity, and out of darkness?' Can the ears of the deaf 'hear the voice of the charmer, charm he never so wisely?' I need not add, that all spiritual perception must be imparted by an agency strictly divine.

> "He from thick films shall purge the visual ray,
> And on the sightless eye-ball pour the day:
> 'Tis he th' obstructed paths of sound shall clear,
> And bid new music charm th' unfolding ear!"

—— It is not my design to attempt, in this correspondence, a minute relation of the circumstances, that induced me to investigate with seriousness, and finally to adopt, the sentiments I now profess. The instructor of my youth, did not live to witness my practical attachment to principles whence he derived firm hope and consolation, as he entered the avenues of death. Unhappily for me, his dissolution took place precisely at the period when I needed most, and began justly to appreciate, his counsel and guidance. I then first fluctuated between passion and conscience. The struggle had commenced, on the issue of which appeared to depend my everlasting peace. Then it was, that I discerned—faintly indeed, but still the object was visible—the genuine character of a world, by which I had been so miserably deluded. And at the same time that I was partially awakened to a sense of the world's vanity, I saw with a mortifying distinctness, that I was only in favour with the traitor so long as he could fleece me. Yet if this latter discovery wounded my natural pride, the auspicious period was advancing, when I could congratulate myself on his perfidy. As

the world now deserted me, I looked round with a look of wild surprise, agitated by revenge and despair, and all but resolved to take that desperate leap into the dark which was—but over this part of my history I would for ever throw a veil. * * * * In this extremity infinite mercy interposed. The injuries which I had received, and which at first instigated me to regard mankind with disgust and hatred, and increased my irritability and arrogance of character, these very injuries and their disastrous consequences were commissioned to sever me, and I trust effectually, from the desires and anxieties of this world. And now, if, as a dupe who had at last detected the impostures of his deceiver, I scorned and abhorred that world, yet as one who was instructed to foresee its final doom, it became the object of my deepest commiseration. I learned, Sir, to compassionate men, not to hate them!

In resigning the object of my once idolatrous attachment, few circumstances affected me more sensibly than the sarcastic contempt of my associates; especially of those among them, whose intellectual powers and attainments I was accustomed, and with perfect justice, to admire and respect. It was no difficult matter to awe the profane *fool* into silence by a very indolent exercise of the discursive faculty; but that which would crush an infant, produces no fatal effect upon a man. Nothing scarcely did I dread more, than the scrutiny of my opinions by any one whose understanding was not to be despised. *Here* I felt, that

> "—Still *the world* prevail'd and its dread laugh,
> Which scarce the firm philosopher can scorn,"

and which, by the bye, "the firm philosopher" never did, nor will *scorn*. But if the character, whose attacks I feared, evidenced, or affected to evidence, a personal regard for me, my terror was proportionably increased. I was distressed by my inability to clear the subject nearest my heart from the difficulties it necessarily involves; and with respect to which it is, I conceive, impossible to satisfy an unhumbled, an unsanctified, mind. And had I even been capable of confuting, with the most triumphant success, the objections of my opponents, would their defeat have been followed by a practical submission to doctrines which their passions and interests conspired to hate? If they acquiesced in my principles during the current hour, how could I calculate upon their obedience for the next? Those days, however, of debate are gone. I soon after became a stranger in my own circle. But the loss has been supplied; and I humbly hope, that the friendships I have since formed, will not merely endure to the grave, but be renovated in eternity. * * *

REVIEW OF NEW PUBLICATIONS.

FABER'S DISSERTATION ON THE PROPHECIES.

(Concluded from page 621.)

We have already given a brief view of Mr. Faber's arrangement of the book of the Revelation. His second volume is devoted to a more minute examination of it; though, as his subject confined him to those parts of the apocalypse which treat of the great period of 1260 years, he passes over in silence the contents of the *six first seals*, and commences his observations from the last seal, which comprehends *all the seven trumpets*. The opening of the seventh seal Mr. Faber considers as the prelude to the disturbing of the

tranquillity which the church had enjoyed after the days of Constantine; and as the harbinger of the downfal of the western empire, the herald of the revealing of *the man of sin*. *The four first trumpets* describe the removal of *that power*, which in the days of St. Paul letted or prevented the developement of this apostasy, viz. the western imperial dignity of Rome. In the explanation of these trumpets, Mr. Faber differs as to one or two points from Bp. Newton and Mr. Whitaker.

The ninth chapter of this work, which relates to the effects of the two first woe-trumpets in the East, is professedly an abridgment of Bp. Newton's interpretation, with the exception of one circumstance, respecting which Mr. Faber proposes an emendation. The fallen star, who is represented as opening the bottomless pit, and letting out a vast swarm of locusts, the learned prelate considers to be the impostor Mohammed. To this Mr. Faber objects, on the ground that in the language of prophecy the Arabian impostor cannot be called a *fallen star*, which means either the downfal of a king, or the *apostasy of a minister of religion*. He therefore applies this symbol to the *apostate Nestorian monk Sergius*, or *Baheira*, who assisted Mohammed in the forging of his imposture; and who, as Mr. Faber observes, infused into it all the antitrinitarian venom of his own sect.

In the next chapter, Mr. Faber examines the contents of the little book, (τὸ βιβλαριδιον) which comprehends the 11th and three following chapters of the Revelation. According to the scheme of the learned author before us, these chapters form a complete history of the western apostasy, and in point of chronology run parallel to each other. He divides the contents of this codicil to the larger book of the Apocalypse, into five sections, viz. 1. The prophesying of the two witnesses. 2. The war of the dragon with the woman. 3. The history of the ten-horned beast of the sea. 4. The history of the two-horned beast of the earth. 5. The collateral history of the true church, of the reformation, and of the harvest and vintage of God's wrath.

Concerning the two witnesses who are said to prophesy in sackcloth during the whole 1260 years, Mr. Faber agrees substantially with Bp. Newton; but supposes that they symbolize not merely a few faithful servants of God in every age, but more distinctly, the two-fold church of God, the church before, and the church after the advent of Christ. To the objection, that no members of the pre-christian church *literally* prophesied (that is, preached, as Mr. Faber justly explains the term) during the great apostasy, he replies, that the prophet speaks only of men of a *like spirit* with themselves, the mystical children of *the church general*, now for ever united under its illustrious head, those Israelites indeed.

An opponent of Mr. Faber's system would scarcely allow this reasoning to be just, though he ingeniously explains the circumstance of the witnesses having but *one mouth*, by a reference to one of the homilies, and to the seventh article of our church respecting the harmony of the Old and New Testaments.

The slaying of the witnesses Mr. Faber interprets of the total defeat of the Protestants in Germany by the Emperor Charles the Fifth, whom he makes the last head of the Roman beast, in the year 1547. They remained unburied in that country, which he supposes to be the figurative street of the great city within which our Lord was crucified, viz. the Roman empire, three days, that is, three years and a half, till the latter end of the year 1550, when, by the defeat of the imperial army, they again stood upon their feet, and at length by the peace ratified at Passau in 1552, and confirmed at Augsburgh in 1555, the

two prophets *ascended into heaven*, or, in other words, became an acknowledged church. This interpretation Mr. F. labours to support with much strength of argument, combating various others which have been brought forward by different writers; and particularly pointing out the erroneous scheme of Mr. Galloway relative to this whole prophecy.

After an explanation of the term "hour," as used in prophetical language, and which Mr. Faber interprets, in the prophecy under consideration, to mean the period comprehended under the second woe-trumpet, he proceeds to state, that the earthquake which was to take place at the close of that season must be applied to the *French revolution;* and agreeably to his opinion respecting antichrist, he supposes that in the year 1792, when monarchy was totally abolished in France, and atheism was openly avowed, the third woe-trumpet began its tremendous blast, and antichrist stood revealed in all his horrors.

"On the 12th of August, 1792," says Mr. Faber, "*the infidel king* exalted himself above all law; on the 26th he exalted himself above all religion. As the first of these days witnessed the abolition of all the distinctions of civil society, the second beheld the establishment of atheism by law. A decree was then past, ordering the clergy to leave the kingdom within a fortnight after its date. The ministers of religion were now no more; and no traces of christianity could be found in the reprobate metropolis of the atheistical republic. One of the churches was converted into a heathen temple, the den of *the foreign God*, and *his kindred Mahuzzims*: and the rest were used as places of public festivity and amusement. There the abandoned citizens of Paris flocked in crowds, no longer as formerly to worship their Maker, but to hear his name blasphemed, his existence denied, and his eternal Son ridiculed as an impostor."

The second section of this chapter is concerning the war of the dragon with the woman. In the interpretation of this part of the Revelation, Mr. Faber altogether differs from Sir Isaac Newton, Bp. Newton, and Mr. Whitaker, who follows the bishop. His own opinion is, that the dragon, according to the express declaration of St. John himself, is the devil acting by means of the seven-headed and ten-horned beast; that the woman is the spiritual church of true believers, and the man-child the mystic word of God: and that the war between Michael and the dragon is the spiritual contest between the witnesses and their enemies during the 1260 years. *The fall of the dragon from heaven to earth*, Mr. Faber considers to be the devil's quitting his station in the apostate church of Rome, for the purpose of opposing real christianity, and assailing it from *the earth*, or the secular Roman empire, through the medium of literature and philosophy. An attempt is then made to trace his steps in this warfare, by shewing the various channels through which the poison of atheism and infidelity was industriously conveyed. This flood of iniquity was at length swallowed up by the earth about the year 1801, when a trial had been made of the modern philosophy, and its folly and wickedness clearly discerned. But the peculiar triumph of the mystic woman over the dragon is referred to *Protestant countries*, and more particularly to our own highly-favoured land. "Resolute," says Mr. Faber, "in honouring the religion of Christ, and in giving glory to his holy name, both the *sovereign* and the *people of England* have hitherto been enabled firmly and successfully to resist alike the secret artifices and open assaults of the infernal serpent."

In the next section respecting *the ten-horned beast of the sea*, Mr. Faber combats the interpretations of preceding commentators, which refer this symbol to the papacy; and maintains that it is *the temporal Roman empire*, in its revived, or papally-idolatrous state. An elaborate enquiry is then instituted as to the meaning of the last head of this

beast, which Mr. Faber styles his *septimo-octave head;* and he determines that it is the *patriciate of Rome* merging in *the Carlovingian emperorship.* According to a subsequent conjecture of Mr. Faber's, by the recent surrender of the title of Roman emperor by the emperor of Austria, *Buonaparte* is, in fact, become the last head of the great Roman beast.

The *two-horned beast of the earth* is the next subject of discussion. As to this symbol, Mr. Faber labours to shew that it neither represents *infidelity* and *democratic tyranny*, nor the French republic, and the goddess of reason and liberty, according to the interpretations of Mr. Kett and Mr. Galloway; nor the Roman empire under Justinian, according to Mr. Sharpe; but the catholic spiritual empire of the church of Rome, considered as including both the pope his head, and the regular and secular papal clergy his two lamb-like horns or distinct ecclesiastical kingdoms. In this last point, Mr. Faber agrees with Bp. Newton. Respecting the very obscure passage relative to the image of the beast, he has followed the opinion of Mr. Zouch, who supposes that it is the revival of idolatry by the pope for the use of the Roman empire. As to the name of the beast, Mr. Faber adopts the interpretation so long since given of it by Ireneus, in which Bp. Newton coincides. The two apocalyptic beasts are, therefore, according to Mr. Faber, the two contemporary Latin empires, secular and ecclesiastical; the close and intimate connection between which, St. John afterwards represents by the great compound symbol of a harlot or apostate church riding upon a seven-headed and ten-horned temporal beast.

In the last section of this chapter, Mr. Faber considers *the history of the true church* during the great apostasy. The 144,000 followers of the Lamb, mentioned in Rev. xiv. 1, he thinks, are the same as the *two witnesses*, or the line of faithful believers, throughout the 1260 years. After describing the 144,000, the prophet suddenly introduces an angel flying in the midst of heaven, and bearing the everlasting gospel. By this angel, Mr. Faber supposes *Luther* and his followers to have been intended, by whose preaching of what may justly be called the *renovated gospel*, the reformation was begun. He is followed by a second, whom the learned author considers to be *Calvin*, and the different reformed churches on the continent. He is again succeeded by a third angel, who is supposed to represent the third great branch of the reformation, *the Church of England.* For this interpretation of the characters of the three angels Mr. Faber acknowledges himself to be indebted to Mr. Whitaker.

We are now come to the eleventh chapter of this elaborate work, which relates to *the effects of the last woe-trumpet, the pouring out of the seven vials, and the restoration of the Jews.* The seven vials are all, according to Mr. Faber, posterior to the year 1792, when the third woe-trumpet began to sound, and more or less affect both the east and west. Mr. Faber, as we have already observed, arranges the vials under those of *the harvest*, the *three intermediate vials*, and the vial of *the vintage.* The vials of the harvest comprehend the miseries, both internal and external, produced by the French revolution, and are supposed to have been exhausted about the year 1801, when the affairs of the world in some measure returned into their old channel. At the pouring out of the fourth vial, the sun of the Latin firmament, or the now-existing principal government of the divided papal Roman empire, scorches men with intolerable heat. This, Mr. Faber refers to the government of France, under its present despotic usurper; the blaze of whose tyranny extends far and wide over the continent. The influence of this vial, under which we now

are, he thinks may probably continue till the days of the vintage. But as the vials are the effects of the wrath, and not of the mercy of God, Mr. Faber supposes, that they will not produce any further reformation from popery. And as they are all represented as being poured out on the papal and Mohammedan Roman empire, he thinks there is good reason to believe, that there will be no fresh general persecution of Protestantism; or, at least, that no attempt of that nature will prove successful. All the remaining vials are yet future. At the pouring out of the fifth, some great temporary calamity will fall upon the empire of the secular beast; but what this will be, it is impossible at present to determine. At the pouring out of the sixth vial, the waters of the mystic Euphrates, which symbolize the Turkish monarchy, will be dried up, in order that a way may be prepared for the kings of the East, whom Mr. Faber conjectures to be the Jews. The tottering state of the Ottoman empire seems to point out, that the era of the sixth vial cannot be very far distant; and its downfal will make way for the restoration of the Jews to Palestine. *The vintage* is the catastrophe of the great period of 1260 years, and synchronizes with the last vial, called by Mr. Mede, *the vial of consummation.* At the pouring out of this vial three important events are to take place: the earthquake, by which the Latin city, or Roman empire, is to be divided into three parts; the overthrow of the great scarlet whore, or the spiritual Babylon; and the battle of Armageddon. The war which will be decided by this great contest, will be undertaken by a confederacy of the beast, the false prophet, and the kings of the Latin or papal earth, probably against the Protestant powers and the Jews, then about to be restored to Palestine. Before this time, Mr. Faber conjectures, that the infidel king may possibly become the last head of the beast, and thus take the lead in this expedition.

Mr. Faber next brings forward four corresponding prophecies of St. John, Daniel, Zechariah, and Joel, relative to the events of the seventh vial, viz. Rev. xix. 11—21. Dan. vii. 11, 12. Zech. xii. 13, 14. Joel ii. 3. From these passages he afterwards deduces the leading particulars respecting the great battle of Armageddon, and the restoration of the Jews. This battle, which literally means *the destruction at Megiddo,* Mr. Faber supposes will be actually fought in Palestine, between *the two seas,* near the town of that name, which is not far from the shores of the Mediterranean. The war which this battle will terminate, will, in some sense, be a religious war. The infidel king and his confederates will at first succeed in taking Jerusalem, but they will afterwards be totally overthrown. A third part of them, however, it is said, will be spared and converted. The great maritime power which begins to restore the Jews, Mr. Faber supposes will be a Protestant power, but what particular country may be intended, he does not presume to determine. By a quotation, however, of some parts of Bp. Horsley's remarks on the eighteenth chapter of Isaiah, it is pretty evident that he looks towards our own country. With respect to the restoration of the Jews, the learned author thinks that it will take place at two distinct and successive times; namely, first, at the close of the 1260 years, during 30 of the 75 years which are mentioned by Daniel as succeeding that great period; and, secondly, during the last 45 years of that shorter term. That the first division relates to Judah; and the second, to what Zechariah calls the house of David and Jerusalem. He supposes, also, that the conversion of the Jews to Christianity will not be *previous,* but *subsequent* to their restoration. Finally, at the end of the 75 years, the season of *millennian rest* will

commence; but as to *the specific nature* of this happy period, Mr. Faber wisely declines forming any conjecture. The last chapter of this work contains a brief recapitulation of the leading points which have been discussed, and closes with the following serious and impressive observations:

"On the whole, it is reasonable to conclude, that the time is not very far distant, when the symbolical *heaven* and *earth* shall pass away, and when the *personal word* shall begin to tread *the wine-press* of the fierceness and wrath of almighty God. Never were there more awful times than these of the *third woe-trumpet*. All civilized government has been in a state of commotion; and the powers of Europe have been shaken to their very centre. The end, however, is not yet. The calamities of *the harvest*, are but the harbingers of those which shall take place under *the last vial*, during the period of *the vintage*. Men have not yet ceased to blaspheme the name of the Lord: soon, therefore, shall *the spirits of devils* go forth from the mouth of *the dragon*, *the beast*, and *the false prophet*, to delude them to their destruction. Few, perhaps, indeed, of the present generation will behold *the division of the Latin city into three parts*, *the formation of the antichristian confederacy*, *their invasion of Palestine*, *their opposition to the maritime power which shall begin the restoration of the Jews*, *their temporary capture of Jerusalem*, *their ultimate destruction at Armageddon*: but, if I be not greatly mistaken in the date which I have assigned to the 1260 years, many of our children will be eye-witnesses of these events. For ourselves, we have only to labour through the grace of God, and the assistance of his Holy Spirit, that we may be prepared to meet the Lord at his coming. Death, whenever it shall arrest our progress, will assuredly be the end of the world to each of us. We pervert the study of prophecy, if we make it only a mere curious speculation. We ought rather so to read the oracles of God, as to profit by them in all holiness of life and conversation. Neither a hearty reprobation of the cruelties and corruptions of *Popery*; nor an abhorrence of the impious imposture of *Mohammedism*; nor a detestation of the diabolical principles of *Antichrist*, are alone sufficient to prepare us for the kingdom of heaven. We must beware, lest we have a name that we live and are dead. We must be watchful, and strengthen the things which remain that are ready to die, lest our works be not found perfect before God. It will be but small comfort to each of us as individuals, that our country is preserved amidst the wreck of nations, to fulfil the future high purposes of the Almighty, if we through our own negligence fall short of the promised reward. In fine, our eternal interests will be but little benefited by the study of prophecy, unless we pursue it in the manner which the apostle himself hath proposed to us. 'Blessed is he that readeth, and they that hear the words of this prophecy, and *keep those things which are written therein*: for the time is at hand'."

We have thus presented our readers with an analysis of Mr. Faber's learned and important work. We have, in a great measure, contented ourselves with this, because we did not consider it to be at all necessary to enter into a critical examination of the various interpretations of prophecy which he has brought forward; or to state with any degree of decision our own sentiments respecting them.

With respect to the general execution of this work, we think, that notwithstanding the necessity of clear and repeated discussions, it might in some parts have been compressed with much advantage both to perspicuity and effect. On the other hand, it would have been desirable, in many cases, to have exhibited the prophecies under consideration, somewhat more completely, instead of the insulated form in which they now appear; and more particularly, to have quoted them precisely as they are found in our bibles, reserving in every case the new translations, on which Mr. Faber sometimes builds his interpretations, to separate paragraphs. The work, however, with all the faults or errors which it may contain, (and in a dissertation on long, extended and obscure prophecies, who can be so unreasonable as not even to expect many?) is a valuable and seasonable publication. It is highly creditable to the learning,

ingenuity, and piety of its author; and we trust that it will be the means not only of throwing considerable light on the important subjects of it, but of exciting the attention both of the learned and studious, and of Christians in general, to the contemplation of the sacred prophecies. We live in eventful times. Great and awful purposes are, doubtless, tending towards their accomplishment by the present circumstances of the world. Firmly believing that all the changes and revolutions which have taken place, or which may hereafter come to pass, will be made subservient to the advancement of the kingdom of Christ, let it be our care, in this highly-distinguished nation, to preserve the Christian faith pure and undefiled; to become, not only nominally, but really, the disciples of Christ; and to labour by all the means in our power, to promote the interests of his religion in our own country, and in the world at large. Thus shall we be prepared for all events; for trials and persecutions, if such should be ordained; or, as we rather hope, for witnessing and sharing in the increasing triumphs of our Lord*.

* Since our review of Mr. Faber's Dissertation was completed, we have seen a Supplement to that work, the first part of which contains a reply to the objections of Mr. Whitaker. In this reply, Mr. Faber still maintains his leading positions, and considers his hypothesis as rather strengthened than impaired by the objections of his antagonist. He has certainly produced some strong additional arguments for the application of the term Antichrist to revolutionary France. In the second chapter of the Supplement, the learned author, with a laudable spirit of candour and modesty, takes notice of some slight errors into which he acknowledges that he had fallen. He expresses himself less *positively* respecting the period from which the 1260 years are to be computed, though he still considers the year 606 as the most *probable* date. He retracts, also, a similar positive assertion respecting the time from which the number mentioned in Dan. viii. 14. must be computed; and he has inserted an explanation of Rev. xi. 13. relating to the commencement of the earthquake by which a tenth part of the great Roman city fell, that is, the breaking out of the French revolution, differing somewhat from his former statement, and which he has partly adopted from a publication by Mr. Bicheno. Mr. Faber further apologizes for the imperfect manner in which he had treated of the restoration and conversion of the Jews, and announces his intended publication of another work on that interesting subject. The third part of Mr. Faber's Supplement contains a *Brief View of the present Posture of Affairs as connected with Prophecy.* This chiefly relates to the late enormous strides of Buonaparte towards the universal empire of the West, and his having virtually become the last head of the great Roman beast. On these points, however, Mr. Faber writes with becoming diffidence and candour. We wish we could *entirely* approve of *the manner* in which the reply to Mr. Whitaker is conducted. Mr. Whitaker seems, indeed, to have offended against the laws of equity and candour in his attack on Mr. Faber's Dissertation; but we were sorry to observe a few instances of retaliation in the reply, which it had been much better to have avoided. But, in general, Mr. Faber has written with temper and moderation.

It will be proper to correct in this place, an error of which we were guilty in our review of Woodhouse on the Apocalypse. We have represented that writer as considering the time of the seventh vial to have actually commenced, in consequence of an ambiguous expression which he uses at p. 410; whereas it appears from other parts of his work, pp. 406, 408, 412, 413, that he regards that vial as still future.

Letters addressed to the Daughter of a Nobleman, on the Formation of religious and moral Principles. 2 vols. By ELIZABETH HAMILTON, author of Letters on the Elementary Principles of Education, &c. &c. London. Cadell and Davies. 1806. 12mo. Vol. *i.* pp. xxxi. and 257, Vol. ii. pp. 271.

To influence those who are in a situation to influence others, is to exert our influence *at a mechanical advantage;* and it is desirable that what is to be thus operative, should be directed to a good end. Every attempt therefore to form to right

principles the minds of the great, whether it be private or public, whether its objects be the young or the adult, must more or less interest our attention. But the letters before us appear under circumstances peculiarly interesting. Their author had been anxiously engaged in educating the children of a noble family; some incidents separated her from these beloved pupils, leaving, however, her affection for them unimpaired; and she accordingly continues her friendly instructions to them through the only remaining channel of intercourse. The almost parental tenderness which uniformly inspirits her pages, is extremely pleasing, and her parting wishes are in the very tone of the shepherd in Virgil, when he resigns his fields and flocks to the nurture of strange bands; *En illos unquam longo post tempore fines?* Miss Hamilton does not inform us what those incidents were, which led to her separation from the family in question; but it is plain that they were such as did not pass without inflicting a wound on her sensibility; nor have the allusions, obscure but full of meaning, which in these letters she occasionally makes to them, escaped our notice.

This publication the author seems to consider as a sort of appendage to her well-known work, entitled, *Letters on the Elementary Principles of Education.* That work therefore has more depth and novelty than the present; more indeed than perhaps the present ought to have, considering that it is addressed to very young persons. Yet this performance will not discredit Miss Hamilton. It is sensible; and, though its professed aim be to restate "*old* truths," it does not want originality of observation and of thought. In general, however, the author writes judiciously rather than brilliantly. We also think it proper to observe, that, on the present occasion, Miss Hamilton appears to do more justice to the importance of religion, and to write on it more correctly, than in her former letters. Indeed she is here very earnest on the subject.

A capital feature in both Miss Hamilton's works on education, is the attention which she pays to the powerful influence of early associations on the mind. On this principle, indeed, in a general way, every system of education must necessarily proceed; but in practice it is deplorably lost sight of by the great majority of the teachers of youth. We seem to imagine that the rudiments of morality and religion are to be taught exactly in the the same manner as the rudiments of spelling or cyphering; forgetting that of *moral* education direct and formal instruction, although an indispensable, is yet surely the smallest part. It is principally in the hours of play and relaxation, that the moral character of a child is formed; and our ingenious author therefore judged wisely in taking advantage of these, to impress on the minds of her youthful charge the important truths by which life should be governed. Not that the natural and pleasing gaiety of the young is to be frowned into gravity, or the flow of their spirits to be clogged by the perpetual obtrusion of heavy apothegms: this would be to miss of the very object in view, which is, to impress them with an *agreeable* idea of the principles inculcated upon them. A child will and ought to be childish; but there is an art, attainable, we doubt not, by the combined operation of affection and assiduity, by which we may gently direct without checking their vivacity, lead them to amusements of an improving kind, and thus "turn delight into a sacrifice."

And here seems to be the distinction between the acquisition of knowledge, and the formation of principle. So far as knowledge is concerned, we have very little faith in *the art of teaching in sport.* Ingenious men and ingenious women

have devised a variety of expedients for becoming learned without toil; but although many of these are valuable as *helps* to fix in the mind what has been brought there by other means, they can never, we fear, supersede the necessity of patient drudgery. It is vain to think of tricking children into a proficiency in the seven sciences. Knowledge can be purchased only by paying down for it the price of labour, and, in spite of all the "cheap and easy methods" of procuring it that have been invented, it will generally rise to its level. But morals appear to stand on a somewhat different ground. What is here conveyed to the young mind as a lesson, will make but a slight, and that not a very pleasing impression, unless it is in accordance with all that is infused into it by what may be called the simple action of the atmosphere around it. Much must necessarily be acquired by children in their leisure intervals, and, if we are not careful that what is so acquired shall be good, it will probably be bad. All that they hear or see, the characters of their associates or attendants, and particularly the example and the *spirit* of their parents or instructors, all have a mighty influence in giving a colour to their thoughts and views. Nay, they are perhaps in a more impressible state when engaged in seeking amusement, than during a visit of ceremony to a teacher. It follows then, that the *indirect* instruction of youth is the most important part of moral education. For the reiteration of such obvious truths as these, we can offer no apology, excepting on the ground that obvious truths (like the natural curiosities which are always within our reach) seem very frequently to be neglected only because they are obvious. The great efficacy of early associations is assuredly too little considered by those who watch over the rising generation, and Miss Hamilton deserves, we are sincerely of opinion, the thanks of society, for calling the public attention to this subject.

But powerful as the principle of association will undoubtedly be found in moulding the infant character, we cannot suppress the remark, that its force may be overrated. He that duly considers the obliquity of the human heart, and at how early an age the evil tendencies of our fallen nature begin to discover themselves, will not place implicit reliance on any system of education, however happily conceived. While he is prepared diligently to turn to account what he may, in a qualified sense, term the *omnipotence* of early associations, he will recollect that there is in reality one only Omnipotent, whose blessing alone can render his industry productive. Every step therefore which he takes, will be in dependence on that being: to him he will perpetually commend the children of his care, imploring for them that "wisdom which is from above;" the "increase" from heaven; the dew which descends unseen and in silence, when the daily vigilance of the labourer is suspended. Were such a disposition of mind to become more generally prevalent among the instructors of youth than it is, we should entertain no apprehensions of their relaxing their efforts in the discharge of their functions; and on the other hand we feel perfectly persuaded that their efforts would be far more likely to succeed.

Understanding, then, education to imply an *universal* superintendance over the growth of the mind, it is evident that the management of the first years of a child can be entrusted to no hands so safely as to those of a parent; and since the task requires leisure, that parent must, in a great majority of cases, be the mother. Here we entirely concur with Miss Hamilton; nor can any thing, it appears to us, be much more preposterous or mistaken, than the conduct of those mothers who, without the apology of weak health, early abandon their offspring to the

care of an assistant. An indifferent person, however acute and conscientious, cannot be expected to scrutinize the infant character with the inquietude of parental fondness, to become familiar with all its lines and shades, to watch the play of every rising passion, and to be ingenious in devising an appropriate system of regulations. The consequences must be, a certain coarseness of management, and a disposition indiscriminately to overcome every thing that appears wrong by the application of a given degree of force. A mother, on the contrary, who once undertakes the work in earnest, will soon find too much of her heart in it to perform it in a coarse, or (if the expression may be allowed) a *wholesale* manner. Indeed she will rather be prone to the other extreme. Sensible women are seldom, we suspect, in the literal sense, blind to the faults of their children; perhaps they are even quicker than other persons in discovering them; but it is *after* the discovery that the mother interposes; they persuade themselves that there is something peculiar in the temper and disposition of their children, which requires a very peculiar delicacy of treatment, and accordingly frequently attempt to manœuvre them out of faults which should be the subjects of a little plain correction. Yet notwithstanding this and other abatements, they are certainly, other things being equal, the fittest instructors for the early years of their own families. Let it be observed, that we are speaking of children of a tender age. Even these, we know, it is in many cases impossible for a mother herself to educate; to be their sole instructor, almost always: we are only contending for the expediency of the practice, where it is possible; and if those who neglect it have no other excuse for their conduct than their own deficiency in intellectual attainments, this, however good a reason for their furnishing themselves better, is a very bad one for the non-performance of their duty.

But it is time to bring our readers better acquainted with the work before us. Perhaps they should be forewarned that, on religious subjects, Miss Hamilton deprecates the criticism of zealots and partizans of whatever description. How far our own title to the censor's chair in the present instance is liable to be affected by this excluding sentence, may possibly be made a question; the Christian Observer having been long ago proscribed by many persons, as a party-work of a very bigotted character. We draw consolation, however, from the circumstance, that these gentlemen cannot even yet agree together in assigning the particular party to which we should be referred, and we indulge the hope, that the article now in hand, may leave the problem as undecided as before.

Our author professes a general acquiescence in the tenets styled *orthodox*, as they have been received by the Church of England. The unaffected earnestness with which she exhorts her readers to cultivate an acquaintance with religion, we have already noted; but we are happy to extend our commendation beyond this point. It is very apparent that her attachment to the creed of her country is not merely nominal. She is not one of those who are Christians, because they were not born Pagans; whose religion is only a system of ethics, consecrated for the sake of decorum; who consider the peculiar doctrines of Christianity as the inconvenient appendages with which a less enlightened age has encumbered her practical rules, venerable incumbrances to be endured because they cannot with safety be stripped away. Miss Hamilton does much justice both to the value of religious knowledge and to the importance and necessity of religious duties. Her view of the Christian system, though we should not pronounce it

to be *omni exceptione majorem*, yet approaches, in our humble judgment, far nearer to correctness than those which are sanctioned by the generality of modern writers on these subjects. Indeed the exceptions with which we would qualify our praise, relate principally to passages, where she seems either to wander from her own principles, or to urge a doctrine with less emphasis than perhaps her own statement of it would warrant. In particularizing therefore, as the occasion arises, some of these defects, we shall have to act nearly the part of the Macedonian petitioner, who appealed from one of the decisions of Philip to Philip himself. We mention this only as a fact, and not by way of apology to Miss Hamilton for the freedom of discussion and objection which we are about to adopt in the ensuing strictures. A writer actuated by such proper impressions as she appears to feel, of the omnipresence of God and the accountableness of man, will know that, where the integrity of religious truth is in any degree concerned, we are not at liberty to be silent.

The work opens with some remarks on the true object of education, which is no other than the eternal happiness of the persons educated. The importance of forming early habits of self-control and self-denial is here enlarged upon, and much is said of the distinction between right notions and right principles. The following passage relates to the last-mentioned particular.

"To have good principles is not merely to know our duty, and to be furnished with the best motives for performing it; but to have this knowledge and these motives converted into active habits of the mind, so that whenever we are called to judge or to act, we may instantly and involuntarily judge and act as they prescribe.

"The difference between a good education and a bad one, in my opinion is, that in the course of the former the young mind is *assisted* in transforming the precepts of religion and virtue into those habits of thinking and acting, which are termed ruling principles; and that in the latter, no such assistance is afforded.

"This will explain to you why I took so much pains to induce you to bring every opinion and action to a certain test—a test to which you had in all cases previously yielded a full assent. It will explain to you, why I never thought, in any thing relative to moral conduct, mere *restriction* to be sufficient, but endeavoured to prompt even the youngest of you, to acquire a habit of *self-control* from a sense of interest and of duty." (p. 12, 13.)

We do not quote this observation as being very new or *recherchée*, but because it is of the last consequence. That the knowledge of virtue is not virtue, seems to be one of those truths which strikingly exemplify themselves: every man knows this, but who acts upon it? It is therefore, with the strictest propriety, that Miss Hamilton repeatedly recurs to this subject in the course of her letters, and sometimes touches on it with much force. Thus, for example, in another part of the same volume:

"But then—the religion of which I speak, is not a thing made up of shreds and patches. It is not a thing to be resumed at intervals, and to which you are only to devote the fag ends of your time. It is not to be considered as a science, in its nature separate and distinct from the conduct and concerns of life; but as the life of every duty, the animating principle of every action: it must dwell, not upon your lips, but *in your heart*.

"I am aware that it is not thus that you will at all times hear it represented. People who are destitute either of capacity or inclination for examining the nature of that gracious covenant which God of his infinite mercy has promulged, when they recommend religion to you, will speak of it as a matter of mere propriety and decorum, an accomplishment becoming your sex and age; while by others, still more foolish or more ignorant, an observation of its ceremonies may be enforced, from a belief that they will operate *as a charm* in keeping you from evil.

"Into this sort of superstition I am persuaded you have too much good sense to be apt to fall. Never, indeed, can you

fall into it, while you make a practice of reading the word of God with attention, and with a view to imbibe the spirit of the precepts it enforces and the doctrines which it unfolds. But though you may thus be preserved from erroneous notions concerning what religion is, and what it requires of you to be, still, I must repeat it, the most just opinions you can form will be of no further use than as they come to be habitually present to your mind." (p. 59—61.)

The foundation of the practical religion here recommended must be an habitual sense of the immediate presence of that God before whose judgment seat we are all to be one day summoned. Our author is very successful in exposing the instability of all morality that rests on any other basis. Almost the whole of her first volume is employed in discussing practically the principles of truth and justice, and in illustrating the connection which these must ever hold with the fear of God and the unintermitted consciousness of his omnipresence. Although we are of opinion that this portion of her work might have been enriched by a more particular reference to the *specialties* of the Christian revelation, yet we have read many parts of it with the greatest satisfaction. A pretty long extract, deriving the love and practice of truth from religious motives, our readers shall peruse entire; it is perhaps as fair a specimen of Miss Hamilton's general style of writing, as we could easily select.

"There is not a passion in the human heart that does not in some degree tend to lead us astray from the simplicity of truth. Love blinds us to the faults and imperfections of its object, and so prevents us from seeing truth. Fear deters us from acknowledging it, and makes us even go over to the other side and take the part of falsehood. Hatred puts a thicker bandage on our eyes than love; and spite, and envy, and malice, are all sworn foes of truth and justice. Pride, by enhancing our own merits, and exciting exaggerated notions of our own importance, leads us far astray from truth; and self-love gives it such an artful colouring, that it is scarcely to be detected through the deep disguise.

"Exposed as we are to the perpetual recurrence of some or other of these passions, how are we to preserve ourselves in a steady adherence to truth, so as never to depart from it, even when assailed by the strongest temptation? I confess I know of no way which is to a certainty effectual, but that of living in a constant and unremitting consciousness of the presence of God. The desire of pleasing him will then be the predominant desire of our hearts; and this desire, when it becomes habitual, will, by destroying the power of the malignant passions, cut off the most formidable enemies which truth has to encounter. It will then be our first wish, with regard to those we love, that they should be beloved by God; and therefore, instead of dissembling their faults, we shall endeavour to amend them. Fear will then inlist on the side of truth; for how should we fear 'those who can only kill the body,' when impressed with an awful consciousness of standing in the presence of Him, 'who can cast soul and body into fire everlasting.'

"Were our faith in the existence and presence of the Deity sufficiently strong, and our belief in a state of future retribution sufficiently accurate, it would be almost impossible for us in any instance to make a willing departure from truth. All the little arts of palliation and equivocation would then be held in deserved abhorrence. We should, in all we say, speak as those who 'speak not unto men, but unto God;' who know that as he now sees us, we shall hereafter be seen by all.

"A child who had been induced to tell lies through fear of punishment, would not (unless the habit were very inveterate indeed) tell a falsehood in which he was certain of being immediately detected. And what is the span of life! how short! how uncertain! How little is it worth our pains, for any paltry consideration, to dissemble what in a little—a *very little* while, will stand revealed to men and angels!

"The farther my acquaintance with the world extends, the more deeply am I confirmed in the opinion, that the principles of truth have no other solid basis than the fear of God. If I have ever been led to imagine that notions of honour and of self-respect would insure a strict adherence to truth and justice, I have been amply convinced of my error!" (p. 75—79.)

All this is surely very clear and

impressive; and the concluding paragraph, though penned with a sensibility which seems pointed by some particular recollections, yet in the eyes of those who have seen what is called the world, must carry with it all the weight and authority of general truth.

The second volume of this work is employed in developing, first, the scheme of Judaism, and secondly, that of Christianity. Some will probably think that the two volumes should, in a great measure, change places. Unquestionably the just process of reasoning is from the leading principles of natural religion to those of revelation, and from these to the rules of ethics; but there can be no objection to a disturbance, for the sake of variety, of this order, provided care be taken to keep alive in the reader's mind the recollection, that it *is* the order and the only natural order. This, we have no doubt, it was Miss Hamilton's intention to effect, but we must doubt whether she has made her intention uniformly apparent. The strict observance of the rules of truth and justice she, in her first volume, recommends, as we have already seen, from the awful doctrine of human accountableness. Accountableness, however, though certainly the *substratum*, yet does not form the *whole*, of that mass of considerations with which Christianity furnishes us, as motives of action; and wherever any one of these is forgotten, there, not only is *power lost*, but the balance of the whole system must be disturbed. Besides this, we cannot think our author sufficiently explicit with respect to the infinite superiority of Christian over Pagan morality. She occasionally speaks of virtue and vice, almost as if they were tantamount terms in the pages of Cicero and in those of St. Paul. But surely, in spite of the few anticipations of the Gospel-precepts, which industry may glean up from the wide surface of classical literature, and which prove that the Most High never left himself *without a witness*, it may on the whole be fairly said that the science of morals was universally and essentially changed by our blessed Saviour. On these grounds we should particularly object to such a passage as the following, which is intended as the link between Miss Hamilton's two volumes.

"By connecting the idea of every duty with the approbation of God, and of every departure from duty with his disapprobation, your principles will soon acquire strength to resist temptation. But upon what grounds does this connection rest? Upon what authority do we with so much certainty pronounce our assurance that God will visit the wicked and reward the just? This, my love, is a very serious inquiry, and one upon which too much depends to be slightly answered. By giving you a clear and comprehensive view of the basis of our faith, I hope to assist you in answering it to your satisfaction." (vol. I. p. 256.)

From this language a careless reader might conclude it to be the author's opinion, that Christ came into the world principally to impel mankind to act only as they before knew they ought to act, and to impel them to this by the simple and naked annunciation of future rewards and punishments. Let us not be thought fastidious or impertinent for censuring expressions which, however well intended, would bear such a construction. We are anxious to guard, not Miss Hamilton, but her readers, against a supposition, sanctioned indeed by some eminent names *, but not, she will agree with us, by the apostles and evangelists, that the great use of the Christian system considered as a *revelation*, is to assure us of a state of retribution hereafter, and that the benefits obtained for us by Christ's death might have been equally extended to us, had we never been informed of that event

* Archdeacon Paley.

having taken place. A more meagre or erroneous conception of our holy religion, it appears to us, could hardly be entertained.

In proceeding to the second volume, we have not space to extract any part of the letters respecting the Mosaic dispensation. The argument (pp. 71, 72,) in favour of the study of the Old Testament is strongly and ably urged, and the whole account of the Jewish religion strikes us as drawn up with much neatness, although we are apt to think that somewhat too little is said of its typical and spiritual nature.

The author enters on her account of Christianity with a seriousness suited to the subject, and well calculated to impress her young readers. We will transcribe some of her introductory observations, which seem to us excellent.

"I am extremely anxious to impress a lively notion of your personal interest in all our Saviour said and did; because I am convinced that it is not until such impression be made upon the heart, that the account will prove of any use. Let me then entreat you to reflect, that what a day is to eternity, so is all that this world can offer in comparison of what is offered to us by God through Jesus Christ. Then let us for a while throw the world and the things of the world from our minds, and come and inquire together concerning the foundation of the hopes we cherish of living in a state of improved felicity and joy, when the world in which we now live shall, by the breath of Him who called it into existence, have been dissolved!

"We are expressly told by our Saviour, that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through Him might be saved.'

"The question now is, in what does this belief, so essential to salvation, consist? Is it enough for us to believe that such a person as Jesus Christ came into the world, and that he did, and taught, and suffered, all that is set forth in the Gospels? I imagine it may be very possible so far to believe all this, as never to entertain any doubt concerning it, and yet that the belief should have no effect upon our heart or conduct. And surely it is no such belief as this that is meant by Him, who elsewhere says, 'It is in vain that ye call me Lord, Lord, and do not the things that I say*.'" (vol. ii. p. 114—116.)

"The Israelites who had heard with fear and trembling the voice of God, when he declared himself from Sinai, and who had seen the wonders that he did, could not doubt the evidence of their senses. They did not doubt. And yet we are told that they were kept back from the promised land on account of their unbelief. Now this unbelief of theirs could not have been in the understanding, but in the *spirit* of their hearts. By the same sort of unbelief we shall be equally disqualified. Belief in the Son of God, and in all that he has revealed, must be cherished in the heart as an active principle, before it can avail us as a hope of salvation. It will be here, as in the common affairs of life: when we seriously believe, we shall act accordingly." (vol. ii. p. 118.)

But what is, on the whole, our opinion of the scheme of doctrine, set forth in this work? And what, in our judgment, would be the probable effect produced by the work, on the mind of an impartial reader? These are questions which we ought to answer; and we shall do so to the best of our ability. We think, then, that a mind exactly formed on Miss Hamilton's instructions, would feel a deep conviction of the importance of religion, and a very vivid impression of the unreal nature of earthly joys and glories; that it would see God in all things, and know the possession of his favour to be *essential* happiness; that it would acknowledge the value of the revelation of the New Testament, would perceive the necessity of cultivating a spirit of devotion and of habitual reference to motives far other than worldly, and would attach a great consequence to prayer, self-examination, the study of the Sacred scriptures, and other means of grace; and finally, that it would be sensible of the folly of expect-

* The text is, "And why call ye me Lord, Lord, and do not the things which I say?" Luke vi. 46. EDITOR.

ing to recover the lost image of God without a serious effort, as well as of expecting any efforts in this matter to be successful without the divine assistance. Some general notion also it would entertain of the extreme evil of sin, of the mediation of Christ, and of the unworthiness of man in his best estate. The consequence of all this, it might be hoped, would be, a docility and a spirit of enquiry in the concerns of religion, which would, under the blessing of God, lead to a daily progress both in the love and in the knowledge of what the apostle emphatically calls *the truth*. Indeed, where such views and feelings as we have described, exist, even supposing the *creed* to be, as we cannot help thinking it in the present instance, somewhat imperfect, there is much hope that the defect will gradually be supplied. Many declarations in Scripture assure us, that he who wishes to learn, will at length be taught. "If any man (saith our gracious master) will do his will, he shall know of the doctrine whether it be of God." "Every branch that beareth fruit, he purgeth it that it may bring forth more fruit." We are informed that then shall we know, "if we *follow on* to know the Lord." We are commanded, and if commanded, then surely encouraged also, to *give all diligence*, that we may add to our faith virtue, "and to virtue, *knowledge*." Lastly, though as the precept just quoted proves, an acquiescence in defective knowledge is no where countenanced, yet are we told that the sincere disciple who mixes baser materials with the *living stone* on which he builds, shall not therefore be denied access to one of the "many mansions:" he shall be "saved, yet so as by fire."

Our sentiments on the imperfections of this exposition of doctrine may be erroneous, but we are bound to deliver them. It does not appear to us that Miss Hamilton's system sufficiently provides for that humility, those depths (if we may be allowed to say so) of self-abasement, in which alone the foundations of the Christian character can successfully be laid. We do not think her clear or particular enough in shewing the absolute necessity of the mediation of Christ, or that she assigns in her scheme a situation sufficiently prominent to him who is named not only "the author" but the "*finisher* of our faith." Farther, her statement of the depravity of human nature wants the requisite degree of strength, and deals too much in generalities. We are not objecting to the earnestness with which she exhorts her young friends to *labour* after the prize of eternal happiness; there is not one of her exhortations on this subject, of which we would wish to weaken a single nerve; on some occasions we would even increase their force; our doubts are only, whether she conveys an adequate idea of the *spirit* in which the exertion so recommended should be made. But it may be expedient to draw out these remarks somewhat more into detail.

The apostles are in nothing more explicit than in insisting on the necessity of our utterly abandoning all idea of human merit before God. If the chief of the apostles, through the whole of his Christian course, and even after having already fought the good fight, and with his eye fixed on the crown placed his reliance solely on the grace of God in Jesus Christ*, how is it possible to be too clear or too definitive in guarding men against the delusion of ascribing their salvation even in the smallest degree to themselves? A renunciation of this error in general terms, and as if rather on the part of the species than of the individual, will not suffice; we know that, after having been so renounced, it may re-appear in a thousand forms, and be the more obstinate, because the less insolent†. There is but one remedy

* 2 Tim. i. 9.

† See this subject excellently treated in Mr. Wilberforce's Practical View, ch iii. § 4.

against the evil: every individual must personally (as the old divines would have expressed it) apply the merits of Christ to himself; he must learn, that is, particularly, constantly, and entirely, to trust in the expiatory sacrifice of the Son of God, for acceptance with the Father; it must be his *habit*, as it was that of the apostles, to ascribe every thing to his Saviour. Whether the idea of such an ascription can be made metaphysically to consist with the idea of "working out our own salvation," "pressing toward the mark," "striving to enter in," "labouring for everlasting life," is a most superfluous question; the *feelings* certainly may. The same person who wrote the second chapter of the Epistle to the Ephesians, was also the author of the two last. The same great preacher* who said, "Draw nigh to God, and he will draw nigh to you," said also, "of his own will begat he us with the word of truth." But it is not only in the character of a mediator that we are to consider Christ. In the New Testament, he is the perpetual object of reference, whatever be the immediate topic of discussion or instruction. He is represented as at once the spring and the end of every action, *the first and the last*. The apostles can travel no where out of the reach of this theme. It reminds us of some elevated object, which can be seen from every part of an extensive district, and which, on that very account, is seen in points of view infinitely various. In expatiating on this subject, even the energy of St. Paul's language seems to labour, and its copiousness to be in danger of failing. "—That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God." "—For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." —Such are a few of the many expressions, which some critics have taken infinite pains to explain away as being *metaphorical;* forgetting that, if all this is to be resolved into mere metaphor, St. Paul must have been one of the most extravagant and undisciplined writers that ever pretended to be intelligible. Others treat these expressions with respectful indifference, only because they find them in the Bible, while, had they first encountered them in some modern publication, they would have marked them down as sacred only to ridicule. But a better use may be made of them; and to point it out, we may perhaps quote, without a very strained application, the words of the apostle himself; "Be ye followers of me, even as I also am of Christ."

Our author is strong in exhorting her pupils to seek the assistance of God's holy spirit. The necessity and possibility of attaining this object, she justly considers as constituting a leading doctrine of the Christian faith. This doctrine of course involves that of the corruption of human nature. To the latter, indeed, Miss Hamilton more than once alludes in direct terms; particularly in the following remarks on the betraying of our Saviour by Judas. She is speaking of the sacrament of the Lord's Supper.

"The first circumstance taken notice of by the apostle Paul, in his account of this ordinance, is exceedingly striking. He dwells particularly upon the period chosen by our Saviour for instituting this perpetual memorial of his dying love—'On the night on which he was betrayed!'—What

* St. James.

a humiliating memento of the depravity of human nature! what a glorious proof of the benevolence of the divine! There is no injury that any human being can inflict upon another, which so completely unhinges the mind as an act of treachery. The spontaneous fury of the passions may be viewed with pity by one who is superior to their influence; but the calm premeditated villany of a traitor is so abhorrent to the generous heart, that but for the example of our Saviour, it would appear to us as a crime which we might safely except from the system of forgiveness. We here perceive the contrary; and that the heart filled with the spirit of divine love, will bear even this, the worst of injuries, without being moved to resentment.

"We here likewise perceive the inefficacy of knowledge without principle. The traitor Judas had listened with the other apostles to our Saviour's instructions, and had been a witness of the miracles which he wrought in proof of his divine mission; nor do we learn that he had any doubt concerning the divine nature of his blessed master, nor of the truth of the promises he came to unfold. Yet, in the mind of Judas, the strength of one strong passion rendered all this knowledge of no effect. By the power of avarice it was prevented from becoming in his mind a principle of action. His heart was given to the world while he was a companion of the Son of God! What can afford us a stronger inducement to self-examination and self-distrust, than the recollection of this first circumstance in the institution of this holy sacrament?" (vol. ii. pp. 203—205.)

Clearly as this excellent and affecting passage implies the fact of human corruption, we should have been better satisfied with seeing that fact explicitly and formally mentioned in its proper place as the basis of some "leading doctrines of the Christian faith." This was the more expedient, as Miss Hamilton sometimes* uses expressions bearing on this subject, which would, in our opinion, require to be well guarded in order to make them exactly consist with a belief in those innate evil propensities uniformly ascribed in Scripture to our fallen nature. It is true that, even in Scripture, the degeneracy of the human heart is more frequently implied than expressed. But then, how strong, how decisive, how resistless the implication! How does every page of the sacred writers inculcate the necessity of a total renovation of our nature! How expressive, how electrifying, the images under which this great renovation is described; a *new creation*—a *second birth*—a *crucifixion of the flesh*—a *lustration of fire*—a *resurrection from the dead!* Neither are we sure that the habitual, or even frequent substitution, in religious writings, of such mild terms as human *infirmity* or *imperfection*, for those plainer appellations by which our best divines have characterized our fallen state, does not too much countenance the fashion of many men of the world, who, while they can exclaim with Lord Chesterfield, "Alas, poor human nature!" are yet very slow to confess themselves "miserable sinners." By this change of nomenclature, what does the doctrine in question gain? Certainly not an exemption from the danger of abuse; for he who is disposed to plead his bad nature in vindication of his bad actions, will find debility as ready an excuse as depravity. Rather it is a much readier excuse, because in the very sound of depravity there is something unpleasant and disquieting, and multitudes resist the application of so harsh a term, who yet willingly acknowledge man to be a weak and frail creature, and find their account in silencing every serious monitor with the question, *Who is perfect?* Nay, the idea of weakness, simply taken, is even interesting. It is thought always to implicate with itself the ideas of indulgence and forgiveness; no wonder, therefore, that a vague reference to human weakness, as an excuse for sin, should be a favourite manœuvre of self-defence with those, whose conduct requires some apology, and will not admit of a better.

Some may think (we know not whether this be our author's opi-

* See for instance, vol. i. pp. 46, 218.

tion,) that the infusion of very strong feelings, with respect to human depravity, into a young mind, may probably tend to give it a tincture of sourness and suspicion. If this be true, it is important; for we concur with Miss Hamilton* in thinking, that a suspicious and censorious habit, always an unfortunate one, is doubly odious when found in a child. But let us not be afraid of declaring to our children, "the whole counsel of God." If the doctrine of man's corruption be communicated to them in connexion with all other Christian doctrines, and if they be taught to *exercise themselves unto all godliness*, they will not be ill-natured or censorious. The true disciple of Christ is not more severe in estimating the moral character of his species, than he is indulgent in construing the actions of individuals. Nor in this is there any paradox, as if that which is true in general could be false in particular; but the whole arises from this circumstance, that the Christian begins with finding and studying the corruption of human nature *in his own heart*. Here it is, that he learns to be humble; and humility is only the earliest blossom of charity. He knows that pride, selfishnesss, malignity, and a spirit of misjudging, are not the least among the ingredients of that depravity which he admits to be in all, and feels to be in himself; and against these, therefore, he thinks himself bound to maintain a constant struggle. If, thus acting, he occasionally errs on the side of candour in his estimate of individual character, although we may hardly adopt the bold language of Erasmus† in a similar case, *Hunc errorem amat Deus*, it is at least true that the error is on the best side.

In the respect just mentioned, the feelings of a man of the world, hackneyed in business, are often exactly the reverse of those of the Christian. While perhaps he is a zealous champion for the dignity of human nature in the abstract, he will generally be found jealous and suspicious of every individual with whom he is concerned in transacting business: and while by his hypothesis he should be surrounded with honest men, he sees none but rogues. This is indeed a real, not, like the former, a merely apparent contradiction. It may, however, very obviously be accounted for on the same principle. The person described has forgotten to begin his study of human nature with *himself;* he has not learned either humility or charity; and he therefore at once gratifies his pride by pronouncing all men to be good, and his malignity by believing every body about him to be bad. In this latter conclusion he is the more unjust and precipitate, because not only does he measure the iniquity of men by their short-comings of a much lower standard than that of the Gospel, but his censure is founded on his observation of that part of their conduct which is really the freest from blame. The duties of the second table (which in his view constitute the whole of virtue) though miserably enough discharged by worldly men, may yet, in their degree, be performed with sincerity. Human depravity, especially as far as these duties are concerned, is a spring acting under many checks. The necessities of mankind, aided by the agency of conscience, will always keep up in the world a certain stock of social morality, particularly of benevolence, and perhaps even of religious feeling; to say nothing of the reflected light of Christian virtue, and of the restraining and purifying influences of divine grace. Yet even here many distinctions might be made, into which it is impossible in this place to enter.

The reader will think that our quiver of objections to the work before us, ought by this time to be exhausted. There is yet one topic, however, on which we shall take

* Vol. i. p. 106.

† Colloq. *Merdardus.*

the liberty of touching; if indeed we may not be said to have touched on it already. Widely as our author's general ideas of morals differ from those of the world, we cannot help thinking that she occasionally slides too much into the language and sentiments of mere worldly moralists. In her two last chapters, she undertakes to give "a cursory view of the passions that are represented in Scripture as disqualifying us for the kingdom of heaven," by way of proving how difficult it is for the great and the wealthy to enter that kingdom. Now the passions which Miss Hamilton enumerates are those of *pride* and *selfishness;* an enumeration surely incomplete. The *sensual* passions ought also to have been added, (as in another part of the work they are actually added) to such as fall under the two former titles. In particular, we should have expected to find, in one of these two concluding chapters, a formal caution against fashionable dissipation. Miss Hamilton does, indeed, set out with the following just observation:

> "I must then boldly declare to you, that the precepts of the Gospel are, in many respects, adverse to the precepts and manners of the world; and that the pleasures of the world are held forth in it as corrupters of the heart and snares for the soul." (vol. ii. p. 212.)

But this observation should, in our judgment, have been expanded into a chapter; the rather, as our author elsewhere desires her pupil to consider all "innocent pleasures and enjoyments" as *means of grace,* because they tend "to cherish the amiable and benevolent affections;" a sentiment which, in this general and unexplained form, can hardly be with safety trusted to the ardour and impetuosity of a youthful spirit. That Christianity has greatly improved even the *worldly* part of the world, and that consequently the apostolic injunctions against conformity with the world are now to be taken with a certain abatement, is confessed; but how few are there who do not already abate too much? Until the majority of mankind are real Christians, it is in vain to suppose that their general habits of life will be Christian, or such as can be adopted by a Christian. *He that gathereth not with me, scattereth abroad.*

The leading ideas which a perusal of these letters suggested to us, are now before the reader. Previously, however, to our taking leave of him, we should perhaps apprize him that Miss Hamilton has provided for his entertainment as well as his instruction, by interspersing the didactic parts of her work with two or three familiar narratives adapted for the perusal of youth. These are well conceived and well related. They reminded us of the *moral tales* of another very popular living authoress; who, if, on this occasion, she have given any thing to Miss Hamilton, will receive in return *good measure, pressed down, running over,* if she will learn from her the importance of founding morals on religion, and the lamentable impropriety of educating an immortal being as if he were intended only for a theatre, which he entered but yesterday and will leave to-morrow.

The most considerable of Miss Hamilton's stories is entitled, "An Illustration of the beneficial Operation of just Principles in a strong Character." The character of the hero is indeed masculine and striking; his noble blood is illustrated by his noble nature; and his religious principles are represented as leading him to perform an act at once of conscientious integrity and splendid benevolence. It is a sort of professional secret with the writers of fictitious narration, thus to recommend unusual and perhaps unpopular virtues, by associating them with popular qualities, and employing them on popular services. Some novelists, indeed, have carried this principle to much greater lengths than our author, and even

than Richardson. In a novel of Mr. Cumberland's, the principal personage abstains from some fashionable vices, but he is dragged out of his way to save his credit by fighting a duel. The hero of another popular tale declines a challenge; but he knocks down a gentleman in a coffee-house, for speaking profanely. These expedients rival that of the artist, who, in painting *the nativity*, chose to relieve the humility of the manger and the stable, by beautifying his foreground with an elegant Corinthian column. Miss Hamilton is far removed from such folly. She has only executed a fancy-piece, in which piety is set off with all the commendations of youth, rank, affluence, and native superiority of mind, and is exhibited in an attitude so commanding, as to ensure universal respect. Yet even on such fancy-pieces (we speak it with hesitation) may not some inconveniences attend? In real life, goodness is seldom allied with all the combined excellencies of nature and fortune, and besides this, frequently finds itself in situations, where even such an alliance would hardly screen it from the ridicule of an irreligious world. Any delineations of life, therefore, which lead the youthful mind to associate the idea of strict religion with that of human applause, may tempt it both to nourish false expectations, and to act upon false motives.

The style of this book is generally so correct, that the verbal faults which we have detected in it, we attribute to mere inadvertence. We shall note a few. Although in these days Latin and Greek are considered as of the masculine gender, and the pedants of our sex have a Turkish jealousy of every appearance of pedantry in the other, yet we cannot permit such a lady as Miss Hamilton to say, "*This* is the grand *arcana* of happiness." (vol. i. p. 69.) In the second volume we find the following inaccuracies; "It is for you and *I* sufficient to know" &c., p. 35; "We have seen the Almighty, *he* who is from eternity to eternity," &c., p. 72; "What to our shallow apprehension *appears* to be more special *acts* of power," p. 89.

On the whole, we entertain great hopes that this work will be useful. We have not indeed acquiesced in its sentiments without qualification; but after all it contains some important fundamental truths, which deserve to be "graven with an iron pen and lead in the rock for ever." The great indeed are not apt to be great readers; especially of books *on the formation of moral and religious principle*; yet Miss Hamilton's name will, to a certain extent, secure her a perusal; and the sober earnestness with which she here enforces an attention to religion, will not, we trust, be unsuccessful. Should our augury prove just, she may one day look back with the less regret to those unpleasant circumstances, which, on the present occasion, induced her to become an author, and, by rending her from the bosom of a particular family, gave her to the public.

A Charge delivered to the Clergy of the Diocese of Norwich, at the Primary Visitation of that Diocese in 1806. By HENRY, Bishop of Norwich. 4to. pp. 26.

THERE is much in this charge to commend, and some things at which we must hesitate. We will endeavour to give a faithful report of it.

The Bishop, in this primary address, begins, by representing it as the double object of an episcopal visitation, first, to obtain information respecting the state of the diocese, secondly, to convey the opinion and advice of the bishop, soliciting, at the same time, the assistance of his clergy.

He then proceeds to state the line of conduct which he intends to pursue in the administration of his high

office, in a manner creditable to his character. With little farther introduction, he commences the usual and proper subjects of a charge, a view of the existing state of religion, and of the measures required by that state.

His lordship is much more amicably disposed towards the present race of dissenters than might perhaps be expected by many, or indeed will quite please some.

"With respect to our dissenting brethren of the day," (says he,) "as they have, with a very few exceptions, laid aside that passionate invective, that offensive, acrimonious manner, both of writing and of speaking, which they formerly too much practised, it is highly incumbent upon us, in return, to feel for them, however differing in the forms of external religious worship, or in points of doubtful disputation, all that good-will and cordiality which they seem disposed to shew us; and it is more particularly our duty to do this at the present very serious crisis." (p. 11.)

This passage forces upon us two or three reflections. We much suspect, that had we, or had any of those who are called evangelical preachers, used the same language as the prelate before us respecting the dissenters, it would have been construed by some, whose zeal knows as little of charity, as of prudence, into a pretty decisive symptom of secret hostility to the Established Church. Again: no one can fail to recognize, in the specified articles of difference between the church and the dissenters, the very passage of a prayer on a public occasion at no great distance of time from the present, which provoked so much dissatisfaction and opposition from a certain quarter, that the congregated authority of the episcopal order, with the archiepiscopal dignity at their head, was set at defiance, and triumphed over in the subsequent omission of the obnoxious clause. This opposition to the rulers of the Church was, it deserves to be carefully remarked, exhibited by that party, which exalts the necessity of episcopal government, and of episcopal authority, to the utmost point of elevation, and to the degradation of another part of the constitution at least equally essential. It will be recollected by those who are acquainted with the more modern history of ecclesiastical affairs in this island, that, ever since the revolution, the high church clergy, as they are called—we adopt not the term ourselves—have particularly distinguished themselves by a contumacious disrespect to their superiors in the church. There are few periods of our ecclesiastical history more disgraceful than that of the convocations under the reigns of William III. and Anne.

The Romanists, under the abused name of Catholics, had, in a former part of this charge, been acquitted of their ancient hostility to the Church of England.

But, proceeds the bishop,

"When I deliver an opinion so strongly in favour of our catholic and dissenting brethren, I do not mean to say that the clergy of the Church of England live in those halcyon days when 'righteousness and peace have kissed each other'," &c. &c. "Secure as the Church of England may be thought from external attacks—*Intus est hostis.* The unity of this Church is disturbed, and its very existence endangered more and more every day; on the one hand, by the mistaken zeal of ill-informed enthusiasts; and on the other, by that widely spread indifference and lukewarmness which have pervaded so large a portion of its members." (p. 11, 12.)

The last of these characters are first described, and some pertinent observations are made on the subject. The following passage is important, and we may say, some modern prejudices considered, candid.

"There is hardly a clergyman who, in the execution of his pastoral office, does not see and lament that the far greater part of his flock, however eager they may be in the pursuits of avarice or ambition, of frivolous amusement or of sensual pleasure, are with difficulty roused to any serious consideration of their greatest and most important interest. Engrossed by worldly objects only, the hopes and fears,

the joys and terrors of religion, are contemplated by them with languid inattention; and thus retaining, at best, only the form of godliness, they become, by degrees, totally insensible to its power." (p. 13.)

The first, however, of the above mentioned characters, seems to occupy the principal attention of the right reverend writer, and he has accordingly reserved them to be discussed at leisure. These persons, we are told, are possessed of zeal, but not according to knowledge: the visionary reveries of an overheated imagination pass current with them for the calm and sober suggestions of rational piety. We question the accuracy of this latter part of the picture; for we conceive that the real archetypes of this description, professedly and ostentatiously, as well as actually, despise every thing that is calm, sober, or rational. They are said likewise to give themselves up implicitly to an ill-regulated enthusiasm. The last phrase excited some surprise in our minds; for the natural inference from the addition of the epithet, *ill-regulated*, would lead one to imagine, that, in the judgment of the writer, there is such a thing as a *well-regulated* enthusiasm. Irresistible influxes and experiences then succeed, and the refractory and conceited character of these persons is asserted. The learned prelate, however, affirms, that he is not disposed to call in question *universally*, either the sincerity or the veracity of those persons who assert the reality of the sudden impulses of the Holy Spirit. He contents himself with expressing his persuasion, that in many instances they deceive themselves. He proceeds:

"That these misguided enthusiasts are more numerous now than ever, is a fact which admits of very little doubt. The additional licences granted within these few years, in almost every part of England, clearly prove the truth of it. In many counties, particularly in Yorkshire and in Lincolnshire, there is a systematic organization of these teachers, some of whom are itinerant and others confined to a particular place, under the titles of Exhorters and Preachers. Their activity and zeal have been every where but too successful in diminishing the congregations of several regular parish priests, far more learned and not less pious than the best of these self-commissioned instructors." (p. 15.)

All this *may* be very true. But has not the learned dignitary wandered from his subject; and found the *internal* enemies of the Church in those who are professedly separate from her, and whose pacific character had been previously admitted? The remedy prescribed is undoubtedly the only just one, an attention to the *charge* given to Timothy, 2 Tim. iv. 1, &c. (pp. 15, 16.) The following passage, in elucidation of that charge, is just and important.

"It is obvious that a minister of the Church of England, cannot 'do the work of an Evangelist and make full proof of his ministry,' in the manner here described, merely by reading prayers and preaching once a week, by administering the Sacrament, by occasionally visiting the sick, nor even by *public* catechetical instruction; unless, in addition to these stated duties, he also perform another duty, equally important, I had almost said *more* so: I mean the much neglected duty of *private, personal instruction*, by which (says Dr. Hammond) more good might be done than is now done by any other means. The advantages attending this mode of conveying religious knowledge are, in my opinion, incalculable. It affords a Clergyman an opportunity, which he can rarely have with propriety, either in the pulpit or in the desk, of adapting his instruction to the various tempers, talents, and situation in life of his parishioners. It enables him more especially to conciliate the regard of his inferiors, by familiarity and kindness. He may also make himself much better *understood* by them, than he can possibly do, when publicly preaching or catechising. He has it in his power to be serious and severe, if necessary, with the petulant and the froward; and he may encourage the diffident and timid. He may, moreover, by this method, enter more minutely into the feelings and sentiments of persons of every rank and condition, and, by so doing, he will frequently have the heartfelt satisfaction of solving many a doubt, and of removing many a scruple, which would never

have been put to him in the face of the congregation. In a word, if every Clergyman of the established church, in addition to his public preaching, would follow the example of St. Paul, and 'teach from house to house' within the precincts of his own parish, and among those committed to his care, I firmly believe that the numerous conventicles dispersed over every part of the country, would soon be deserted, and we should hear no more of those illiterate enthusiasts, who now so much disturb the order, the peace, and the unity of our church." (p. 17, 18.)

We conceive, however, that, by these means, such clergymen would likewise take the most effectual method of acquiring to themselves a character for those very vices from which they had been the instruments of converting others; and that, while *real* enthusiasts and schismatics were left untouched, they would be loaded with all the opprobrium of those insulting appellations.

Some useful observations occur, p. 19, on the duty of private religious instruction; but with a very undeserved commendation of a certain "Exhortation to the Duty of Catechising," the gross errors, and calumnious representations of which we have sufficiently exposed. See vol. for 1805, pp. 750, &c.

After an allusion, which the bishop supposes will be understood to be made to a class of divines in the Church of England, who have of late excited considerable attention, he adds a remark of great truth, and fraught with some important consequences.

"In making this allusion to those among us, who are termed *evangelical preachers*, it is not my intention to revive animosities, or to rekindle disputes, still less to pass an indiscriminate censure upon many pious and learned clergymen; on the contrary, I am so far from thinking ill of these persons, that I believe they are often represented as promoters of enthusiasm, for no other reason, but because they are more deeply impressed with a sense of the important duties attached to their profession, than *many* who object to their conduct." (p. 20.)

Little sagacity is necessary to discover so obvious a truth; but some courage is, in certain cases, requisite openly to avow it. That persons may call themselves, or may be called, evangelical preachers, who are utterly unworthy of the name; and that there may be real enthusiasts in the worst acceptation of the term, as well *in*, as *out* of the Church, we have no inclination whatever to deny: on the contrary, we strongly favour the supposition, and would inculcate the real existence of danger in this respect, as a salutary admonition to all whose circumstances or peculiar disposition may tend to draw them within its reach. But, that the greater part of those among the clergy, who are stigmatized as evangelical preachers, and represented as schismatics in the church, and promoters of enthusiasm, methodism, Calvinism, &c. &c. have incurred these imputations, on account of their superior attention to the great duties of their office, as the candid prelate unequivocally asserts, must be evident on the slightest inspection. We do indeed conceive it very possible for men, who attach a degree of guilt to such a communication with the suspected or condemned party, as is absolutely necessary to any accurate knowledge of their sentiments and conduct, to become the voluntary sport of every idle and unfounded calumny which malevolence can suggest against obnoxious characters: but such men must be told, and the public must be told respecting them, that they are very incompetent judges upon the subject.

But when the innocence and even excellence of many traduced characters among the clergy are thus freely admitted, what should be the consequence? What should be the conduct towards them of those, who, while they make this admission, are invested with the highest authority in the Church, and therefore able, as well as bound, to afford them the most effectual redress? Is it enough, by way of repelling the

calumnious attacks which they endure, coldly to admit, that their conduct does not deserve such treatment? Ought not the rulers, and therefore the natural protectors of the clergy, to exert themselves with determined vigour, in order to vindicate the aspersed reputation of the best part of their clergy? Ought they not to shew, that every officious slander, instead of being favourably received, shall be repelled with marked displeasure? Ought they not, as, in an eminent sense, pastors of the Church of Christ, to encourage all those who discharge the same office with fidelity in an inferior station, and more especially to defend them from those aspersions, with which they will be seen to be zealously and perseveringly overwhelmed by all those, of every order and description, who love darkness rather than light?

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

On the First of January, 1807, will appear, the first number of the series of tracts and extracts, entitled, Fathers of the English Church, which will commence with the writings of that eminent Reformer and Martyr, Tindal.

In the Press:—*Travels in Scotland, by an Unusual Route;* by the Rev. James Hall, M. A. royal 8vo. with 20 plates. *An Abridgment of Search's Light of Nature pursued,* written by Abraham Tucker, Esq.; in 8vo.:—*Scientific Dialogues;* vols. seven and eight; containing a Familiar Introduction to Chemistry:—A new edition, with very large Additions, of Harmer's *Observations on Divers Passages of Scripture;* in 4 vols. 8vo.:—New editions, in 12mo. and in 8vo. of the *Works of the Rev.* John Newton, Rector of St. Mary Woolnoth, London:—*A General and Classical Atlas;* with *a Treatise on the Principles of Geography;* in large quarto; by the Rev. Edward Pattison:—*An Introduction to Ancient and Modern Geography;* in one small vol. 8vo.; by the same:—*A Code of Health and Longevity;* in 4 vols. 8vo.; by Sir John Sinclair:—*The West India Common Place Book;* a work relative to the Commerce, Produce, and other Interests of the West India Islands; in 1 vol. 4to.; by Sir William Young:—*The Political Life, and Speeches at large, of the late* Right Hon. W. Pitt; in 3 vols. royal 8vo.:—A Second vol. of Manning's *History of Surry;* edited by Mr. Bray:—*A History of Jamaica;* with Dissertations on its Climate, Soil, Laws, Trade, Productions, &c.:—*The Picture of Scotland;* being a digested account of that Kingdom, in which the Country is divided into distinct Tours:—*Memoirs of the Life of* Chatterton; by Mr. Davis, Author of Travels in America:—and a new edition of the first vol. of *Oriental Customs,* by Mr. Burder.

A new Review will make its appearance at Oxford, entitled, *The Oxford Review,* on the 1st of January. The writers are said to be Gentlemen, who volunteer their services, and who engage to review every book which appears within the British Empire, within three months after its appearance. The conductors profess to be attached to the established religion and government of the country.

The Art of stereotype printing is advancing rapidly towards full activity, in this country. Different editions of the New Testament and Common Prayer Books, a Welsh New Testament, and a beautiful Nonpareil Bible have already proceeded from the *Cambridge* Press: which will soon be followed by other editions, both at Cambridge and at *Oxford.* The *London* Press of Mr. Andrew Wilson has produced an edition of Entick's Dictionary, which, for beauty, accuracy, and cheapness, surpasses, it is said, all other editions of that work. Various smaller works are now publishing from the same press: and Mr. Wilson has announced that correct, well printed, stereotype editions of the following works, at re-

duced prices, will be in the course of publication during the year 1807, viz.

GREEK AND LATIN.

'HKAINH ΔIAΘHKH, *cum Versione* THEODORI BEZÆ.
DAWSON'S *Lexicon to the New Testament.*
Nov. Testamentum. Int. TH. BEZA.
CÆSARIS *Commentarii,*
CICERONIS *Orationes,*
TERENTII *Comœdiæ,*
HORATII *Opera,*
VIRGILII .....
OVIDII .....
SALLUSTII.....
} In Usum Serenissimi Delphini.
Gradus ad Parnassum.
SCHREVELII *Lexicon.*
CLARKE'S *Introduction.*
CORDERII *Colloquia.*
Eton Grammar, Latin.
———— *Greek.*

FRENCH AND SPANISH.

Nouveau Testament.
El Nuevo Testamento.
Les Aventures de Telemaque.
L'Hist. de Gil Blas de Santillane.
Les Fables de CHAMBAUD.

ENGLISH AND WELCH.

GOLDSMITH'S *History of England.*
———— *Roman History.*
———— *History of Greece.*
JOHNSON'S *Dictionary,* 8vo.
ENFIELD'S *Speaker,* improved.
ASH'S *Institutes.*
LOWTH'S *English Grammar.*
English Exercises.
Universal Spelling Book.
Y Bibl Sanctaidd,
Testament Newydd, } 12mo.

The friends of Mrs. CHAPONE are preparing a volume of *Letters and other Writings* of that lady, hitherto unpublished; with an account of her Life and Character, in contradiction to some injurious statements lately printed.

The Seatonian Prize, at Cambridge, is this year adjudged to the Rev. CHARLES HOYLE, M. A. of Trinity College, for his Poem on *Paul and Barnabas.*

A beautiful monument to the memory of the venerable SCWARTZ, ordered by the Rajah of Tanjore, has been just finished by Mr. Flaxman. It consists of a bas relief, representing the Rajah's last visit to the illustrious Missionary, when near death. The inscription is in English.

FRANCE.

From the Report of the Central Vaccine Committee for the year 13, it appears, that 125,998 persons have been inoculated in the course of that year in 42 departments, from which the returns had been received. A progressive diminution of deaths is reported in those places, where vaccination has been introduced; and an increase in the number, where the practice has been neglected.

A canal has been projected upon a grand scale, to unite the Rhone with the Rhine, and thus connect the North Sea with the Mediterranean. Its extent will be 71 leagues, and it is to receive the name of Bonaparte. The expence is estimated at 14 millions of livres. M. Koch, member of the Tribunate, pronounced a discourse on the subject, at a meeting of the Legislative Body; in which he gives a historical account of this project, which was first suggested under the Roman Emperors. He enumerates also the advantages which not only France, but Europe at large, will derive from the execution of this scheme.

HOLLAND.

The Batavian Society of Sciences, at Haerlem, has proposed the following questions:—"Which are the indigenous plants, whose virtues continue unknown; but which might be of great utility in our Dispensary, and replace exotic remedies?"

"What are the indigenous plants not yet in use; but which, at a low price, might serve for food? And what nutritive exotic plants, reared in other countries, might be imported and cultivated in this country for the same purpose?"

"What are the indigenous plants in use, which, after certain experiments, might furnish good colours, and the preparation and use of which might be introduced to advantage? What exotic plants might be cultivated in the less fertile lands, and furnish colours?"

A great accumulation of mud having taken place in the port of Amsterdam, and continually increasing, Memorials are desired on the following questions: "To what causes must this accelerated accumulation of mud be ascribed? And by what means could this troublesome and prejudicial accession be removed, or prevented? How would it be possible to prevent depositions in the same places, after the mud has been removed?" The author, whose plan shall be adopted by the Regency of Amsterdam, and be found to answer by an experience of 10 years, will be entitled to a reward of at least 10,000 florins from the Regency, to himself or his heirs.

GERMANY.

The last Michaelmas Fair at Leipsick produced fewer literary works than those of the preceding years. The catalogue of new publications contains but 915; whereas, last year, it amounted to 1,640. A short summer, the high price of provisions, the disorders of war, and the too great multiplicity of publications during the last years, are assigned as causes of this deficiency; and of that insolvency, which has been recently very usual in the trade. The Easter Fair exhibited upwards of 4,000 new works; which makes all the productions of the year 4,915: whereas, in France, they reckon only 1,150; and, in England, 900.

M. Fisher, of Vienna, has discovered *a new process for Whitening Straw.* Instead of covering it with sulphur in the stove, as was practised formerly, he dresses it in muriatic acid saturated with pot-ash. The straw thus prepared never turns yellow; is of a shining white; and acquires great flexibility.

Since the establishment of the Austrian power in West Gallicia, much has been done for public instruction. The Universities of Lemberg and Cracow, which had nearly gone to decay during the dissensions under the old government, have been re-established; and public schools, have been instituted in most of the principal towns.

It is said that the fruit of the horse-chesnut tree is collected in Saxony for feeding sheep; where it is considered as a wholesome food, and a specific against the rot. It is given to them in autumn. At first they refuse this food; but greedily take it, when custom has made it familiar. They eagerly eat the prickly outside. There is danger in giving these fruits without cutting them in pieces; as they may stick in the throat, and occasion the death of the animal.

A school of modern Greeks has been established at Cronstadt, in Transylvania. It contains 34 scholars; who are taught writing, arithmetic, and ancient Greek by the grammar of Constantius Lascaris. The teachers are Greek monks, from Mount Athos.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Female Compassion. A Sermon preached at Rochester, on Sunday the 17th of August, 1806. By the Rev. Charles Moore, M. A. 1s. 6d.

The Fall of eminent Men in Critical Periods, a National Calamity. A Sermon preached at the Gravel-pit Meeting-house, Hackney, on Sunday, Sept. 21, 1806, on the recent death of the Right Hon. Charles James Fox. By Robert Aspland. 1s.

The Unitarian Doctrine completely refuted, being a Friendly and Candid Address to Unitarians in general, as also a particular Reply to some late Publications. By the Rev. J. Proud. 2s.

A Sermon preached at Holy-Rhood Church, Southampton, on Sunday, August 10, 1806, on the Duty of Humanity towards the Irrational Part of the Creation. By the Rev. Charles Slack Hawtrey. A. M. 1s.

An Introduction to the Study of Moral Evidence, or that Species of Reasoning which relates to Matters of Fact and Practice. With an Appendix on debating for Victory and not for Truth. By James Edward Gambier, M. A. Rector of Langley, Kent, and Chaplain to the Right Hon. Lord Barham. 12mo. 3s. 6d.

MISCELLANEOUS.

Circumstantial Details of the last Moments and long Illness of the Right Hon. Charles James Fox. 2s. 6d.

Recollections of the Life of the late Right Hon. Charles James Fox. By B. C. Walpole, Esq. 6s.

American Arguments for British Rights, being a Republication of the celebrated Letters of Phocion, on the Subject of Neutral Trade. 2s. 6d.

A Complete and Authentic Account of the Vice Royalty of Buenos Ayres.

The Bankrupt and Creditors Friendly Assistant, or the Spirit of the Bankrupt Laws. Royal 8vo. 8s.

The Independent Man, or an Essay on the Formation and Developement of those Principles and Faculties which constitute Moral and Intellectual Excellence, 8vo. 18s.

Observations on the Nature, Kinds,

Causes, and Prevention of Insanity. By Thomas Arnold. 8vo. 16s.

Practical Observations on the Principal Diseases of the Eyes, illustrated with Cases translated from the Italian of Antonio Scarpa, Professor of Anatomy and Practical Surgery in the University of Pavia. By James Briggs. 10s. 6d.

The Bibliographical Miscellany, or Supplement to the Bibliographical Dictionary; containing an Alphabetical Account of all the English Translations of the Greek and Roman Classics, and of the Greek and Latin Fathers and others, from the first attempt by William Caxton down to the present year. By Adam Clarke. 2 vols. 18s.

The Naval Heroes of Great Britain, or Accounts of the Lives and Actions of the distinguished Admirals and Commanders who have contributed to confer on Great Britain the Empire of the Ocean, from Sir Francis Drake to Lord Nelson. By William Burney, A. M. Master of the Naval Academy at Gosport, &c. &c. with Portraits and Maps, 7s. 6d. or 9s. fine.

The British Neptune, or a Naval History of Great Britain, from the time of Alfred, to the Victory of Trafalgar; containing a full and particular Narrative, in regular Chronological Series, of the Rise, Progress, and Triumphs, of the British Navy, in one closely printed volume, illustrated with Views of great Victories, and a Chart of the World, 7s. 6d.

Substance of the Debates on a Resolution for abolishing the Slave Trade, which was moved in the House of Commons, on the 10th of June, 1806, and in the House of Lords on the 24th of June, 1806. With an Appendix, containing Notes and Illustrations, pp. 220. 2s.

A New Dictionary of the Spanish Language. By Henry Newman. 2 vols. 8vo. 1l. 1s. boards.

The Inferno of Dante. By the Rev. Francis Cary, A. M. 2 vols. 8vo. 16s.

The Political Picture of Europe. 3s. 6d.

Oriental Customs. By the Rev. S. Burder. Vol. II.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Annual Report of this Society, which has recently been published, states the number of children taught in the charity-schools in and about London and Westminster, to be 7108, viz. 4180 boys, and 2928 girls; and the number of books which have been distributed by them during the preceding year to be as follows, viz. 8490 bibles, 11,466 new testaments and psalters, 16,096 common prayers, 20,460 other bound books, and 112,440 small tracts.

The account which is given of the Protestant missions in the East Indies for the year 1805, is more meagre than usual. A letter from the Danish Missionaries at Tranquebar states, that pressing applications had been made to them for the continuance of Mr. *Rottler*, one of their number at *Madras*, to superintend the female asylum there; and that he and Mr. *Pæzold* continued there in charge of that mission, waiting for the approbation of their superiors. In the mean while, they had been assisted at *Tranquebar* by Mr. *Hirst*, who was learning the Malabar language, and when qualified, would be placed either at *Tanjore* or *Trichinapally*. A Mr. *Schreyrogel* had been sent to *Tranquebar* as a catechist, who was serviceable to them both in the Malabar and Portugueze languages. In the want of ordained ministers, such assistants, it is said, were of great use in the missions. "In case of the death of a Missionary, such an one could preserve the property of a mission from falling into improper hands, and could forward *the work*, as a *reader, or preacher and catechist*, till an *ordained* Missionary should arrive. Mr. *Kolhoff*, at *Tanjore*, they observe, would be greatly benefitted by one or two such assistants, whom he could occasionally send to *Palamcotta*, and other distant congregations." The Danish Missionaries went to his succour as often as urgencies required and they were able, and they trusted much good had been done in various ways by these journies. The large town of *Negapatnam*, a favourite place with the late Mr. *Gericke*, having many Christians in it, was destitute of a minister. A Portugueze, named *Domingo da Rosario*, stationed there by Mr. *Gericke*, taught a school of 40 children, and on

Sundays read the common prayer and a sermon in Portugueze. They had also a *Malabar* catechist from *Tranquebar*. A salary to each was paid from the legacy of the late Mr. Gericke The *Danish* Missionaries occasionally visited that poor flock, who were all anxious that a Missionary might be stationed amongst them. In *Ramonad*, a fine church and parsonage had been built by the charitable Colonel *Martens*, in the hope that a Missionary might be placed there. The extensive mission of *Palamcotta* had severely suffered since the death of Mr. Gericke. The native priest, *Sattianaden*, attended it, but he had a heavy charge of a number of congregations under the superintending direction of Mr. *Kolhoff*. *Vellore*, *Pulicat*, and other places, were without a shepherd. The Danish Missionaries were addressed on every side, as well as from their English brethren, to support the poor, to instruct the youth, and to take charge of forsaken congregations; but they were unequal to attend to these institutions. The Missionaries had it therefore in contemplation to make six of the most able of the catechists priests, like Sattianaden; but not yet knowing what support could be furnished for them, the matter remained in suspense *.

Mr. *Pœzold*, in his letters, says little of the state of the *Vepery* mission. They refer chiefly to the arrival at Tranquebar of some Missionaries from the Baptist and *London* Missionary Societies, whose designs and destination, it is added, are not yet clearly known †.

The legacy of the late Mr. Gericke to the *Vepery* mission was 15,000 star pagodas, besides the reversion of a further considerable sum, and a large house, after the demise of his widow, which, with the allowance given by the king of *Tanjore*, Mr. *Pœzold* states, will be fully equal to the ordinary expences of the mission.

TARTARY.

The Emperor of Russia has granted to the Missionaries of the Edinburgh Mission Society residing at Karass, 6000 dessatines (somewhat more than 16000 acres) of land, which has already been measured off to them. The terms of the grant are much more favourable than have ever been given to any other Colonists. The Missionaries are to be exempted from all personal and land taxes and charges whatsoever, for the space of 30 years; when they are to pay yearly about six-pence sterling for each dessatine of land proper for cultivation, and to be subject to no farther imposts whatever, at any future time. They are also to be for ever exempted from civil and military service, and from military quarters. Their internal affairs, their religion, the management of their land, their property and police are to be under their own direction, or that of a Committee chosen by themselves, which shall have power to grant passports to all members of their settlement who may wish to travel into the interior of the empire, or to go abroad. Various other important privileges have been superadded. This affair was arranged at Petersburgh by Mr. Mitchell, one of the Missionaries, who received the most friendly attention and assistance from his Excellency M. Novosilzoff, Count Kochuby, the Minister of the Interior, and Count Romanzoff, the Minister of Commerce.

The last letter from Karass are encouraging in several other respects. The Missionaries were much more healthy than for-

* We trust that it will not remain long in suspense, but that the Society, undeterred by considerations of expence, will pursue every possible and proper expedient, not only for preventing the farther decline of the interests of our Redeemer's kingdom in India, but for advancing and confirming those interests. The liberality of the public, we are confident, will most cheerfully answer to any call which may be made on it for this purpose. And if, which we do not apprehend, there should exist any thing in the constitution of the Society inconsistent with this suggestion, then we can have no doubt that it becomes the duty of Christians in general, by means of a subscription, to supply the funds which may be requisite for enabling the Danish Missionaries to provide for the spiritual wants of our Indian brethren, who appear to be in such imminent danger of perishing for lack of knowledge, and (while they wander without a shepherd) of falling an easy prey to him who goeth about as a roaring lion, seeking whom he may devour; and from whose cruel tyranny they have been, through the divine mercy, so lately rescued.

† The Baptist Missionaries, were destined to join their brethren in Calcutta. Of the destination of the *London* Society's Missionaries, an account is given in a former Number.

merly. The baptized natives continued to adorn their profession. The youths at school were promising and made good progress in their education; some of them speaking the Tartar, Kabardian, and English languages, and most of them reading both Turkish and English. The natives felt their inferiority to the Missionaries in the useful arts of life, and looked up to them with respect; their violent prejudices against Christianity had considerably abated; and even some of the Effendis had become friendly to the Missionaries. The Arabic New Testaments, supplied last year by the Venerable Society for promoting Christian Knowledge, had been put into the hands of some of the most learned Doctors, who diligently read them. Some of them admired the New Testament, and evidently preferred it to the Koran. They often expressed an earnest desire to see a translation of it in their own language, the Turkish. In this important work Mr. Brunton had made considerable progress, and nothing but the want of means prevented him from beginning to print it. In one of his letters he says, "Could not a separate fund be raised in Britain for this particular purpose? Many perhaps would contribute to this object, who would not to any other." The tract printed against Mohammedanism in the Turkish language had been widely circulated in the neighbouring districts, and had occasioned a great stir among the people. Shellive, the Effendi, who had been brought to Karass with a view to convert the Missionaries, became so troubled in his mind after he read it, that for several nights he could not sleep. Shellive, and the other Effendis, frankly acknowledge that they can make no answer to what is alleged against them. The Missionaries had all inclosed ground for gardens; and they hoped, by cultivating some of their land, to be able in a year or two to lessen the expence of the Society.

The above account is extracted from *the Religious Monitor*.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

At the close of our last Number we stated shortly the disasters which had befallen the Prussian armies at Auerstadt, in their first rencounter with the French. We know little of the circumstances of that affair, or of the subsequent occurrences on the theatre of war, excepting through the medium of Bonaparte's bulletins; and these, though probably correct as to the general results, are so full of extraneous details, evidently framed to answer political purposes, that they serve more to develope the wishes and intentions of their author, than to inform the public of the course of military events. Thus much, however, appears to be certain; that after the two armies had been partially engaged for some days with various success, a general battle took place on the 14th of October, which, after a long and obstinate contest, ended in the complete defeat and dispersion of the Prussian troops. The loss on both sides is said to have been immense. In consequence of this victory the way was opened to Berlin, which Bonaparte entered about the 24th of October; and he intimated his intention of proceeding thence to attack the Russians and Prussians, who were stated to be advancing. A considerable body of the latter, with the King at their head, had effected their retreat to the right bank of the Oder; where, it is presumed, they met the approach of the Russian army. Two other large divisions of the Prussian army, one under the Duke of Weimar, and the other under Prince Hohenlohe, were endeavouring to reach by different routes the same point, but they were hotly pursued by the French, and were in great danger of having their retreat cut off. No certain accounts respecting them have reached this country. (24 Nov.)

Saxony, immediately after the battle of the 14th, submitted to the conqueror, who professed to regard her union with Prussia as the effect of compulsion; and in his proclamation to the Saxons, which is conceived in the true style of revolutionary cant, he tells them, that he has come not to impose chains, but to offer deliverance. The Elector has unhappily found himself under the necessity of appearing to give credit to these professions.

The views of the Austrian Court are still involved in uncertainty. The advance of a large army to the northern confine of

Bohemia has excited an expectation that that Power intends to aid the confederacy; and by marching in the rear of the French, who are advancing eastward to meet the armies of Russia and Prussia, to place them between two fires, and thus completely change the face of the war. It were idle to speculate on this event, although we fear it is scarcely to be expected, unless the next battle which shall be fought should terminate to the disadvantage of the French.

Bonaparte has respected the neutrality of Hesse only while it was convenient for him to do so. He has now overrun it with his troops. It is uncertain what course he means to pursue with respect to Hamburgh, Bremen, and the other Hanse Towns. In the mean time, the commercial intercourse between them and this country is suspended. Their final lot will probably not be resolved till the issue of the war shall have become less dubious.

Bonaparte has taken great pains, both in his communications to the Senate, and in his official bulletins, to represent himself as forced into the present war by the unprovoked aggression of the Prussian Monarch, whom he holds out as the reluctant tool of the Queen, and of the war faction at Berlin, whose venal voice had been purchased by the gold of England. The Queen and the Duke of Brunswick are always spoken of with great asperity as the chief instigators of hostilities; and her Majesty's passion for war is resolved into mere caprice. The contemptuous style which pervades Bonaparte's bulletins, appears to be chiefly intended to produce an effect in France, and on the minds of his own soldiers, but its effect will doubtless extend far beyond these limits. We give a single specimen of it. "On the 7th the Emperor received a letter from the King of Prussia" (meaning the Prussian Manifesto) "of about 20 pages, which was in reality a bad pamphlet against France, in the style of those that the English Cabinet gets drawn up by those writers to whom it gives £.500. per ann. The Emperor did not read it through, and said to the people who were about him, 'I pity my Brother, the King of Prussia; he does not understand French: he surely has never read this rhapsody.'"

To the Bulletin of the 28th of October, the last which has come to hand, there is subjoined a proclamation of Bonaparte, which, after expressing his thanks to the army, reciting their conquests, and announcing his intention of marching against the advancing forces of Russia and Prussia, declares, that *he will make no peace with England till he has deprived her of the means of disturbing the tranquillity of the Continent any more.*

No accounts have reached us from the Continent for the last fortnight.

The Turkish Government has, it is said, been prevailed upon by France to dissolve its alliance with Russia. The object of this policy is evidently to distract the attention, and divide the force of the latter Power. But in the present state of Turkey, unable as she is to impose an effectual check even on her own subjects, it is not to be apprehended that she can operate any very powerful diversion.

Farther accounts have at length been received from the Continent. They prove to be of the most disastrous nature; and, if true in all their extent, the Prussian power may be considered as nearly annihilated. Great as it was, in the short space of three weeks, it appears to have melted away like snow before the sun, leaving scarcely a trace behind it. The corps of Prince Hohenloe, consisting of 17,000 men, surrendered to a much inferior force, if we can credit the French statements, (we have no other) without offering any material resistance. Another detachment of the same corps, consisting of 6000 men, which had taken another route, was likewise taken. The corps of General Blucher and the Duke of Weimar had not been taken, but they were said to be completely cut off. At Anclam 4000 more men surrendered without firing a shot.

The public were, in some measure, prepared for these disasters. No one, however, could have anticipated the unresisting facility with which some of the strongest fortified places in Europe have admitted the French. Spandau, Stettin, and Custrin, surrendered the moment they were summoned, although they appear to have been well garrisoned, and abundantly stored. The garrisons and the stores have fallen into the hands of the French. Even Magdeburgh is stated to have opened its gates to a corps of French troops which appeared before it. The army from Holland has penetrated into Hanover, and has undertaken the siege of Hamelin. The troops of the Elector of Hesse, and of the Prince of Fulda (Orange) have been disarmed; and Bonaparte has declared, that neither the latter nor the Duke of Brunswick shall reign any more.

The Bulletins say nothing precisely of

the Russians. Their approach is mentioned in general terms, and their defeat anticipated. The Emperor Alexander is treated with the utmost insolence, and his power represented as insignificant in Europe. The King of Prussia is behind the Vistula with a body of troops supposed not to exceed 25,000 men.

Bonaparte plainly indicates an intention of availing himself of his conquests to increase his maritime frontier, probably by adding to some Confederated State the ports in the North and Baltic seas. We may then expect new measures of exclusion against our commerce. Threats are thrown out of reducing England to a state of impotence. "We will be no longer the sport of a treacherous peace; and we will not lay down our arms until we have obliged the English, those eternal enemies of our nation, to renounce the scheme of disturbing the Continent, and the tyranny of the Seas."—(Nov. 27.)

GREAT BRITAIN.

REMARKS ON THE ELECTIONS.

The Elections which have recently taken place, and particularly those in Westminster and Middlesex, seem to require from us a few observations.

It may perhaps seem surprising to some persons that a man of so little talent and consequence as Mr. PAULL, should aspire to the honour of being the successor of Mr. Fox, in the representation of Westminster, and should so nearly dispute that prize with Mr. SHERIDAN. We may hence learn that popularity in Westminster is not of that sterling value which has sometimes been ascribed to it. There is however reason to suspect, that a certain degree of *un*popularity may have attached itself to the Rival of Mr. PAULL; and that even his splendid oration on Mr. Fox, and his solemn vow to be faithful to liberty, may have been insufficient to counteract a vulgar impression of his not being a man who regularly pays his debts, and of his possessing a character which, in some particulars at least, better befits a manager of Drury Lane Theatre than the Representative of the City of Westminster, and the Right Honourable the Treasurer of the Navy*.

But the cause of the popularity enjoyed by Mr. PAULL deserves to be more particularly examined. It may be traced, as we conceive, in part, to the general circumstances of the times, and to the conduct of his adversaries. In a country like this, and especially in the luxurious capital of it, subjects of complaint are ever likely to arise, and various circumstances have of late years conduced to excite a more than usual degree of public dissatisfaction. We have been engaged in a long and unsuccessful war, and have experienced a considerable augmentation of taxes. Factious men have at the same time laboured to stir up discontent, partly by fabricating unjust accusations, partly by extravagantly overstating real faults or errors in the Parliament or the Government; and our parliamentary oppositionists, carried away by their eager desire to overthrow the administration, have taken by the hand, and have covered with their shield, the factious party, not considering how soon they themselves might in their turn be vehemently assaulted by the same persons. Let us call to mind the language which the people were used to hear a few years ago from the systematic opponents of Government. The war was termed unjust and unnecessary; the constitution was frequently said to be violated; the system of Government was represented as exceedingly corrupt; and the

* On the 14th day of the Poll, Berridge, a Publican in Swallow-street, whom Mr. Sheridan termed his *broad-faced friend*, invited Mr. Sheridan to dine with him as soon as the Election should be over, "and I say, Sherry," exclaimed Berridge, "fetch Tom (Mr. Sheridan's son) with you; they say he's as bright as yourself, old boy—a chip of the old block; but more regular than you—he's quite correct; old Sherry." Mr. Sheridan promised to dine with Berridge, and appointed the dinner to be simply a leg of mutton. "And I say," added Berridge, "wont you and Tom garnish it with wit?" The dialogue continued some time, and afforded much entertainment.—*Morning Chronicle.*

taxes, and more particularly the property tax, as almost insupportable. Not a few of those who were in the habit of preferring these accusations are now in power. Has then the war ceased? Has the constitution been restored? Has the system of Government been reversed? Have the taxes, and in particular has the property tax, been repealed or even lightened? We suspect that the non-performance of promises supposed (somewhat erroneously supposed as we are very ready to grant) to have been made to the people, may be one cause of that diminution of the popularity of Mr. Fox's party, which has so soon arisen among some of the lower orders. Mr. Paull is still in opposition. Men of his class, in order to support their consistency, have only to sound the old charge of court influence and corruption; and to persevere in the accustomed course of reviling pensioners and placemen. In truth, Sir Francis Burdett and he are not so inconsistent as they are represented to be. Sir Francis was against Mr. Pitt's government. He is against the present government. And we doubt not that he will be against the next government, of whatsoever individuals, or from whatever party, it may be composed.

Let us not, however, be understood to impute to all the friends, either of Sir F. Burdett, or of Mr. Paull, a factious, or even a perverse spirit. We are persuaded that some persons, of inferior rank indeed, but of upright principles and intentions, incline to their side; although undoubtedly the eyes of many of the former partizans of Sir Francis have been opened by means of his late advertisement; an advertisement, be it observed by the way, not at all more extravagant than several of his former speeches and addresses. The world unquestionably is but too selfish and corrupt; and many well-meaning men, perceiving symptoms of this general selfishness and corruption among our politicians, have the simplicity to imagine, that they who most loudly proclaim this corruption, and in proclaiming, violently overcharge it, will introduce a new and golden age, if they should be raised to that eminence to which they aspire. It may, therefore, be useful to offer a few general remarks, with a view of counteracting this somewhat natural, but at the same time very pernicious error.

In this, and in every well regulated country, there are certain men who are know to possess preeminent talents; and who are generally allowed, by the great body of their countrymen, to have a preferable claim to conduct the affairs of the nation. The consciousness of possessing this acknowledged superiority over their fellow-creatures, though it may consist with many faults, and may even tend to increase their number, is for the most part accompanied with a certain elevation of mind. It raises them at least above many of the ordinary vices of political life. A person of this class, for example, cannot condescend unreservedly to flatter the mob, to compliment the ignorant for their knowledge, to praise the vicious for their virtue, or to extol the low and venal for their independence. He is unwilling even to carry his point by dint of personal assiduities. He feels that he possesses a much higher claim to favour. Neither is he disposed perpetually to celebrate his own praises. The unquestionable talents with which he knows himself to be endowed, must be his passport to popularity. The man of inferior talents, on the contrary, almost deifies the populace whose support he is imploring, is unrivalled in his personal attentions, is at the same time a great egotist, and has a thousand crafty and circuitous means of trumpeting forth his own fame. He perhaps affirms, and he may affirm most truly, that he never will be bribed, like so many others, by titles and ribbons, or by the emoluments of office; for possibly his talents may be too mean, or his character too far from respectable, to allow of his exposure to temptations of this class. He may thus, however, acquire credit with the multitude for integrity and independence, and on the presumed ground of his preeminence in virtue, may be preferred to the exalted statesman whom he arraigns, even by some who are themselves by no means destitute of private worth, and who are not incompetent judges of morality.

There is danger to a country when men, affecting the low popularity which we have described, find it easy to raise themselves much above their natural level. They are soon made giddy by their elevation. The revolution in France may be ascribed in a great degree to this cause. During the first burst of liberty, men of mean condition were exalted. Numberless impostors came abroad, and the very virtue of the lower classes often led them to prefer the men who railed the most at the corruptions of the government; as if the degree of violence with which a somewhat cen-

surable man or measure is attacked, were a sufficient manifestation of the virtue of the assailant. May we be permitted to warn our countrymen against this error? It is safer even to tolerate some evils, than to wage violent war against all administrations. There also is a better chance of our correcting the disorders which unhappily do exist, by being temperate in our language, mild and conciliating in our manners, and eminently loyal in our spirit, than by being forward to inflame the mob, and bitter and contemptuous towards the government.

It has afforded us very cordial satisfaction to witness the importance which has been attached, in many parts of the kingdom, to the question of the African Slave Trade. Many electors have so fully manifested their determination to countenance no friend of this traffic, that we trust its abolition will be accelerated by the calling of the new parliament. The triumph of this cause has been particularly remarkable in Liverpool, the chief, now almost the exclusive seat of the infamous commerce in question. Mr. Roscoe, an avowed enemy to its continuance, has been returned, to the exclusion of General Tarleton, its uniform advocate. Nor did he obtain this distinction by a trifling majority. The zeal of his friends, animated chiefly, we understand, by their entertaining, in common with him, an anxious wish to free their city from the guilt and infamy of the Slave Trade, has placed him at the head of the poll; the numbers being,

For Mr. Roscoe.....1157
For General Gascoyne 1138
For General Tarleton... 986

The result of this election we cannot but regard as a favourable prognostic of the general feeling on the subject of this traffic. In Yorkshire, this feeling was so strong, that Mr. Fawkes, the new candidate for that extensive and populous county, (containing near a million of inhabitants,) deemed it proper to state to his constituents, in a public advertisement, his sentiments on this subject, although he had previously declared his intention of going into parliament unshackled by any pledge. That declaration is honourable in the highest degree, not only to the person giving it, but to those for whose satisfaction it was given. "There are certain subjects," observed that gentleman, "upon which I shall not feel it any fetter to have publicly declared my decided opinion. Of these, the SLAVE TRADE is one of the foremost. It has ever had my deepest abhorrence; nor will I yield in strenuousness, however I might in efficacy, to the chief patron of its abolition, Mr. WILBERFORCE himself. No, gentlemen, should your suffrages place me in the distinguished station to which I aspire, you shall never have occasion on this topic to reproach the tardiness of your representative. I am not, therefore, violating the principle of my original declaration, when I here solemnly pledge myself to exert every effort in my power, both in and out of parliament, for the purpose of disburthening this nation of the sin of this abominable traffic." On the day of nomination, Mr. Fawkes renewed this solemn pledge, in terms, if possible, still more honourable to his feelings and principles. "He stood before that meeting," he said, "as an independent country gentleman, connected with no party, fettered by no pledge. He begged pardon; he had given one promise, from which he would never swerve, that of using his endeavour to tear from our statute book, that bloody page which authorized us to trample upon the first rights of our fellow-creatures, and to deal in human flesh."

We sincerely congratulate the friends of the oppressed African race, on the return of Mr. WILBERFORCE and Mr. FAWKES, as the representatives of the county of York.

At the final close of the poll for Westminster, the numbers stood as follow:

Sir Samuel Hood...5478
Mr. Sheridan.....4758
Mr. Paull 4481

At the final close of the poll for Middlesex, the numbers were:

Mr. Mellish..... ..3213
Mr. Byng 2304
Sir F. Burdett.....1197

In our next Number we propose to give a correct list of the new House of Commons.

DOMESTIC INTELLIGENCE.

AN order of council has been issued for renewing our commercial relations with the subjects of Prussia, and recalling the orders given for detaining their ships.

The Marquis of Douglas, the Earl of Cassilis, the Earl of Breadalbane, and Lord Gardner, have been created peers of the united kingdom.

Lord Hutchinson goes to the continent charged with a military mission of great importance.

OBITUARY.

THE RIGHT HON. CHARLES JAMES FOX.

We proceed in pursuance of the promise made in our number for September, to give some account of Mr. Fox.

He was the second son of Henry Fox, Lord Holland, by Lady G. C. Lennox. His father was a gay young man in the court of George the Second, and was introduced into parliament by Sir Robert Walpole, where he became one of the ablest opponents of the Grenvilles, and of Mr. Pitt, afterwards Lord Chatham. When Mr. Pitt came into power, Mr. Henry Fox retired to the subordinate, though lucrative situation of Pay Master General of the Forces, and on the accession of his present Majesty, he is said to have been the confidential adviser of Lord Bute. The accounts of his paymastership remained long unsettled, and he has been termed on that account a defaulter for unaccounted millions. He did not however embezzle public money, nor misapply it in any manner which was contrary either to law or to the general prevailing practice, though he profited to a great extent by the interest of it. He died in 1773.

Charles James Fox was born in 1749. He was sent at an early age to Westminster, and soon afterwards to Eton. He there took the lead in all sports and frolics, and was distinguished by his genius, his spirit, and his power of captivating the affections of his school-fellows. The governors of the school were proud of their pupil, and yet were subjected to vexation by his disposition to boyish mischief. From Eton he went to Oxford, where he was eminent in two things, not often united, dissipation and literature. At a very early period of life he was sent abroad, and though his excursion to the Continent was short, he almost wearied out, by his extravagance, even the fond liberality of his father. In 1768, though not yet of age, he took his seat in the House of Commons as member for the close borough of Midhurst. His first speeches were not on the side of popular opinions. He opposed the return of Mr. Wilkes for Middlesex. Sir George Savile having, in a debate on this subject in the year 1770, affirmed, that the house had betrayed the rights of the people, and having been called to order for the expression, Mr. Fox, in the first speech of his of which there is any record, remarked on the licentious language used by the opposition, and complained that the ancient decencies of debate appeared to be at an end. Burke spoke on the same side with Sir George Savile, dared the government to punish Sir George, declared that the people abhorred the ministry, and asked the speaker whether his chair did not tremble under him! How little can we judge of the line of conduct which the political adventurer will ultimately adopt by the disposition which he at first manifests! In most cases circumstances contribute much more than original temper to form the political character.

Mr. Fox was a Lord of the Admiralty, and then a Lord of the Treasury under Lord North. His dissipation at this time was extreme, his expence unbounded, his debts enormous. He differed on some questions from Lord North, particularly on that of the marriage act, as did also his father; and Mr. Fox, soon after his father's death, found himself excluded from his seat at the Board of Treasury. His patrimony was already consumed, and he was much addicted to the gaming table.

The differences with America were now the great subject of contention. On the one side were

Fox, Burke, Barre, and Dunning; on the other, Lord North, Thurlow, and Wedderburne. Burke was for a time the leading speaker of his party. He was oratorical and diffuse, large and comprehensive in his views, deep and philosophical; sound as to his general maxims, though liable to err in the application of them, in consequence both of his party feelings and of the warmth of his imagination. He delighted and surprised the house by the loftiness of his flights, the exuberance of his fancy, the variety of his learning, and the general felicity of his diction. He occasionally relieved the dullness of his details by lively and even ludicrous images, and often became grave, philosophical, and oracular on trite and ordinary subjects. Fox however, though at first only the pupil of Burke, soon began to display the more commanding powers. He was not only more loud and vehement; he was also more forcible in argument, and a more consummate master of the whole science of debate. While Lord Chatham in the House of Lords extolled the American congress, and declared that if he had been an American, he would have taken up arms against Great Britain, Fox employed in the House of Commons a language of equal boldness, and at the same time exercised a degree of talent in parliamentary warfare, which had been as yet unrivalled. He seemed almost equally qualified, either to perplex his adversary by his ingenuity, or to overawe him by his violence, or to overwhelm him with the torrent of his eloquent abuse. He was peculiarly successful in reply, never failing to take advantage of the contradictions and concessions of his adversaries, and to turn their own artillery against them. The difference between Fox and Burke was therefore extremely great. Burke abounded in historical allusion, and had something of the air of a sage delivering lectures on affairs of state. He loved to trace effects to their remote causes; he philosophized; he expatiated; he digressed. Fox, though accustomed equally to wander from the question, digressed only in order to touch on the various topics of popular complaint, and never failed vehemently to urge the main point. Burke displayed his genius, and illustrated his subject. Fox trampled down his enemy. His object at this time seemed to be not so much to censure the war as, by censuring the war, to degrade the ministry. He laboured both in and out of parliament to lower in the public estimation the general character of his adversaries. He charged the administration not only with perseverance in an unnatural and ruinous contest, but with the love of arbitrary power, with general weakness and incompetency, with duplicity and meanness, with the grossest ignorance and negligence, with an unprincipled extravagance in the application of the public money, and above all, with the political crime of carrying their measures by means of a corrupt influence in parliament. "The American war (said Mr. Fox) begets extraordinaries; extraordinaries beget loans; loans beget douceurs; and douceurs beget members of parliament; and members of parliament again beget all these things." "In some books a short marginal note supplies the place of a long explanation. Vide such a book. So it might be said in brief explanation of all the servility and submission of parliament, vide the loan. Why have the house followed the minister through all his contradictions? Vide the loan. Why do they still support him in the war? Vide the loan. Why do they stifle enquiry, prevent detection, and destroy responsibility? Vide the loan. This is a full answer to every thing."

Language of this kind obviously tended to bring both the ministry and the parliament into disrepute, and to excite ideas of the necessity of a reform in the constitution itself.

Facts however did not justify the charge in the extent, or nearly the extent, in which it was brought by Mr. Fox. Some of the loans of Lord North were undoubtedly improvident, but their extravagance was in a great degree owing to a combination among monied men, which that minister was not bold enough to break. The American war, though impolitic and unjustifiable, was popular in its origin. The national pride as well as avarice pleaded powerfully in favour of it. The ill success of our arms rendered it at length odious, and the people, as might naturally be expected, grew weary much sooner than the parliament, and the parliament somewhat sooner than the administration. The victory at length atchieved by Mr. Fox, proves that there was some virtue in parliament; and his subsequent coalition with Lord North may be considered as an abandonment, on his own part, of more than half the charges brought against that respectable, though lax, and sometimes misjudging minister.

A resolution declaring that the influence of the crown had increased, was increasing, and ought to be diminished, was moved by Mr. Dunning, and carried by a small majority. Earl Nugent, a Lord of the Treasury, having denied the existence, at least in his own case, of the undue influence which was complained of, and having called upon all those members who were placemen, to declare to the house their consciousness of this influence if they felt it, a call which would obviously be made in vain, Mr. Fox observed in the course of his speech that there were two causes which might prevent the perception of an object, either the want of light or the redundance of it. "We (said he) who sit on this side of the house discern the influence most clearly, but the noble Lord and those around him see nothing of it, because their eyes are overpowered by a too great flood of light. They are blinded by the brightness of those sunbeams which shine upon the ministerial benches; and hence it is that they profess themselves in total darkness." The House of Commons refused to follow up this vote by a practical measure, and Mr. Fox, whose usual policy it was to invite the house, in the first place, to agree to some general and not very controvertible proposition, directed the utmost severity of his censure against those individuals who, having on one day voted the existence of an evil, refused in a few days after to apply the proposed cure, and seceded from the standard of the opposition.

In about a year after this period, the American war having been condemned in Parliament, Mr. Fox became Secretary of State, his friend the Marquis of Rockingham, a man of good intentions but of moderate parts being the nominal head, and the Earl of Shelburne a member of the administration. Some acts contributing to reduce the influence of the crown, and to enforce œconomy, were passed under this ministry, and Mr. William Pitt gave signs of his future greatness, in a speech delivered on one of those occasions, for which he was complimented by his adversary Lord North, as a rising statesman. The economical reforms fell considerably short, both of the first professions of Mr, Burke, the mover of these measures, and of the expectations excited among the public *. The

* Mr. Burke, on the second reading of his Reform Bill, observed, that "he had omitted a regulation for supplying the royal household by contract, because the measure was generally unpopular. The regulations relative to Wales were abandoned, because they did not appear to please the people, who were taught by a faction to regard them with horror. The retrenchment in the ordnance he had postponed, if not renounced, because that department was filled by a nobleman whose patriotism and frugality would supersede the necessity of restraint. The Mint was not yet regulated, because the Directors of the Bank were unwilling to

hope of peace, which the country had been encouraged to entertain, was not realized under these new auspices, and the death of the Marquis of Rockingham, though Mr. Fox observed in the House of Commons, that even this stroke of Providence could not divide the remaining members of the administration, soon produced jealousies which ended in Mr. Fox's secession. Jealousies indeed, notwithstanding the above declaration, were afterwards admitted by Mr. Fox himself to have subsisted in considerable strength, antecedently to the decease of that nobleman. The Earl of Shelburne was now advanced to the situation of prime minister, and Mr. Pitt, at the age of twenty-three, was made Chancellor of the Exchequer. Peace with France, Spain, Holland, and America was effected by this ministry, and the event has proved that the terms were not such as to prevent the rapid improvement of the commerce and finances of the country, or to obstruct its general prosperity. Lord North, however, and Mr. Fox united in a vote, declaring the terms of the peace to be inadequate, and a coalition was formed between them. Through the union of the forces of these rival chiefs, who almost up to the day of the vote in question appeared to be determined enemies to each other, the peace was condemned by Parliament; the administration consequently resigned, and Lord North and Mr. Fox occupied the vacant places of Secretaries of State, the Duke of Portland becoming the nominal head of the ministry. This extraordinary coalition tended materially to lessen the general reputation of Parliament; and it would have cast, as we think, a very dark shade on the political character of Mr. Fox, even though every act of his succeeding life should have redounded only to his honour. It was affirmed in favour of the union, that parties at this time were much divided; that *some* union of men heretofore opposed was necessary; and that a combination of the heads of the two great parties was preferable to that connection, which might otherwise take place between the inferior members

To this argument it seems to us sufficient to reply, that Mr. Fox had, for many successive years, employed all the force of his talents in degrading the general character of the man whom he now selected to be his chief coadjutor; that he had professed himself afraid to trust himself in the same room with him; and that to form a coalition with this person was violently to contradict himself, and to insult the feelings of the nation. It tended at the same time to create an idea of the insincerity of public men, for which no benefit arising from the union was likely to compensate. Admitting, however, that the coalition between Lord North and Mr. Fox was proper, and even laudable; that it served to extinguish ancient feuds, and to give the united benefit of two superlatively good ministers to the country; still it must reflect back no small dishonour on the antecedent conduct of the parties. If these two statesmen were now so excellent, that the public interest imperiously demanded the aid of their united services; how happened it that during so many preceding years they saw no excellency in each other? How came it to pass, that these now so perfectly kindred minds had so uniformly differed? The American war, it was replied, a war now past, was the source of the difference. Facts

assume the execution of its duties. The offices of Treasurer and Comptroller of the Household were suffered to remain, because their possessors carried white wands, and their abolition would appear an encroachment on the splendour and dignity of the Crown. The Dutchies of Lancaster and Cornwall, it appeared by a subsequent explanation, were left unreformed, because the clamours which had been raised about Wales might extend to them also." Adolphus's History of England.

did not justify such an answer. A publication which at this time took place, entitled the Beauties of Fox, North, and Burke, exposed in the clearest manner the variety of the topics on which the parties had disagreed, and displayed the strength of their professed antipathy to each other. The recollection, indeed, of every one was sufficiently lively on the subject; and the coalition was generally contemplated as a measure now become convenient to the two leaders and their faithful followers, adopted with a view to the parliamentary strength to be acquired by it, tending to impose a ministry on the Crown, and indicating a remarkable degree of disregard for the moral feelings of the nation.

The only important measure which signalized the administration of Lord North and Mr. Fox, was Mr. Fox's India Bill, which transferred for a time, to persons who were named in it, the whole power and patronage of the India Company. It was objected to the bill, that it lodged in the hands of a particular political party, an influence which was highly dangerous and unconstitutional; an influence which, if added to that of the Crown, might render the Crown too powerful, and if opposed to it, might interfere with the legitimate authority of government, and create a new and most alarming imperium in imperio. The violence of the bill was also severely censured; it was said to assume a delinquency on the part of the India Company which was not proved, and to be an unwarrantable violation of their charter. Mr. Fox introduced the measure with great ability. He was powerfully opposed by Mr. Pitt, and also by Mr. Powys, a friend of Mr. Fox, who had condemned the coalition, and who ascribed this arbitrary bill to Lord North, his new colleague. "The voice," said he, "is Jacob's voice, but the hands are the hands of Esau." Mr. Burke exercised his usual oratory on this occasion, and gave the accustomed licence to his imagination. At the conclusion of a speech, in which he affirmed "that there was not an Asiatic sovereign with whom the East India Company had came into contact, whom they had not sold, not a single treaty ever made which they had not broken, not a prince or state that had ever put trust in the Company that was not utterly ruined." He added, "And now having done my duty to the bill, let me say a word to the author—I must say, then, that it will be a distinction honourable to the age, that the rescue of the greatest number of the human race that ever was so grievously oppressed, has fallen to the lot of one who has the enlargement to comprehend, the spirit to undertake, and the eloquence to support so great a measure of hazardous benevolence —He well knows what snares are about his path—but he has put to hazard his ease, his security, his interest, his power, even his darling popularity, for the benefit of a people whom he has never seen. I carry my mind to all the people, and all the names and descriptions that, relieved by this bill, will bless the labours of this Parliament, and the confidence which the best House of Commons" (a House of Commons called together, nevertheless, under the auspices of Lord North,) "has given to him who the best deserves it. There is not a tongue, a nation, or religion in India, which will not bless the presiding care and manly beneficence of this House, and of him who proposes to you this great work. Your names will never be separated before the throne of the Divine Goodness, in whatever language, or with whatever rites pardon is asked for sin, and reward for those who imitate the Godhead in his universal bounty to his creatures."

The bill passed the House of Commons by a great majority, but failed in the House of Lords. It was supposed that the peculiar detriment

which this bill threatened to the prerogative of the Crown, was suggested to the royal ear by a person out of administration, when the bill had made considerable progress; and that the royal influence was consequently exerted for the purpose of overthrowing it. The right of individual peers thus privately to advise the King was questioned by Mr. Fox and the ministerial party, and seems to have been asserted by some of their antagonists. The impropriety of resorting to that mode of throwing out the bill, which was said to have been adopted, was made the subject of a specific vote of the Lower House.

The India Bill having been lost in the House of Lords, Mr. Pitt, at the age only of twenty-four, became the head of a new administration, of which he was himself the principal support. He had now to exhibit in the House of Commons the singular spectacle of a prime minister proposing his measures in the face of a majority combined against him, and led on by a man not more powerful in debate than daring in respect to the measures by which he attempted to effect his purpose. Several resolutions were carried against the young minister. A threat was thrown out, that the Grant of Supplies and the Mutiny Bill would be suspended; and the House of Commons intimated by a vote, a strong opinion of the public injury which would result from its own dissolution. The majority against the minister was gradually reduced to one, and it now manifestly appeared that the talent, the genius, and the courage of Mr. Pitt were fully equal to the extraordinary occasion. He laboured first to conciliate the House, and addressed them in terms the most measured, prudent, and respectful. He then appeared willing to temporize; but when he was urged to prevent further measures against him, by giving some public and satisfactory assurance that no dissolution of Parliament should take place, he peremptorily and manfully replied, that "he never would compromise or bargain away the royal prerogative in the House of Commons."

The step so much deprecated was at length taken, and the issue of the new elections manifested the great unpopularity of the coalition. The various resolutions passed, with the view of impeding the dissolution, obviously could have no force in the judgment of the new House of Commons, and by marking the violence of the party, served only to justify that appeal which was made from a confederacy formed within the Parliament to the general judgment of the people.

(To be continued.)

The two following Communications have been sent to us by Correspondents whom we highly respect. We therefore insert them without hesitation.

On the 19th of October died, at his Rooms in St. John's College, Cambridge, Henry Kirk White, aged 21. His death was occasioned by a fever, which, soon after its commencement, produced a suspension of his faculties, and terminated at length in a stupor from which he never recovered. He had scarcely resided a year in College, where he was pursuing his studies with the most flattering prospects, when it pleased God to remove him to a better world. The talents of this young man were of a very superior order, and such was the ardour of his soul in the pursuit of knowledge, that no difficulties or discouragements could for a moment induce him to relax his exertions. His attainments in every branch of his studies were such as might be expected from the indefatigable application of strong mental powers. Originally destined to the law, and compelled by his circumstances to enter upon a laborious department of that profession, his education was interrupted at a time when the native energies of the mind are most vigorous, and derive the greatest benefit from culture. Yet even in this situation, so unfavourable to literary pursuits, he cultivated his talents by a close application to study, devoting all his hours of leisure to his books, and abridging himself often of necessary recreation and sleep. From the

unceasing and intense exercise of his mind, his constitution then received a shock from which it never recovered. About the age of eighteen his mind was awakened to an anxious concern respecting his eternal state. From that period his studies were prosecuted, though not with less ardour, yet with different sentiments, and a far nobler ambition. He longed to devote himself to God in the work of the ministry, and by the kind assistance of some friends, who knew at once how to discover real worth, and to exert themselves on its behalf, he was placed under the tuition of the Rev. Mr. Granger, of Wintringham in Yorkshire. His progress in learning was here astonishing. It will scarcely be believed, that this extraordinary young man, who, when he commenced his preparation for College, could scarcely construe Virgil, and was barely acquainted with the elements of Greek, had, in the short space of a year, not only read the principal Latin and Greek Classics, but had also learned to compose in those languages with elegance. The exercises which he brought with him to College are now in the hands of his friends; and amongst them are some very promising productions in Greek and Latin verse.

At College his merit could not fail to be discovered and rewarded. From his tutor he received every friendly assistance, with the most encouraging assurances of future support. With additional motives to diligence, therefore, and with increased ardour, he devoted his whole time to the pursuit of learning; but his debilitated frame was unable to endure the exertion, and his constitution sunk under a disorder, which, if encountered by a robust habit of body, might have occasioned no serious consequences.

Few young persons have died so universally regretted. His acquaintance at College was extensive; and it may safely be affirmed, that he gained not only the respect and esteem, but the love of all who knew him. His attainments in learning were combined with such modesty, and adorned with manners so amiable and unassuming, that even those whose knowledge of him was slight could not fail to esteem his character; while they who most enjoyed his intimacy, and could best appreciate his worth, considered their acquaintance with him as a great privilege.—But the most shining part of his character was his piety. To fear God, and to keep his commandments, is, indeed, the whole of man in all situations, his whole honour and interest, as well as duty; but when religion forms the prominent feature of the youthful character, when it directs the application of rare talents, and is the governing principle of a young man's conduct, how is its native beauty heightened, and how powerfully is it recommended to the world! Such an example is that before us. In the distribution of his time, and in all his various employments, the glory of God appeared to be his great aim. Fully sensible that literary ambition was his besetting danger, he guarded against it with suitable vigilance. He frequently examined himself on this subject, recorded his failures, and prayed with humility and earnestness for strength to overcome the love of the world. Many little memorandums have been found amongst his papers, which bear testimony to the sincerity and constancy with which these religious exercises were conducted.

A few reflections on this event will, perhaps, not be deemed unseasonable. Had this young man lived, he would have been, in all probability, not only a most useful member of society in the immediate sphere of his labours, but an ornament of his country. Seldom has the career of a student been commenced under more flattering circumstances. The public are already in possession of a specimen of his poetical talents, in a little volume of poems which he published at the age of seventeen. Some of these pieces are distinguished by merit far beyond his years. What might not have been expected from a vigorous application of his talents, after he had passed some time at College, where the advantages of the student are so numerous and important! The hopes, indeed, of all who knew him were raised to a high pitch, while his friends and tutors especially contemplated his future success with delight: but all these expectations have been cut short in a moment! He is now removed from a scene of literary labour, to the bar of judgment; and happy is it for him that he was found doing the work of his God; and happy will it be for us if, impressed with a conviction of the vanity of all human pursuits, we also aspire after heavenly things, and prepare to meet our Judge.—"Watch and pray, for ye know neither the day nor the hour when the Son of Man cometh." ——— T.

October 4, died, at Stockport, in Cheshire, aged 64, Dr. HENRY RICHMOND, son of the late Rev. Legh Richmond, formerly Rector of that parish, and for many years past a resident Physician in the city of Bath.

The following interesting particulars attended his death. He had for a conside-

rable time past been in the habit of deriving great profit and consolation from Bishop Horne's commentary on the Psalms of David. For some months he had been labouring under much asthmatic weakness, occasioned by water in the chest. A severe attack of the complaint had occurred about three weeks before; from which however he appeared to be gradually recovering, and had thoughts of returning home to Bath, in not many days after. On the morning of October 4, he came down stairs, and was occupied some time in arranging papers of business: he dined with the family, and immediately after desired Mrs. Richmond to go up stairs with him, and as usual, to read one of Horne's Psalms to him, adding, "let it be a short one." He stood by the window, whilst she sat upon a sopha, very near to him. She selected the twenty third Psalm; and while she was proceeding with that most beautiful and interesting portion of God's word, at the conclusion of the third verse, "he leadeth me in the paths of righteousness for his name's sake," he observed, "That name is Jesus, and I firmly believe there is none other name given whereby man can be saved." Mrs. R. then read on, "yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." "That is a comfort indeed to *me*," said he, and then immediately added, "do not read any more, my head is giddy"—he sunk down upon the sopha, and after two gentle struggles for breath, expired in the arms of his affectionate wife. On Sunday, October 11, the trying and interesting duty of paying a last tribute of affection and regard to the memory of a much loved and honoured Father, devolved on his son, the Rev. Legh Richmond, Rector of Turvey, in Bedfordshire, who preached a funeral sermon on the occasion at Stockport, from Psalm xxiii. 4; being the last words uttered in the hearing of the deceased, and to which he was permitted just to give a testimony of his heart's Amen, before he was suddenly called to pass through the valley of the shadow of death. There is abundant ground to believe that, "his God was with him, and that his rod and staff comforted him" in that solemn moment. May each reader of this circumstance be enabled experimentally to know, and thankfully to say, "The Lord is my Shepherd, I shall not want."—Psalm xxiii. 1.

ANSWERS TO CORRESPONDENTS.

We cannot give any promise to SERGIUS respecting the review of the work he mentions.

We assure the author of a paper *on dress* that we were very anxious to redeem the pledge which we gave him, and took some pains in correcting his paper with that view; but we judged it better, after mature consideration, not to insert it. Another paper on the same subject has since appeared, in which the subject is fully discussed. We admit that immodesty in dress is a fair subject of reprehension in such a work as the Christian Observer; but we are anxious not to transgress the bounds of modesty ourselves in reproving the deviations of others.

M. O.; VIATOR; and O. C. K. will appear.

AN IMPARTIAL OBSERVER; MR. FRAMPTON; R. L.; W. T.; J. S. C.; H. T.; and a paper *on reading the Scriptures* will be considered.

We apprehend that H. S. has nothing to do with the Bishop's conscience. If H. S. believes that in the Athanasian creed nothing is contained that is contrary to the word of God, he may subscribe without a previous resolution of the queries he has sent. A man may think it unadvisable that damnatory clauses should be added to a human composition, while he firmly asserts every article contained in it.

The communication of AN OBSERVER is well meant; but it would suit a Newspaper better than our work.

RUSTICUS has solved his own difficulty.

IGNOTUS will be attended to.

P. Th. has come to hand.

A reply has been sent to ACADEMICUS by post.

We are much obliged to X. Y. Z. for his friendly admonitions. We were fully aware of the invidious light in which our labours are viewed in certain quarters: but still we do not think that that circumstance ought to weigh with us in continuing to make large sacrifices for the sake of retaining a churlish and reluctant support. The grounds of the measure to which he objects, will be more fully stated in our next number.

THE

CHRISTIAN OBSERVER.

No. 60.] *DECEMBER*, 1806. [No. 60. Vol. V.

Religious Communications.

SKETCHES OF THE REFORMATION, NO. XVIII.

MR. JOHN ROGERS AND MR. LAURENCE SANDERS.

IN the Christian Observer for April last (p. 205) is given a brief account of those venerable martyrs, John Rogers and Laurence Sanders, with a statement of their opinions on the subjects of the *Church* and *Justification*. It is now proposed to insert a few additional notices respecting them.

ROGERS drew up a reply to the charges brought against him by Bishop Gardiner, but no opportunity was afforded him of delivering it. From this paper I will extract a few sentences, leaving it to the reader to deduce from them his own inferences.

"Ye charge the Gospel preachers with the undoing of this realm*; nay, it is the turning Papists which have troubled the people, so that they cannot tell what they may believe. *For what they affirmed to be true doctrine in king Edward's days, now they cry against it, as if it were most abominable heresy.*" But, he adds, "we have preached the very doctrine of the Apostles and Prophets, and none other thing. And for this cause we suffer the like reproach, shame, and rebuke of the world, and the like persecution; being assured of a joyful resurrection, and to be crowned in glory with them, according to the infallible promises made unto us in Christ, our only and sufficient Mediator, Reconciler, Priest, and Sacrificer; who hath pleased the Father, and quieted and pacified his wrath against our sins, and made us without spot or wrinkle in his sight by imputation, although we, of and in ourselves, are bespotted, and beblotted with many filthy sins, which if the great mercy granted in Christ did not put away, by not imputing them unto us of his measureless unspeakable mercy and love to save us, they would have brought us to everlasting damnation, and death perpetual." Fox's Acts, &c. Vol. iii. pp. 104, 106.

The last sermon which Mr. SANDERS was permitted to preach, was on 2 Cor. xi. 2, 3. And from this text, he took occasion, says Fox, (vol. iii. p: 109), to recite "a sum of that true Christian doctrine through which we are coupled to Christ, to receive of him free justification through faith in his blood;" "the which faith," Mr. Sanders afterwards observed, in a letter, dated from prison, and addressed to Cranmer, Ridley, and Latimer, "although, for want of outward appearance, reason reputeth but as vain, yet the chosen of God do know the effects thereof, to bring a more substantial state and lively fruition of very felicity and perfect blessedness than reason can reach, or senses receive. By this faith we have in our possession all good things, yea even them *which the eye hath not seen, and the ear hath not*

* There is nothing new under the sun. The existing clamour against "Gospel preachers" is not without a precedent. EDITOR.

heard, neither hath entered into the heart of man."

A few letters from Mr. Sanders to his wife and friends are preserved by Fox, from which I shall cite a few passages, for the purpose of exemplifying the spirit of this holy martyr.

"Be not afraid of bugbears which lie in the way. Fear rather the everlasting fire. Fear the serpent which hath that deadly sting, of which, by bodily death, they shall be brought to taste, who are not grafted in Christ, wanting faith and a good conscience, and so are not acquainted with Christ the killer of death. But, O my dear wife and friends, we, we, whom God hath delivered from the power of darkness, and hath translated into the kingdom of his dear Son, by putting off the old man, and by faith putting on the new, even our Lord Jesus Christ, his wisdom, holiness, righteouness, and redemption: we, I say, have to triumph against the terrible spiteful serpent the Devil, sin, hell, death, and damnation. For Christ our brazen serpent hath pulled away the sting of this serpent, so that we may now boldly triumph, and with our Christ and all his elect, say, '*Death, where is thy sting,*' &c."

"Exercise your inward man in meditation of God's most holy word, being the sustenance of the soul, and also by giving yourself to humble prayer: for these two things be the very means how to be made members of our Christ meet to inherit his kingdom. Do this, dear wife, in earnest, and not leaving off; and so we two shall with our Christ and all his chosen children, enjoy the merry world in that everlasting immortality; whereas here will nothing else be found but extreme misery, even of them which most greedily seek this worldly wealth: and so if we two continue God's children grafted in our Christ, the same God's blessing which we receive shall also settle upon our *Samuel.*" "Remember God alway, my dear wife, and so shall God's blessing light upon you and your Samuel."

To his wife he thus wrote *a little before his burning.* "Grace and comfort in Christ, Amen. Dear wife, be merry in the mercies of our Christ, and also ye my dear friends. Pray, pray for us, every body. We be shortly to be dispatched hence unto our good Christ. Amen, Amen.

"Wife, I would you sent me my shirt; you know whereunto it is consecrated. Let it be sewed down on both sides and not open.

"O my heavenly Father, look upon me in the face of thy Christ, or else I shall not be able to abide thy countenance, such is my filthiness. He will do so, and therefore I will not be afraid what sin, death, hell, and damnation, can do against me. O wife, always remember the Lord. God bless you: yea he will bless thee, good wife, and thy poor boy also: only cleave thou unto him, and he will give thee all things. Pray, pray, pray."

Q.

To the Editor of the Christian Observer.

The Apostle Paul has said in the first epistle to Timothy, vi. 10, that "the love of money is the root of all evils." A correspondent who signs H. T. finds a great difficulty in this passage as it stands in our version, and proposes to translate it thus, "For the love of money is the root of all these evils," alluding to some particular evils which the Apostle had just enumerated. In support of this emendation, he favours us with certain critical remarks on the Greek article, and "from these considerations, and from no objections being made in the Christian Observer, he apprehends it may be concluded that his criticism is considered as admissible."

Now, Mr. Editor, after the temperate attempts of your correspond-

ent C. L. to correct the error into which H. T. has fallen, I cannot but be surprised at such a declaration as this from H. T. and I think it my duty to declare that I, for one, hold his criticism to be inadmissible and unnecessary. The passage exhibits no difficulty. It has been quoted and requoted by the Greek fathers, who were best able to understand it, without any such enumeration of particulars as your correspondent thinks necessary to make it sense; and yet without omitting the article. Instances abound in St. Chrysostom; although the only one which I can immediately recollect is the following, in the first Homily on the epistle to the Philippians. Ὁ μαθων χρηματων κατα φρονειν την ριζαν εξεκοψε των κακων. "He who has learned to despise riches, has cut up the root of the evils." St. Gregory of Nazianzen, if it were indeed he who wrote the tragedy, entitled, Ὁ Χριστος Παθων, quotes the passage still more faithfully.

Αλλ' ηγξεν αγχονη σε φιλαργυριας,
Ἡ ριζα παντων των κακων πεφυκε πως.

"But the halter of avarice, which is the natural root of all evils, strangled thee." In neither of these authors has any enumeration of particular evils, such as is casually found in St. Paul, preceded, and your correspondent's criticism must therefore fail.

The sentiment of the Apostle is very common, and very intelligible. Avarice, says he, is the root of all evils. Does it follow from this that avarice is the sole origin and source of evil; that there are no evils under the sun but what have sprung from avarice? Surely he would be a bad logician who should make such an inference. The same evil has often many parents, and not only avarice, but idleness, bad company and drunkenness, may each of them be called the root of all evils. A river may be said to produce all kinds of fishes, without its being inferred that it produces *all fishes*.

Aristophanes introduces Chremylus addressing Plutus in these words,

Μονωτατος γαρ ει συ παντων αιτιος,
Και των κακων, και των αγαθων, εν ισθ' ὁ,τι.
PLUT. act. 1. Sc. 2.

I cannot dismiss this subject without adverting to your correspondent's Greek criticism. His object seems to have been to prove, that the expression, παντων των κακων, is equivalent to παντων τουτων των κακων. The authorities which he adduces appear to me to be irrelevant. Any grammar will shew that the Ionics constantly, and the Attics * not unfrequently, use the article for the relative pronoun: but the truth is, that your correspondent supposes *this* and *that* to be *relative* pronouns, when they are, in fact, nothing less. *That* is only a relative when inelegantly used for *who* or *what*. Dr. Parkhurst's instances of the use of the article in the sense of *this* or *that* are of a nature somewhat different from that of the passage in question; and, perhaps, on enquiry, he may be found in this instance rather inaccurate. The definitive pronoun, and the definitive article, have a species of kindred force; but they have nevertheless distinct characters both in English and in Greek, nor will it be easy to produce any decisive and indubitable instance of their being confounded.

CANTAB.

P. S. An opportunity of consulting Wetstein did not offer until this letter was written. If H. T. will give himself the trouble to examine the note of this industrious critic on the passage, he will find additional reasons for suspecting the accuracy of at least the grammatical part of his strictures.

To the Editor of the Christian Observer.

A SHORT time ago, after a converted Jew had finished a sermon address-

* Valckenaer however den this in Hipp. Not. ad vers. 525.

ed to several of his unconverted brethren, he was much confounded by the following question. "Where is it spoken by the prophets that Jesus Christ should be called a Nazarene," as recorded in Matthew ii. 23. The preacher not being able to solve the question, was laughed at by many of his Jewish hearers. As this is a well attested fact, and as I have no solution of the difficulty, but that of Doddridge in his Family Expositor, it will perhaps be useful and instructive to receive the thoughts of some biblical critics on this subject, through your instructive miscellany.

S. P.

P. S. When I wrote the above, I had not consulted Parkhurst, who under the word Ναζωραιος has some interesting matter; nevertheless there is room for the communications of those who possess critical acumen, and have access to the best commentators and critics.

To the Editor of the Christian Observer.

Though the account we have in the Old Testament of the antediluvian patriarchs is very concise, yet it contains hints which may furnish us with materials for useful meditation; and if the following thoughts on Gen. v. 29. appear to you to have that tendency, they may perhaps be judged worthy of insertion.

Enoch, of whom it is recorded, that "he walked with God," was a prophet, and his prediction, preserved in St. Jude's Epistle, had, I am inclined to think, a primary reference to the antediluvian world, of whose destruction, (though the precise means seem only to have been revealed to Noah,) Enoch probably received full intimation; and I am led to suppose that he named his son *Methuselah*, or *Methushelach*, with a reference to this awful event, since its signification, *He dieth—and it is sent forth!* intimates that he foresaw the threatened ruin would take place shortly after his death; and so it proved, for *Methuselah* lived till the year in which the flood came.

But what I chiefly mean to consider is, the effect which such a prediction must have had on the minds of the pious patriarchs, and above all on Adam himself, for he lived till within 57 years of the translation of Enoch:—a world newly created, and still retaining vestiges of its primeval perfection, was already sinking beneath the guilt of its inhabitants! Yet doubtless the first promise still supported their faith, and the institution of sacrifices inspired hope in pardoning mercy more fully to be revealed. When Adam and Enoch were both taken from the earth, God was pleased to give the surviving patriarchs a farther insight into his purposes of grace, by a revelation made to Lamech, when his infant son was named, a season, I suppose, of peculiar religious solemnity. "*And he called his name Noah, saying, this same shall comfort us concerning our work and toil of our hands* (which we foresee will all be destroyed) *because the earth is cursed* (doomed to destruction) *of Jehovah.*" Thus Lamech, as I conceive, pointed out his son as the restorer of the renewed world, wherein should be revealed that deliverer, who, in a much more glorious sense than Noah, would be *the father of the future age*, or *of the world to come*, as the Hebrews style the days of the Messiah.

C. L.

P. S. I take this opportunity of suggesting an enquiry, whether the late discoveries respecting the formation of *water*, from the combination of *two kinds of air* by means of the electric spark, do not throw light on the history of the deluge, and also on the seventh verse of the first chapter of Genesis, if we consider *the waters which were above the firmament* or expanse, as there existing in their *aeriform* state? The word we render (ch. vii. 11.)

windows of heaven, from its use elsewhere, seems to mean *the opening of a storehouse or receptacle.* Compare 2 Kings vii. 19. Job xxxvii. 8. Isa. lx. 8.

To the Editor of the Christian Observer.

An enquiry is suggested by your correspondent Minimus, into the causes why many who appear, in other respects, to act under the influence of religion, are yet not made *happy* by it. From my situation in the country, it is not in my power to ascertain whether his request has attracted a suitable reply in your number for this month. If it has, you will probably make no use of the following observations, if not, you will insert them, or otherwise, as they appear to merit the attention of the class of persons whom Minimus describes.

I wish to consider the subject under two points of view.

1. If the unhappiness of *young* persons *apparently* religious (which is the case taken by Minimus) is considered as a phenomenon, and some account of it required; I should say in general that their progress in religion is usually mistaken by those around them. In other words, they have more ground than is commonly imagined for that mental disquietude under which they labour. It may be well to examine into these hidden causes, and I shall state a few of them as they occur to me. *In the first place,* where the education has not been religious, or where the early periods of life have been deformed by vicious habits, *the passage from irreligion to piety* is always accompanied by depression of spirits. The difficulties of a new course, the remaining attachment to an old one, the mortifying view of our own character, the sense of sin, all tend to lower the mind. The yoke of religion is put on, and there is perhaps no one to tell them, "this yoke is easy."

In this state it is that language such as Joshua's sometimes finds its way to the lips. 'Would to God we had been content, and dwelt on the other side Jordan.'

Nor is it only the irreligious or ill educated who pass through this state of trial. Those who have indulged in no acknowledged vices often acquire, at a certain age, a delicacy of moral and religious *taste* which gives birth to the same feelings. And those who from their youth have lived under the best tuition, and have been nurtured in the employment of all the means of grace, are sometimes a prey to the same depression, when brought under the more immediate tuition of the Spirit of God. However well instructed, there is a period when the mind begins to *think* for itself, and at that period it is that it begins to *feel* for itself. This epoch in the religious life is always to be expected, and will be marked, more or less, with characters of sorrow.

Again, this melancholy frequently arises from *the secret, occasional, and temporary indulgence of some besetting sin.* It is unnecessary, and would perhaps be improper to enter very particularly into the nature of these sins. They belong chiefly to the *passions,* and to the *temper.* The passions are debarred by religion from what, in our *fallen* state, has become their natural objects; and therefore frequently turn inward, and harass the mind they are not permitted to ruin.

The temper of religious young persons, is also sometimes endangered by the necessary discipline of self-denial, and mortification. To *Adam,* virtue and pleasure were the same thing; to us, the most criminal pleasures are frequently the least odious.

Debarred from these therefore, the temper of the young will sometimes fret under the rein, and by a strange perverseness envy others that freedom they would not enjoy. It is then, in the secret and occa-

sional indulgence of those sins to which passion and temper solicit them, that the melancholy of the young frequently originates. The life of Dr. Johnson furnishes us with a singular illustration of these remarks. It would be impossible perhaps to point out any defect in his manner of receiving or stating the doctrines of Christianity. Why is it then (it has been asked) that his prayers and meditations exhibit a mind torn by all the lashes of conscience, and darkened almost to desperation in all its prospects of eternity? His * biographer has furnished us with a solution of this, in teaching us that he indulged in *one sin* of the deepest die. Upon the private authority of the same gentleman, I can venture to assert, that this sin pursued him almost to the grave.

A *third cause* which I shall state of this unhappiness, is not so much *associated* with the change from irreligion to piety as *consequent* upon it. This is *spiritual pride*, one of the first weeds which religion throws out. It is that temper of mind, in which the man congratulates himself upon his own success, and concludes himself strong enough to stand alone. It is at such a moment that he is made to feel the "*woe* of such as are wise in their own eyes." In life the proud man is usually low spirited; for the world is insufficient to satisfy his cravings, and society almost conspire to disappoint them. In like manner God refuses to dwell in that heart which is preoccupied by pride, and leaves those to sink who do not cry, "Lord save me, or I perish." But pride not only by driving God from our side engenders despondency, but it produces the same effect from the constitution of the mind. The mind has a certain level which it has a tendency to preserve; and which when it rises above, its next bias is to fall below it. This feature shews itself remarkably in the religious character. Those that encourage wild and irregular flights in devotion are usually subject to that sinking of the soul which almost excludes hope. Now those, I conceive, are most infected with this kind of pride who are flushed with their *first* conquest in religion. The old soldier of God has too long experienced the difficulties of the campaign, the changes of fortune, the obstacles of the march, his own errors, and the dexterity of the enemy, to rest on his own skill, or to presume upon a partial victory. If he feels confident, it is not in his own movements, but when he addresses the God of battles, and says, "gird on thy sword, O thou most Mighty." Let this temper be cultivated, and we shall hear less of religious melancholy.

2. If however it is assumed that the evil in question does not flow from these causes, or from causes similar to these, our examination will then take a different shape. Let it be supposed that a man has the testimony of the Bible and of his conscience, that, in his life, are found the lineaments of the Christian character as drawn by the hand of God; and that even then his religion does not make him happy. To investigate the probable causes of this is a matter of very serious moment; and I would humbly beg the attention of persons under such circumstances to the following remarks.

In the *first* place, such depression may arise from *not thoroughly entering into the spirit of the religion which they profess.* There is a tendency in fallen man, under whatever circumstances, to reject Christ as a Saviour. One man does this openly and becomes an infidel. Another cuts down Christianity to natural religion. A third interprets it into morality. And is it not probable that the doctrine of "Christ crucified" remains, in some sense, a

* Boswell's Life, Vol. iv.

"stumbling block" to those even who have made some progress in religion?

It is then the business of such men to call to mind the peculiarities of their religion; that it originates in Christ, and terminates in him; that it is a "message of peace;" that it brings "glad tidings of great joy." The prisoner who hears himself acquitted, does not stand to question his acquittal, or return to fetters which have been knocked away. So it is not for man to doubt when God has promised. "Perfect love casteth out fear." Can it then permit us to be miserable when God has said, "be happy?" The declaration of God has gone forth and shall we controvert it? "My ways are ways of pleasantness, and all my paths are peace." The voice of prophecy has been heard, and shall we, in our particular case, endeavour to make it void? "They that wait upon the Lord shall renew their strength, they shall run and not be weary, they shall walk and not faint."

But, again, this unwarrantable disquietude may be *constitutional*; and the mind be weighed down by the disorders of the body. It is impossible to say in what manner the thinking part of man is affected by the frame in which it dwells: but the influence exerted over it is very considerable. One class of vices are named, from the body "*carnal*;" and we know not how much indolence, in a particular subject, is assisted by the languid circulation of the blood, and passion by the too great sensibility of the nerve. Though vices therefore are not in any such sense of a physical origin, as to be on that account involuntary and excuseable, still the body sometimes so ministers to them, and aids their excesses, that its weaknesses and tendencies are in a moral sense strictly to be guarded against. In common life there are a multitude of instances where men are miserable, *they know not why*; where melancholy is plainly constitutional. Now that "flesh" which is the great enemy of him who is without religion, may be expected to pursue him who has entered upon his religious course. Religious melancholy has therefore, in all probability, very frequently the same source, and the whole man suffers from the infirmity of his material part. Without therefore carrying the influence of climate as far as it has been carried by a distinguished philosopher, we may suppose that our climate has something to do with the prevalence, amongst our countrymen, of this feature in the religious character. It is some confirmation of this, that the New Testament, perhaps, contains no counsel so directly addressed to this malady, as to make us believe that it was very prevalent in the fine climate of Judea; whilst the history of religion amongst ourselves presents us with multitudes even of pious individuals, who have found the burthen of life so intolerable, as to induce them to meet all the risks of eternity rather than bear it any longer. If however such is the melancholy of any to whom we are speaking, we beseech them to consider, that it is a *disease*, and to treat it as such. Whether it is such, it may not perhaps be difficult to infer from the general state of the spirits. When once ascertained, the probable remedy is not difficult of discovery. The physician in such a case may do half the work of the divine, and may furnish him with a model for doing the rest. As he applies stimulants to the body, we must apply them to the mind. The great cure, for melancholy such as this, is activity. *You* must seek God in the paths of more active duty. If you find him not in the solitary closet, search for him in the crowded temple. If meditation is dangerous to you, a chosen society may be useful. If study will not assist you, conversation may. Above all, the walk of charity should be yours; its bustle and its vicissitudes; the objects, by which it meets the heart, and divides the

affections; that comparison which it induces of our own imaginary misfortunes, with the real misfortunes of others; that merciful appointment by which he who most feels for others, is suffered to feel least for himself; that sovereign pleasure of loving, and being beloved; those thousand springs of complacency and joy which it touches within us: all these things, which charity brings with her, conspire to chase away melancholy. Upon the whole, take every precaution against that material frame, which was intended to be the minister of the soul, but which you have suffered to become the master of it; and propose to yourself as an object the subduing, or even the destruction of the body, so that the spirit may be saved.

There is only one more cause of religious melancholy which it is my intention to consider. This lies neither in a defect in our religious system, nor in an infirmity of the body, but in that appointment of God by which it pleases him to deny to some clear and strong views of their own eternal salvation. *They* have done ill for religion, who teach, that God, in every instance, assures his children of their safety, and that none are secure but those instructed by the Spirit of God that they are so. We boldly challenge them to produce any scriptural authority for such a doctrine. That God's Spirit does *sometimes* afford this assurance is no proof that it must *always* do so. That any individuals have experienced a divine assurance of their safety, is no reason why those who do not should despair. Let us then, stopping our ears against these doctrines of bigotry, hear what sober reason teaches upon this point.

God, in all his dealings with good men, has one of these two objects—to reward, or to instruct them. As therefore this want of assurance cannot be intended simply as a reward, it is intended for the instruction of those of the *good* who suffer under it. It is appointed to teach them patience, humility, and confidence. And if they learn this lesson, they will have no reason to regret the satisfaction they have lost. At all events it is not their wisdom to neglect *one* blessing, because they cannot procure both; to refuse to be wise, because they may not be happy. Let us then feel, that if security would have been dangerous, God has, in mercy, kept it from us; that if this deprivation roots in us the habits of patience, of humility, and of confidence, we buy them cheaply; that heaven is too rich a prize for sinners to complain of those thorny paths by which it must be gained; that the sufferings of this present moment, are not to be compared with that 'eternal weight of glory' which shall be revealed. Religious melancholy can scarcely coexist with feelings such as these, or if it does for a time, he who sees that the Bible shews him no cause why *he* should not have a conscience at ease, will, in the steady prospect of a bright futurity, almost always make a surrender of his own doubts to the promises of God.

O. C. K.

3d Nov. 1806.

To the Editor of the Christian Observer.

In a late paper which I addressed to you on undue conformity to the world, I concluded with intimating an intention of sending you some observations on the opposite extreme.

Strongly as Christians are called upon by their great Lord not to follow a multitude to do evil, still let them steadily bear in mind, that *singularity* is not Christianity. He who departs most from worldly habits may be as far from God as he who adopts them. The stoics of old were perhaps as much alienated from their Maker, and as widely removed from the character of their Redeemer, as the epicureans: and

we are told distinctly by our Lord himself, that the publicans were nearer to the kingdom of heaven than the pharisees. As foul a picture of "the old man" has, no doubt, been frequently exhibited amidst the severities of a cloister, as in the luxury of a court.

Much as the Christian must be on his guard against an undue compliance with the customs of the world, yet, if his conscience be well-informed, and his dispositions right, he will be restrained from needless singularity, both by his judgment, and by his taste. By his judgment, from a sense of the trials to which a departure from general usage will expose him. He knows, that the world looks on those who are not with her as against her. She cannot easily brook the tacit reproof she receives from them; and she is prompt to retaliate by subjecting all they do to a severe scrutiny, and by imputing to them improper motives. How ready is the world to charge Christians with folly, pride, inconsistency, and hypocrisy! This indeed gives the true servant of Christ an opportunity of adhering to his revered master through dishonour no less than through honour; through evil report no less than through good report: and no doubt he finds the troubles brought upon him by his fidelity, a fire of the great refiner, and highly conducive to his purification. But still he will look with apprehension on the trials to which calumny, and even merciless, though just, criticism, will expose him. He will be aware how difficult it is to love those who dislike us, and in the spirit of love to return good for evil; and how much he will be tempted in his turn to be forward in condemning the world, and in setting it at defiance. He will also be deeply sensible, that whatever breathes a spirit of opposition to mankind must be revolting to Him who was meek and lowly of heart, and must disgrace instead of adorning his Gospel. On this subject his taste will coincide with his judgment. His turn of mind will lead him, if it be possible, to live peaceably with all men. He will wish to avoid notice. He will shrink from contention, and even in the best cause will dislike putting himself into a situation which may oblige him to step forward in his own defence. His choice will be the cool sequestered vale of life, rather than the eminence, or the busy scene; and he will shun, as far as duty will permit, that marked singularity, which may draw him from it. His affection also for his fellow-creatures will engage him to travel with them in the same track, when he can. He will feel the same indisposition to pursue a conduct at variance with theirs, that he does to contradict them in conversation. If he is meek, lowly, and affectionate, to do either will require some effort; on many occasions indeed, a slight one; but on others, an effort which will call for a considerable sacrifice of his feelings.

But I may be told, perhaps, that I am only pointing out to Christians the troubles to which they are doomed; for that, if the reasoning in my former paper be sound, they must be subjected every hour, and in almost every action of their lives, to the evils I am now describing. Differing from the world so widely as they do in their objects and principles, how seldom will it be possible for them to agree with it in their practice!

Widely indeed do they differ from others in what must always give the prevailing colour both to the character and the life: and woe be to those Christians who labour to lessen this difference; who do not even labour to maintain it! But still, when it has suffered no diminution; when it has neither been sapped nor battered down by the various stratagems and engines which Satan employs against it; it admits, in a variety of particulars, of

an agreement in practice between Christians and the world.

1. Nothing forbids this agreement *in things indifferent*. We can live in houses, and wear a dress, and use a language common in our country. In these and many other points, however they may be obliged to modify their compliance with prevailing usages, in order to preserve their principles inviolate, there will be a general agreement between Christians and the world. Though to a critical eye the scenes displayed by these parties on the canvass will exhibit the marks of different schools; to the superficial observer they will appear so much alike, that they might be thought to have come from the hand of the same master.

And ought not this to be so? Nothing would be gained, but much lost, by differing from our contemporaries in things of no moment. In addition to the general arguments which have been advanced in favour of agreeing, when we can, with those around us, it may be remarked, in reference to the particular case now before us, that to slide on in the common course will always cost least time and attention: and surely a creature so shortlived and so limited in his capacity as man, and yet having so stupendous a work before him during his continuance in this world, is bound to reserve his time and attention as much as may be for objects of importance. Further: what ought a Christian to have most at heart in his intercourse with mankind? To persuade them to become new creatures, by renouncing those desires and pursuits which are most natural to them, and fixing their affections on others of a very different kind. If then he is to hold forth religion as demanding so great a change, will he debase its dignity, and frustrate its operation, by leading men to look upon it as solicitous about mere trifles? If in his divine embassy (for we are all, in a sense more or less emphatic, ambassadors of Christ) so many points of collision between him and the world must necessarily occur on the most momentous topics, will he court disagreement and debate by urging petty claims, and those of the most disputable nature?

2. But even in things of real importance, the religious and the irreligious man, though arguing from different premises, will often arrive at the same conclusion, and be led to similar conduct. Religion is the highest wisdom, and best promotes the true welfare of mankind, temporal as well as eternal. Man always attends to his temporal interest at least, and lays down a code of maxims, which become current in the world, for promoting it. Though lamentably misled by his contracted views, his wrong dispositions, and his false estimate of things, yet the paths which lead to present misery and present happiness are frequently so strongly marked as not to be mistaken for each other. Thus dishonesty, falsehood, cruelty, ingratitude, are reprobated, and the opposite qualities are honoured, by the worldly man as well as by the Christian, who will both join in endeavours to discountenance and punish the one, and to encourage the other. Both the worldly man and the Christian will be sensible of the advantages arising from the cultivation of the understanding, the acquisition of knowledge, the preservation of health, the prudent management of property: and there will be considerable similarity in the means they employ for attaining these common objects. In short, worldly prudence, that baser currency, as it is somewhere called, by which the business of life is carried on with tolerable regularity by numbers who are not possessed of genuine religion, the only true coin;—worldly prudence, in many particulars, so far answers the purposes of the sterling gold, as to admit of persons possessed of these very dif-

ferent kinds of wealth travelling on amicably together in some parts of their journey, pursuing the same objects, and joining in the same measures.

3. But in many cases in which the Christian thinks common usages inexpedient, and even to a certain degree mischievous, he will find it best to comply with them. Why? Because he will find it more inexpedient or mischievous to depart from them. What, considered in itself, is not best, often becomes best under existing circumstances. No calculation of consequences should ever induce a Christian to violate the divine commands. But supposing different lines of conduct, involving no such violation, to be presented to his choice, that will be entitled to the preference which is best calculated to promote his own salvation and the glory of God. And is it not evident, how much times and circumstances must influence his decision in a case of this kind? If I have a great work in hand, and find it necessary to call in the mechanical powers to my aid, I must adapt my machine to the nature of the ground, and must bear in mind various particulars which happen to apply to the case before me. In many cases the machine which suits me best may be one neither cheap nor simple, nor likely to obtain the suffrage of a student in his closet.

Now of the different subordinate considerations which ought to influence human conduct, few demand more attention than common usage. It often operates on human affairs in a way not unlike that which the superstition of former times attributed to the planets; shedding on them a benign or baneful influence according to the aspect it wears. When it frowns on any one, what obstacles does it throw in his way; to what trials does it subject him; to what misconceptions and prejudices on the part of others does it expose him! Suppose I were to determine to rise regularly at four, and retire to rest at eight, and were to fix on corresponding hours for my meals, thinking (as perhaps I may) that this course would be more conducive to health, usefulness, and enjoyment, than that generally pursued: what would be the consequence? I should subject myself and all my friends to very great inconvenience. My hours for business would be theirs for eating or for relaxation, and *vice versâ*. A solicitor would bring me deeds to execute when I was sitting down to dinner: and an old friend, who promised himself a social breakfast with me, and a long morning, would find my breakfast over two or three hours before his arrival, and would have the mortification to see preparations making for my dinner soon after he had drank his comfortless dish of tea, and had entered on conversation. I should be so perpetually crossed and jostled by custom, when I adhered to my plan, and cases would so perpetually occur in which I should be obliged to depart from it, that I should probably find it adverse both to health, and to usefulness, and to enjoyment, and should be forced to abandon it as falsifying all my expectations. Thus, without reaping any advantages from my experiment, I should have incurred a good deal of censure as whimsical and unaccommodating, if not also as rude and inhospitable; and I should have run the risk of retaliating on the world in my thoughts if not in my language, and of admitting into my religion a certain tinge of rigorous criticism, adverse to that love for all mankind which, next to the love of God, ought to be its prevailing colour. On proper occasions these evils must be fearlessly encountered. But, from various causes which I have not time to enumerate, they will be far greater when incurred on insufficient grounds; and then also their effects will be much more formidable from an additional cause of the highest importance, namely, that the same measure of the divine

blessing cannot be expected in this case, as when the individual is clearly moving in the line of his duty.

But let me guard against being thought to concede, that, through the different causes which have been mentioned, the plan of life of the Christian will in practice differ little from that of other men; at least from that of the sober and decorous part of the world. His principles are as far removed from those even of the most sober and most decorous worldling as light from darkness; and if he is faithful to them, it is impossible but that his life, even in its general complexion, and as viewed by the world, must differ essentially from theirs. His universal obedience to the divine commands, while their obedience will be more or less partial:—his earnest cultivation of some dispositions which they will little value; and his earnest struggle against others which they will not dread, or perhaps will even cherish:—the peculiar and urgent calls, arising from his Christian principles, on his purse and on his time:—and, not least, the very *taste* created by his religion, and operating powerfully on his choice of friends, of amusements, and even of business:—all these things will separate him widely from the men of this world, and "Form a life whose holy springs, though hidden" in a great measure from public view, will give no dubious signs of their reality and force; however their nature may be mistaken or misrepresented.

If what has been advanced in this and my former letter respecting the evils on the one hand of undue compliances with the world, and on the other of needless singularity, be well-founded; with what circumspection should we steer our course through life! The first great question ought always to be, what does the law of God forbid? And the second, of all that it permits, what promises most advantage to ourselves, to our immediate connections, and to the world around us? Let these questions be fairly put, and honestly answered.

But though honestly, they may be rashly answered, unless we are well aware of the temptations to extremes which abound on every side. Those to improper singularity are neither few nor weak. While fidelity to our great Lord is always pleaded in vindication of a departure from worldly habits, how often is a conviction forced upon us, that a want of love for mankind, or perhaps even some contempt for those who are of a different sect; that a sense, if not an ostentatious display, of superiority; that a fear of the censure and a love of the commendation of this or that class of religionists; that a superstitious regard for certain singularities of inferior importance, as if they were essentials in religion;—how often is a conviction forced upon us, that these, or other unhallowed causes, have had no small influence on the mind!

On the other hand, how many and great are our temptations to swim with the stream of the world! If indeed we live in a little set of our own way of thinking in religion, this set will be the world to us, and we shall proceed most smoothly when we move in unison with it. Our *little* world will be every thing to us, and we must not think that we make a sacrifice when we adopt its customs, and depart from those of the *great* world. But if our situation in life calls us to mix much with mankind at large, a departure from common usages will subject us almost every day to rubs and annoyances, and our love of ease will urge many an ingenious argument for falling into the habits of our neighbours. Add to this, that the system of the world is built on the natural propensities of man. It is expressly calculated to accord with those dispositions and feelings which are most congenial to him. Its very object is to gratify the desires of his heart. Can it then fail to meet with powerful advocates

within us? How often will craving appetites shelter themselves under some of the arguments against improper singularity, and with a display of zeal for the cause of God and Christ prove dangerous traitors at the council-board? Nay even some of the most eminent Christian graces will range themselves on the same side, unless duly tempered and modified by others of a different character. Humility will be prone to distrust her own decisions when they appear to be singular; and meekness and gentleness will not fail to insist on the evils arising from being made a theme of conversation, and from being called upon to encounter criticism and obloquy.

Amidst these difficulties and dangers (of which little more than a brief sketch has been attempted) how shall the Christian find the right path, and keep it when found? Let him apply earnestly to his God for help. Let him study the character of his Saviour, and both the precepts and the spirit of the sacred volume. And let him, in that frame of mind which God bestows on those who diligently seek him and search his word, take a careful survey of all the personal and local circumstances which ought to influence his decision. If all this be rightly done, he may hope to be preserved from dangerous errors, and to be so guided and blessed in his course as to promote his own salvation and God's glory.

R. S.

To the Editor of the Christian Observer.

WHILE I acknowledge myself to have read with improvement the extracts from Dr. Whichcote in a former number, I cannot but think that many parts of the letter which introduces them are to be viewed with jealousy. I lament, as much as the writer of that paper can do, the neglect into which our divines of established reputation, in common with most authors of the deeper and more laborious kind, have fallen, and the *prevailing superficiality* of our modern literature. I condemn, with some severity, the proscription which, I have been told, has been made, in some theological seminaries, of all divines who do not come up to the standard of the conductors; and I am fully of opinion that many theological writers, whose doctrinal views are not very evangelical, or even orthodox, may be read with much advantage by Clergymen whose principles are settled, and by a few individuals among the laity who, very laudably, devote much time to religious studies. Yet I cannot but think that the *indiscriminate*, or *general* use of *such* divines, which your correspondent Y. N. seems to recommend, and to anticipate with pleasure, as indicating the growth of "a more wise and liberal," and he trusts "more scriptural spirit," would prove dangerous to the interests of scriptural truth and piety amongst us.

Let it be clearly understood, that what I presume to disapprove is not the recommendation of them to the study of Clergymen of some experience, but the recommendation of them to the reading of "serious persons," (Christ. Obs. for Sept. p. 537,) *in general*. I grant that much practical instruction might be derived from them by Christians at large: but might not this be derived, on the whole, to far greater advantage, from writers unexceptionable, or rather, highly valuable for their exhibitions of Christian doctrine, properly *combined* with practical instruction and exhortation?

With regard to the particular author brought forward, (Dr. Whichcote), I must confess that I am not acquainted with his works: but my idea of him has always coincided pretty much with what your correspondent admits; and the following remarks will be grounded upon *his* representations.

Dr. Whichcote, says Y. N. "has been generally considered as unfriendly to what are called *evangelical views* of religion." For this

opinion, he admits, "there is, no doubt, some ground:" though he thinks "it has, *perhaps*, been carried *somewhat* too far." Again it is admitted, "his philosophical turn of mind, also, and his great learning, might have had an undue influence over his mind, and have somewhat corrupted him from the simplicity of Christ." "This was indeed objected to him" by a "very learned and pious" contemporary. "But, though many just exceptions may be made against some particular modes of expression" in his writings, "it will appear," your correspondent thinks, "to every candid reader," that Dr. Whichcote held all the fundamental truths of Scripture, and illustrated and enforced many of them with singular strength and originality.

I seriously ask, then, as we would have "the truth of the Gospel to continue with us," whether this is the sort of divine, that we, who acquiesce in the judgment above delivered concerning him, can conscientiously recommend to the *general* perusal of "serious persons," or even to that of young *clergymen* of unestablished principles?—One of those whose growing estimation is to be hailed as a good symptom of the improving state of religion amongst us?—A divine, concerning whom it seems to be matter of no very confident opinion, to your correspondent himself, that he "held all the fundamental truths of Scripture:"—A divine, concerning whom it is admitted, not only that "many just exceptions may be made against some" of his "modes of expression," but that, very probably (for so much seems implied) he was "somewhat corrupted from the simplicity of Christ:"—A divine, who is acknowledged to be, to a considerable degree at least, unfriendly to what are called *evangelical views* of religion; that is, to *those* views of religion, which I feel myself bound to presume Y. N. regards as the source of all his hopes!

Dr. Whichcote is said indeed, and I intend not to dispute the fact, "to have illustrated and enforced *many*" scriptural truths "with singular strength and originality:" but I confidently conclude that among these is not the *articulus stantis vel cadentis ecclesiæ*; not, those which meet the questions, What shall I do to be saved? How shall man be justified before God? Or how shall a fallen and depraved creature be restored to the image of God, "in righteousness and true holiness?"—I have little doubt that on these essential points, according to your views, Mr. Observer, and my own, Dr. Whichcote would be found, in general, indistinct, confused, if not even erroneous.

But your correspondent has certain apologies to make for his author, on which I hope you will excuse my detaining you a few moments longer. "Dr. Whichcote lived at a time when learned and serious men were justly disgusted with the ignorance and hypocrisy which had too much prevailed amongst the Puritans; and dreaded the antinomian licentiousness, which the erroneous tenets of some amongst them had introduced and encouraged. Hence, in common with some other truly excellent men, he laboured to establish *practical* views of Christianity; and, in so doing, he was probably led to insist less on doctrinal subjects than he might have thought necessary under different circumstances. His philosophical turn of mind, also, and his great learning, might have had an undue influence over his mind, and have somewhat corrupted him from the simplicity of Christ." All this is, I doubt not, perfectly just: and, I conceive, your correspondent here points out to us dangers, to which we of these times are, all things considered, scarcely less exposed than were our predecessors at the period of the restoration: dangers against which, of course, such writings as those of Whichcote are described to be, are ill-suited to guard us. What a propensity there

is at this day, in almost all sorts of persons, to be "wise and *philosophical*," need not be said. *We*, who esteem *your* publication, have also, for the most part, been "justly disgusted" with the ignorance, low taste, and antinomian doctrine which are to be found among many religionists. We wish to shun folly, and to counteract antinomianism. The wish, no doubt, is laudable: but, the methods to which we shall resort to accomplish it form a question, on our practical answer to which, I apprehend, greatly depends the nature of the religion which we shall propagate among our contemporaries, and transmit to posterity. Shall we suffer a "philosophical turn of mind" to modify our theology? Your correspondent will warn us, that this may "corrupt us from the simplicity of Christ." Shall we insist but sparingly, and warily, and indefinitely upon "doctrinal subjects?" This was far from the plan of St. Paul. He had other and very different methods of guarding his doctrines against abuse, than retracting the open and ample exposition which he had made of them. (Compare Rom. vi. with the preceding chapters.) Shall we not thus, also, give to our opponents a fair and very advantageous handle against us? Shall we not, moreover, be in danger of depriving our instructions of all *efficiency*, and of forfeiting the blessing of heaven upon them, by subducting the most powerful and divinely-prescribed ingredients of their composition? Shall we "labour to establish practical views of Christianity?" Unquestionably: but by no means on the plan of Whichcote and his associates, which manifested little solicitude indeed, compared with what was due, in laying, in each mind, the right foundation on which to raise the edifice of practice; which appeared anxious for good fruit, but took not adequate care to make the stock, the tree itself good; which can hardly, I apprehend, be cleared from the charge of putting good works in a wrong place, and applying them to wrong purposes,—of regarding them, not simply as "the fruits of faith and following after justification," though utterly unavailing "to put away our sins;" but rather as in some manner or degree answering this end, or at least "making men *meet* to receive grace, or (as the school authors say) *deserving grace of congruity*," (fitness). (Church Articles, xii, xiii.)

In short, Sir, I have always understood that that race of respectable, and many of them, I doubt not, pious, philosophical divines, which first rose into notice in the reign of Charles II., so far from being guides and examples to us (which, however, I do not suspect Y. N. of wishing to make them,) in our opposition to enthusiasm and antinomianism, were rather to be considered, in the natural issue of their labours, as beacons to us and to all succeeding generations. Their new-modelled theology issued in the almost total extinction of the true "doctrine of the cross," the pure Gospel of Christ, (of which Luther's great "articulus"—Justification by faith only—is the distinguishing characteristic) in the Church of England, during the latter part of the 17th and the former part of the 18th centuries. Burnet places Whichcote at the very head of these divines, and, describing his views and plans, thus states a probable cause of all the mischief which followed, and of which he himself was little aware. "He (Whichcote) studied to raise those who conversed with him to a nobler set of thoughts, and to consider religion as a seed of a *deiform* nature (to use one of his own phrases). *In order to this, he set young students much on reading the ancient philosophers*, chiefly *Plato*, *Tully*, and *Plotin*, &c." (*Own Times*, *Anno* 1661.) Let us be warned by the event, and not send either "young students," or "serious persons," *in general*, (who have but little time for reading, and should therefore, as

Mrs. More says, have a "bit of the best,") to philosophers or to divines who have been "somewhat corrupted" by an improper intercourse with them, for instruction in "scriptural truth."

I remain, &c.

J. S.

To the Editor of the Christian Observer.

In looking over some old papers, I lately found a manuscript, of which the following is a copy. I know not whether it has ever yet appeared in print, but if it has not, and you think it worthy to be inserted in your excellent miscellany, it is quite at your service.

F. H.

A copy of a letter from the Dean of Canterbury, Dr. Tillotson, (afterwards Archbishop) to a friend of his, who lay very ill of a languishing distemper, whereof he died; which was transcribed by Mr. Nelson, with his own hand, being communicated to him by the author, his very particular friend and correspondent.

SIR,

I am sorry to understand by Mr. T——'s letter to my son, that your distemper grows upon you, and that you seem to decline so fast. I am very sensible how much easier it is to give advice against trouble, in the case of another, than to take it in his own. It hath pleased God to exercise me of late, with a very sore trial, in the loss of my dear and only child, in which I do perfectly submit to his good pleasure, firmly believing, that he always does what is best. And yet though reason be satisfied, our passion is not so soon appeased; and when nature hath received a wound, time must be allowed for the healing of it. Since that, God hath thought fit to give me a nearer summons, and a closer warning of my mortality, in the danger of an apoplexy; which yet, I thank God for it, hath occasioned no very melancholy reflections; but this, perhaps, is more owing to natural temper than philosophy and wise consideration. Your case, I know, is very different, who are of a temper naturally melancholy, and under a distemper apt to increase it, for both which great allowances are to be made. And yet, methinks, both reason and religion do offer to us considerations of that solidity and strength, as may very well support our spirits under all the frailties and infirmities of the flesh: such as these, that God is perfect love and goodness; that we are not only his creatures, but his children, and as dear to him as to ourselves; that he does not afflict willingly, or grieve the children of men; and that all evils and afflictions which befal us, are intended for the cure and prevention of greater evils of sin and punishment, and therefore we ought not only to submit to them with patience as being deserved by us, but to receive them with thankfulness as being designed by him to do us that good, and to bring us to that sense of him and ourselves, which, perhaps, nothing else would have done; that the sufferings of this present life are but short and slight compared with that extreme and endless misery which we have deserved, and with that exceeding and eternal weight of glory, which we hope for in the other world; that if we be careful to make the best preparation we can for death and eternity, whatever brings us nearer to our end, brings us nearer to our happiness, and how rugged soever the way may be, the comfort is that it leads to our Father's house, where we shall want nothing that we can wish. When we labour under a dangerous distemper that threatens our life, what would we not be contented to bear in order to a perfect recovery, could we be assured of it? And should we not be willing to endure much more in order to happiness, and that eternal life, which God that cannot lie hath promised? Nature, I know, is fond

of life, and apt to be still lingering after a longer continuance here; and yet a long life, with the usual burdens and infirmities of it, is seldom desirable; it is but the same thing over again, or worse; so many more days or nights, summers and winters; a repetition of the same pleasures, but with less pleasure and relish every day; a return of the same or greater pains and trouble, but with less patience and strength to bear them. These and the like considerations, I use to entertain myself withal, and not only with contentment but comfort, though with great inequality of temper, at several times, and with much mixture of human frailty, which will always stick to us while we are in this world. However by these kind of thoughts, death becomes more familiar to us, and we shall be able, by degrees, to bring our minds close up to it without startling at it.

The greatest tenderness I find in myself is, with regard to some near relations, especially the dear and constant companion of my life, which I must confess doth very sensibly touch me: but when I consider, and so I hope will they also, that this separation will be but for a little while, and that though I shall leave them in a bad world, yet under the care and protection of a good God, who can be more and better to them than all other relations, and will certainly be so to them that love him and hope in his mercy, I am much strengthened and refreshed in my mind.

I shall not need to advise you what to do, and what use to make of this time of your visitation. I have reason to believe that you have been careful in the time of your health to prepare for this evil day, and have been conversant in those books which give the best directions to this purpose, and have not, as many do, put off the great work of your life to the end of it; and then you have nothing now to do, but as well as you can, under your present weakness and pains, to renew your repentance for all the errors and miscarriages of your life, and earnestly beg God's pardon and forgiveness of them for his sake who is the propitiation for our sins; to comfort yourself in the goodness and promises of God, and the hopes of that happiness you are ready to enter into; and in the mean time to exercise faith and patience for a little while, and be of good courage, since you see land: the storm you are in will be quickly over, and then it will be as if it had never been, or rather the remembrance of it will be a pleasure. I do not use to write such long letters, but I do heartily compassionate your case, and should be glad if I could suggest any thing that might help to mitigate your trouble, and make that sharp and rough way, through which you are to pass into a better world, a little more smooth and easy. I pray God to fit us both for that great change, which we must once undergo; and if we be but in any good measure fit for it, sooner or later makes no great difference. I commend you to the Father of mercies, and God of consolation, beseeching him to increase your faith and patience, and to stand by you in your last and great conflict; and that when you "walk through the valley of the shadow of death, you may fear no evil;" and when your heart fails and your strength fails, you may find him "the strength of your heart and your portion for ever." Farewell, my good friend, and while we are here, let us pray for one another, that we may have a joyful meeting in another world.

I rest, SIR,
Your truly affectionate friend
and servant,
JN. TILLOTSON.

To the Editor of the Christian Observer.

SIR,

MAY I be permitted to express a doubt whether that *peace* which is

so often spoken of in the New Testament, and is so remarkably characteristic of the Gospel, is insisted on by modern teachers, or cultivated by modern Christians, as much as it ought to be. We often hear of the *grace* of the Gospel, and indeed we can scarcely hear of it too frequently. Perhaps also we are zealous, though not more than properly zealous, for the general obedience which Christianity demands. The peace however which it inculcates, and which while it inculcates it also communicates and inspires, is a subject, as it seems to me, neglected in some, and misconceived in other quarters.

I shall probably be asked in what this peace consists? My answer is, that though I would understand the term as eminently referring to that peace of conscience which is to be obtained through faith, in the atoning blood of Jesus Christ; yet I would by no means confine the expression to this sense. I would give to it a very large and general interpretation, both because a mind at peace with itself naturally is inclined to be at peace with every thing around it, and because the Scriptures, as I conceive, are extremely favourable to the utmost amplification of the expression.

"This world," said a great writer, and never surely was the observation more true than at the present era, "is full of perturbation." How many thousand inhabitants of the northern parts of Europe, alarmed by the successive agitations of the Continent, may at this moment exclaim, "Without are fightings, and within are fears." While I write, I hear that a French army has taken Hamburgh, and put the English under arrest. The French conqueror is also said to be extending his new dynasty to Poland, perhaps to other regions, both in the East and in the North; and that expression of the Prophet, "I will overturn, overturn, overturn," seems to be growing more and more applicable to all the established kingdoms of Europe. Who can promise himself that Britain herself shall be able to ride out the storm?

But I by no means wish to fill the minds of your readers with an excess of political apprehension. We have each of us troubles at home, and those perhaps to many of us are more harassing than the battles of Austerlitz and of Jena, or the capture of Hamburgh, or the northern progress of the French. A favourite child is sick. We have had a loss in trade. Some one has spoken ill of us. Our health seriously declines. Or we are perplexed to know which of two important measures we shall take. I apprehend that the expression of our Saviour, "Peace I leave with you, my peace I give unto you," was intended to cover all those cases. Doubtless it was meant to indicate, that the believer in the Gospel was not to be agitated like other men; that he was to possess his soul in patience; that even in the midst of provocations he was to command his temper and restrain his tongue; that he was to commit his cause to God in all the confidence of prayer; that he was to resort amidst the trials of the flesh to divine consolations, and to turn his thoughts, from the calamities of this life, to that rest which remaineth for the people of God. The Gospel was to spread its pil over every wave. We often indeed limit its power. "I am agitated," says one, "but I am agitated because I am nervous. My distress arises from the state of my bodily frame." I answer, that the Gospel is able to strengthen these disordered nerves: it can operate at least in some measure upon them. "I am of a naturally anxious irritable temper," says another. I answer, then you are in this respect naturally corrupt: and is not the Gospel intended to cure every corruption? "But my case," says a third, "is so unspeakably trying, that I am an exception to all ordinary rules." What then *is* your case? Are your troubles temporal or spiritual? If tem-

poral, then you have been heretofore too deeply interested about temporal things. The Gospel fails to give you peace, because you have failed to bestow your thoughts and affections upon the Gospel. But my troubles you will say are spiritual. Take care that you do not deceive yourself. Men often indulge a gloomy or perverse spirit in religion, and then palliate their fault by talking of their spiritual troubles. You acknowledge that the word of God is true. Now if it be true, assuredly the peace of God, if not the universal, is at least the common inheritance of those who have "believed from the heart the form of doctrine delivered unto them." Christ undoubtedly fulfils his promise of bestowing rest on the weary and heavy laden who really come unto him. Let us consult the Scriptures on this subject. Is not "peace" enumerated together with love and joy, and gentleness, and meekness, and faith, as a certain fruit of the Spirit? Is it not written, that "to be spiritually minded is life and peace?" Is not the very Gospel termed "the Gospel of peace;" and are we not both expected and required to "let the peace of God rule in our hearts," if we have indeed "risen with Christ," and learnt "to seek those things which are above?" "Grace and *peace* from God the Father, and from our Lord Jesus Christ," formed the ordinary benediction of the Apostles; and exhortations to keep the unity of the Spirit in the bond of peace, and to follow after peace with all men were some of their most common precepts. When Christ was about to leave his disciples, and suffer death, peace was the legacy which he bequeathed to them; and when he first accosted them after his resurrection, his salutation was this, "Peace be with you." "Glory be to God on high," said the angels, "*on earth peace*, good-will towards men." It is unnecessary to dwell on this subject, or to point out the necessity of construing the term *peace* as implying the subjugation of the angry passions as well as the comfortable and tranquillizing sense of reconciliation with God. "Christ," said the Apostle, "is our peace;" and by this declaration he intended at once to affirm, that Christ had reconciled man to God, and the Jew and Gentile to each other.

But I conclude with emphatically observing, that it is the great office of Christ to impart peace to the soul. And can there but be peace, when the hope of the remission of sins through the blood of Christ is given, and when the evil dispositions are restrained by the influence of divine power? Can there but be peace, when the treasuries of infinite love are opened, and we have received that faithful saying, that "God so loved the world, as to give his only begotten Son, that whosoever believeth in him should not perish, but have eternal life?" Can there but be peace in that heart which feels the force of this inference: "He that spared not his own son, how shall he not with him also freely give us all things?" Can there but be peace, when the conscience is at rest, when the passions are hushed, when God is reconciled, and the Gospel at once conveys peace, inspires the love of peace, and exhorts to peace? May then, the peace of God which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of his Son Jesus Christ.

A LOVER OF PEACE.

MISCELLANEOUS.

To the Editor of the Christian Observer.

LOOKING lately into the fourth edition of the justly celebrated work, entitled, "War in Disguise; or, the Frauds of Neutral Flags;" I was pleased to find that the author had, in his preface to that edition, be-

stowed a merited eulogium on the naval administration of Lord Barham. It appears to me to be due to that distinguished nobleman, that the public should be made better acquainted with the extent of his services; and I therefore solicit for this author's concise and able view of them, a place in your work. I think myself entitled to claim its insertion on another and more appropriate ground. The Christian Observer is bound, in my opinion, not to omit the rare opportunity of recording an instance of a Minister of State, eminently skilled in the business of his department, unwearied laborious in the execution of its duties, and successful almost beyond example in his plans; who was no less remarkable for the strength of his religious principles, and for the elevation of his mind above worldly objects; for his piety towards God, and for his active benevolence towards his fellow-creatures.

S.

VIEW OF LORD BARHAM'S ADMINISTRATION.

"His Lordship has retired from office, unnoticed, but not unrewarded; for he had done much to serve his country, and Providence had crowned his labours with the most satisfactory and splendid success.

"By the unparalleled victory of Trafalgar, by the action of July 22, and by that complete success which rewarded the gallantry of Sir Richard Strachan and his victorious squadron, twenty-five sail of the line, comprising the flower of the hostile fleets, were taken or destroyed, and ten of their ships were added to the navy of England; making an increase in our relative strength, of no less than thirty-five sail of the line.

"But it will not, perhaps, be disputed, that the victory of Admiral Duckworth at Santo Domingo also fairly belongs to the administration of Lord Barham; and if so, we must raise the latter estimate to forty-three line of battle ships, added, by victory under his auspices, to the preponderance of our maritime force.

"That the glory of these victories pre-eminently belongs to the gallant officers and seamen by whose skill and bravery they were achieved, I most willingly and cordially admit; but, on the other hand, to deny that they reflect a high degree of honour on the minister by whose wise dispositions, and energetic measures they were prepared, would be preposterous, as well as ungrateful. In this case, happily, praise may be divided, without being at all diminished. It is not plucking a single leaf from the laurels of our brave commanders, to say, that the opportunities of which they so gloriously profited, were given to them, not by accident, but by the effects of vigorous preparation, provident arrangement, and intelligent design.

"If any man in the kingdom thinks lightly of the merits of the Admiralty, in those glorious events which distinguished the autumn of 1805, let him remember the alarms and difficulties of the preceding summer;—let him look back to the period of Lord Barham's accession to office, when the Rochfort squadron was spreading terror through the British West Indies, and when it was known that the combined fleets from Toulon and Cadiz had proceeded to the southward of Madeira. Let him recollect the consternation that then prevailed among our merchants, and the anxious apprehensions that long continued, of disastrous events in various distant quarters; while we knew not with certainty whether the Windward Islands, Jamaica, or our Asiatic possessions, were the destined objects of attack, but trembled for them all; yet should have justly trembled still more, at the thought of such a large diversion of our naval force, as might leave our own shores insufficiently guarded against the fleets of Brest and Boulogne.

"Never surely was the British

Admiralty placed in a situation of more awful responsibility, or of greater difficulty, than at that moment. To steer out of it without some great disaster to the public, would then have been thought no small achievement. Yet with such coolness, vigour, and ability, were the difficulties of this arduous conjuncture encountered, so judiciously were our fleets and squadrons distributed, and so promptly reinforced, that danger and alarm were turned into security and triumph. The necessary blockades were still maintained; our coast was every where protected; yet the enemy, when chased across the Atlantic by one British fleet, found another to intercept him in his flight. Escaping from the latter, with only a partial defeat, and largely reinforced, he was soon again confronted by a force, large enough, first to blockade him in the port which he had entered, and finally to give him the most signal defeat, that ever humbled the pride of France, or enhanced the glory of England.

"The Hero of the Nile, indeed, and Collingwood were there; but the vigilance and activity of the Admiralty, provided most seasonably the means, of which they made so glorious a use.—When weakened by detachments, they were immediately reinforced from the Channel. Yet frugal of a force, which at that interesting epoch was wanted nearer home for the security of our shores, and of our rich homeward-bound convoys, the Admiralty sent them not a ship too many. Their force was large enough, when placed in such hands, to make victory certain, though small enough to make it transcendently glorious.

"Thus far the services of Lord Barham are sufficiently known to the public; but it is not, perhaps, so generally known, how greatly his professional skill and industry, in what is called the civil department of the Admiralty, have contributed to the present exalted state of our marine. While coping with the immediate difficulties of that arduous crisis at which he entered into office, his Lordship did not for a moment neglect to look forward to the future; but anxiously provided, not only for the lasting preservation of our naval force, but also for its progressive increase.

"Without entering at large into this branch of his public services, I will hazard the assertion, that they have not been less meritorious than that active and intelligent management of our existing force, which was crowned with such brilliant effects.

"I cannot refrain, however, from noticing in particular, that by a grand improvement in our Dock-yards, of which his Lordship was the promoter, the victories of the last glorious autumn were in some measure prepared.

"A method of restoring with much greater expedition than formerly to actual service, such ships, as being rendered unserviceable by age, or accidents, are "*laid up*," as it is called, "*in ordinary*," was adopted by his Lordship's immediate predecessor in office, on the recommendation of Lord Barham, and prosecuted by himself, during the whole time that he presided at the Admiralty, with the happiest effect.

"I will not attempt such a description of it, and such a comparison with the method before in use, as might be intelligible to ordinary readers; but the result of the improvement was, that from May, 1804, to the end of Lord Barham's administration, no less than twenty sail of the line, including seven of the first and second rates, were brought from a state of ordinary into actual service. When it is added that eleven ships of the line, which but for this expeditious mode of renovation would have been still in dock, were engaged in the battles of the last autumn, and when it is recollected how much the arduous services that followed the glorious 21st of October put our ships, as

well as our seamen, to the proof, the value of this great improvement will be sufficiently felt. If the professional knowledge and judgment of Lord Barham had not corrected a long established prejudice, and brought into use in our dock-yards a most valuable invention, the battle of Trafalgar could not have been fought.

"Let not this feeble testimony to the merits of an ex-minister, be regarded as imputation on those by whose influence the term of his public services may have been shortened.

"The author has no party attachments, or party enmities, to indulge; and if he felt them, their gratification here would ill consist with the spirit of these pages, addressed as they are to the common feelings of Englishmen, and consecrated to the cause of his much injured country. But he feels it a patriotic as well as a pleasing duty, to do justice to the public merits of Lord Barham; for they furnish a lesson favourable to the highest interests of states, as well as of individuals *.

"The Statesman of whom these truths are told, is well known to have been from early life distinguished by a fervent piety, and by an exemplary discharge of those elevated, though unfashionable duties, which have God for their immediate object: nor was he induced to swerve in these points from the habits of his former life, by the most importunate solicitations of public business, in his late arduous situation.

"The irreligious many are prone to suppose, that such a character is less fit than men of their own stamp to conduct the affairs of nations, or to discharge with vigour and ability the temporal duties of life; but let them contemplate the public services of Lord Barham, and dismiss this foolish prejudice.

"Let them learn from his example, that the most busy and important of civil employments, may be made to afford time enough for the church and for the closet; and that it is possible to be an active and successful minister, without ceasing to be a devout and humble Christian."

* In another part of the same work the author makes the following remarks with reference to Lord Barham. "The venerable age of Lord Barham has been supposed to be a drawback on his qualifications for office, by those only who are ignorant of his still energetic powers, both of body and mind. It may even be truly said, that the lapse of years, during which his knowledge of the civil business of the Admiralty has been matured by observation and experience, has made him fitter for his present most arduous situation. He resembles the old, but sound and healthy oak, which time has qualified for the most important uses of our navy, by enlarging its girth and dimensions, without having at all impaired its strength and elasticity. His Lordship presided at the board of Admiralty only about nine months: yet a naval administration of greater brilliancy, whether we apply to it the vulgar criterion of success, or appreciate it by the juster standards of wisdom in the design, and energy in the execution of measures, is not to be found in the annals of Great Britain."

To the Editor of the Christian Observer.

THE many evils arising from the indiscriminate application to religious characters of certain terms of reproach, or, as they may be called, "*exploding* epithets," have frequently been pointed out in your pages, in a manner which has appeared to me both judicious and useful. I was much pleased with what occurs on this subject in the review in your last number, of the Primary Charge of the present Bishop of Norwich. I do not think it necessary to add any reflections of my own, to those which have already fallen from you, respecting this too prevalent and most mischievous practice. I apprehend, however, that it may be attended with some advantage to illustrate your general positions, by a reference to former periods of our ecclesiastical history.

With this view, I take the liberty of transmitting to you a passage from Dr. Parr's life of Archbishop USHER, the application of which, to existing times and circumstances, may be left to the intelligent reader. The passage is as follows:

"But though Dr. Usher was thus remarkable for piety and learning, he could not escape the common fate of extraordinary men, viz. envy and detraction; for there was some in Ireland, who would needs have him to be a *Puritan* (as then they called those whom they looked upon as disaffected to the discipline of the Church as by law established). And to lay a block in the way of his future preferment, they had got some to traduce him as such to the King, who had no great kindness for those men, as he had little reason. But the Doctor hearing of it, and having occasion about this time to come to England, the Lord Deputy and Council were so sensible of the scandal, that for his vindication, they wrote by him a recommendatory letter to his Majesty's Privy Council in England *."

"But that you may see," proceeds his biographer, "that this odious nickname was put upon many pious and orthodox divines who did not deserve it, it will not be amiss to give you this following letter to Dr. Usher, then in England, from a worthy divine, then in Ireland.

"REVEREND SIR,

"I HOPE you are not ignorant of the hurt that is come to the Church by this name *Puritan*, and how his Majesty's good intent and meaning therein is much abused and wronged: and especially in this poor country, where the Pope and Popery are so much affected. I being lately in the country, had conference with a worthy, painful preacher, who hath been an instrument of drawing many of the mere *Irish* there, from the blindness of Popery, to embrace the Gospel, with much comfort to themselves, and heart-breaking to the priests, who, perceiving they cannot now prevail with their juggling tricks, have forged a new device. They have now stirred up some crafty Papists, who very boldly rail both at ministers and people, saying, they seek to sow this damnable heresy of *Puritanism* among them, which word, though not understood, but only known to be most odious to his Majesty, makes many afraid of joining themselves to the Gospel, though in conference their consciences are convicted herein. So to prevent a greater mischief that may follow, it were good to petition his Majesty to define a *Puritan*, whereby the mouths of these scoffing enemies would be stopped; and if his Majesty be not at leisure, that he would appoint some good men to do it for him: for the effecting thereof, you know better than I can direct, and therefore I commit you and your affairs to the blessing of the Almighty, praying for your good success there, and safe return hither, resting your assured friend to his power."

EMANUEL DOWNING.

Dublin, 24th Oct. 1620.

Parr's Life of Usher, fol. 1667, p. 16.

I could easily point out, Mr. Editor, some terms in very current use in modern times, of which it would be no less desirable to obtain an authoritative definition; but as none of

* In this letter, which speaks of the extraordinary merit of Dr. Usher; of his being an excellent and painful preacher, a modest man, abounding in goodness, and given up to his profession; and his life and doctrine such, that those who agree not with him, are yet constrained to love and admire him; the Council state themselves to be desirous to set him right in his Majesty's opinion, who, it seems, had been informed that he was "somewhat transported with singularities and unaptness to be conformable to the rules and orders of the Church." "We," they add, "are so far from suspecting him in that kind, that we may boldly recommend him as a man orthodox, and worthy to govern in the Church."

your readers can be ignorant of them, I will proceed to furnish another illustration of the injustice of opprobrious appellations when indiscriminately applied to religious persons, taken from the beginning of the excellent Richard Baxter's narrative of his life and times. After having described the state of the Clergy in general, in that part of the country (Shropshire) where he was born, to have been deplorably bad, most of them being ignorant, and many of them immoral, and there being among them only three or four constant competent preachers, the rest never preaching at all, but only reading the service; he thus proceeds:

"In the village where I lived, the reader read the Common Prayer briefly, and the rest of the day was spent in dancing under a may-pole, not far from my father's door, where all the town did meet together; so that we could not read the Scriptures in our family, on account of the great disturbance in the street. Many times my mind was inclined to be among them, and sometimes I broke loose from conscience, and joined with them: and the more I did it, the more I was inclined to it. But when I heard them call my father *Puritan*,, it did much to cure and alienate me from them; for I considered that my father's exercise of reading the Scriptures was better than theirs, and would surely be better thought on by all men at the last: and I considered what it was for which he and others were thus derided. When I heard them speak scornfully of others as Puritans whom I never knew, I was at first apt to believe all the lies and slanders wherewith they loaded them. But when I heard my own father * reproached, and perceived the drunkards were the forwardest in the reproach, I saw that it was mere malice. For my father never scrupled Common Prayer or ceremonies, nor spake against Bishops, nor ever so much as prayed but by a book or form, being not ever acquainted then with any that did otherwise: but only for reading Scripture when the rest were dancing on the Lord's day, and for praying, by a form out of the end of the Common Prayer Book, in his house, and for reproving drunkards and swearers, and for talking sometimes a few words of Scripture and the life to come, he was reviled commonly by the name of *Puritan, Precisian,* and *Hypocrite;* and so were the godly conformable ministers that lived any where in the country near us, not only by our neighbours, but by the common talk of the vulgar rabble of all about us."

Mutato nomine de te fabula nanatur.

R. B.

* Speaking of his father, he says, "it pleased God to instruct and change him by the bare reading of the Scriptures in private, without either preaching, or godly company, or any other books but the Bible; and God made him the instrument of my first convictions, and approbation of a holy life, as well as of my restraint from the grosser sort of lives. When I was very young, his serious speeches of God and the life to come possessed me with a fear of sinning. At first he set me to read the historical part of the Scripture, which greatly delighted me; and though I neither understood nor relished much the doctrinal part, yet it did me good by acquainting me with the matters of fact, and drawing me on to love the Bible, and to search by degrees into the rest."

To the Editor of the Christian Observer.

In an early number of your work you favoured us from Barruel with an account of the horrible end of the infidel Voltaire. The truth of this account, though to my mind it bears the marks of fidelity, some have affected to doubt. It receives however so strong a confirmation from a work which has recently appeared in an English dress, as to

remove all reasonable ground of hesitation, in admitting the authenticity of at least a main part of it; I mean the misery of his last hours. The work to which I allude is the Life of MARMONTEL, written by himself. Marmontel was the intimate friend and companion, the admirer and partizan of Voltaire, and his testimony on the present occasion derives additional weight from its being incidentally and unintentionally given. He does not seem aware of the purpose to which his statement may be applied. But it will not the less forcibly manifest, on that account, the inestimable value of the peace of the Gospel, (the "peace which passeth understanding,") and of "a good hope through grace;" as well as the wretched inanity of a worldly life, even when FAME, that most refined object of the *world's* adoration and homage, is the idol worshipped. The extract which I am about to transcribe for your use, appears to me the more valuable from its bringing into view another remarkable instance of the fatuity and wretchedness of a life estranged from God, and employed in the pursuit of the world's applause. Nor am I sure that the insensibility of MARMONTEL himself to all that deserves the serious consideration and care of an immortal being, his voluptuous tranquillity and prudent sensuality, as they are displayed in his memoirs, do not constitute as melancholy a representation of human depravity and misery, and excite as great commiseration in the mind of the Christian, as even the vicious but poignant sensibilities of ROUSSEAU, or the phrenzied horrors of VOLTAIRE.

But let us hear this unconscious witness to the excellency of the Christian's hope, and let us bless God if we, through his grace, have escaped not only the fatal delusions of infidel sophistry, but the ruinous pollutions of the world, whether they assail us in the shape of sensual pleasure, or tempt us to the love of wealth, or assume the less repulsive form of a passion for human praise and distinction.

"If I had the passion of celebrity," says Marmontel, (vol. iii. p. 216—222,) "two great examples would have cured me of it, that of VOLTAIRE and that of ROUSSEAU; examples very different, quite opposite in many respects, but agreeing in this point, that *the same thirst of praise and renown was the* TORMENT *of their lives.*

"Voltaire, whom I had just seen expire, had sought glory by all the roads that are open to genius, which he had deserved by immense labours and various extraordinary success. But on every road to fame he had encountered envy, and all the furies by whom she is escorted. Never did a man of letters bear so much outrage, without any other crime * than great talents, and the ardour of signalizing them. Those who envied him fancied they could be his rivals by shewing themselves his enemies: those whom, as he passed, he trod under his feet, insulted him as they crawled. His whole life was a contest, which he had deserved, which he indefatigably maintained. "The combat was not always worthy of him; and he had more insects to crush than serpents to strangle. But, though he could not provoke, neither could he overlook offence: the vilest of his assailants have been branded by his hand: the arm of ridicule was the instrument of his vengeance, and he wielded it most fearfully and cruelly. *But to him the greatest of blessings, repose, was unknown.* It is true that envy at last appeared tired of the pursuit, and began to spare him on the brink of the grave. On his return to Paris, after a long exile, he enjoyed his renown, and felt the enthusiasm of a whole people grateful for the pleasures that he had af-

* We may hence see the character of Marmontel himself, and how unexceptionable he is as a witness on this occasion.

forded them. The weak and last effort that he made to amuse them, *Irène*, was applauded as *Zaïre* had been; and this representation, at which he was crowned, was for him the most delightful triumph. But at what moment did this tardy consolation reach him, the recompence of so much watching! The next day I saw him in his bed. 'Well,' said I, 'are you at last satiated with glory?' 'Ah! my good friend,' he replied, 'you talk to me of glory, and I AM DYING IN FRIGHTFUL TORTURE!'

"Such was the end of one of the most illustrious of all literary men, and one of the most engaging of all social companions. He was alive to injury, but so he was to friendship. That with which he honoured my youth was unvaried till his death, and a last proof that he shewed me of it was the reception, full of grace and kindness, which he gave my wife when I presented her to him. His house was perpetually filled with the crowd that pressed to see him, and we were witnesses of the fatigue he gave himself to reply suitably to each. That continual attention exhausted his strength; and for his true friends it was a painful spectacle. But we were of his suppers, and there we enjoyed the last glimmerings of that brilliant intellect which was soon to be wholly extinguished.

"ROUSSEAU was wretched like him, and for the same passion. But the ambition of VOLTAIRE had a fund of modesty *; you may see it in his letters; whereas that of Rousseau was coupled with vanity; the proof of it is in his writings.

"I had seen him, in the society of the most estimable men of letters, welcomed and esteemed: that was not enough for him; their celebrity shaded his, and he thought them jealous. To him their kindness was suspicious. He began by distrusting, and ended by aspersing them. He had friends in spite of himself; their benevolence was unfortunate to him. He received their favours; but he accused them of wishing to humble, to dishonour, to defame him; and he returned their beneficence with the most odious defamation.

"He was never spoken of in society but with tender interest. Even criticism itself was for him full of respect, and tempered with eulogies. He would say, it was but the more adroit and perfidious.

"In the most tranquil repose, he always chose to fancy or affirm that he was persecuted. His disease was to imagine, in the most fortuitous events, in the most common occurrences, some intention of injuring him, as if in the world all the eyes of envy had been fixed on him. If the Duke of Choiseul had conceived the conquest of Corsica, it was in order to take from him the glory of being its legislator. If the same Duke went to sup, at Montmorency, with the Duchess of Luxembourg, it was to usurp the place that he was wont to occupy near her at table. Hume, he would say, had been envious of the reception which the Prince de Conty had given him. He never pardoned Gumm for having some preference over him at Madame d'Epinay's; and you may see in his memoirs how his cruel vanity revenged this offence.

"Thus for Voltaire and for Rousseau life had been perpetually, but differently, agitated. For the one it had often reserved the sharpest pains, but some very lively enjoyments; for the other, it was one continued flood of bitterness, without any mixture of joy or sweetness. Most certainly at no price would I have wished for the condition of Rousseau, he could not endure it himself; and, after having poisoned his days, I am not at all surprised that he has voluntarily abridged their duration.

"As for Voltaire, I confess, that I likewise thought his glory too dear-

* Who but a Frenchman would have attributed modesty to Voltaire?

ly purchased by the afflictions it had exposed him to, and I repeated again and again, less lustre and more quiet." P.

A HYMN FOR CHRISTMAS DAY.

Written by the celebrated Chatterton when he was about eleven years of age.

ALMIGHTY framer of the skies!
O let our pure devotion rise,
Like incense in thy sight!
Wrapt in impenetrable shade
The texture of our souls were made
Till thy command gave light.

The sun of glory gleam'd the ray,
Refin'd the darkness into day,
And bid the vapours fly:
Impell'd by his eternal love,
He left his palaces above
To cheer our gloomy sky.

How shall we celebrate this day,
When God appear'd in mortal clay,
The mark of worldly scorn;
When the Archangels heavenly lays,
Attempted the Redeemer's praise
And hail'd Salvation's morn.

A humble form the Godhead wore;
The pains of poverty he bore;
To gaudy pomp unknown:
Tho' in a human walk he trod,
Still was the man Almighty God,
In glory all his own.

Despis'd, oppress'd, the Godhead bears,
The torments of this vale of tears;
Nor bid his vengeance rise;
He saw the creatures he had made
Revile his power, his peace invade:
He saw with mercy's eyes.

How shall we celebrate his name,
Who groan'd beneath a life of shame,
In all afflictions tried;
The soul is raptur'd to conceive
A truth which being must believe *,
The God eternal died.

My soul, exert thy powers, adore,
Upon devotions plumage soar,
To celebrate the day;
The God from whom creation sprung
Shall animate my grateful tongue;
From him I'll catch the lay.

S.

* The transcriber is not responsible for the obscurity of this line: it belongs to the original.

REVIEW OF NEW PUBLICATIONS.

Poems chiefly descriptive of the softer and more delicate sensations and emotions of the heart; original, and translated; or, imitated from the Works of Gesner. By ROBERT FELLOWES, A. M. Oxon. London, Mawman, 1806. 12mo. pp. 151.

THERE is something so pleasing even in the appearance of modesty, that it is sure almost on every occasion to attract attention and conciliate esteem. Many a man has passed through life respected and beloved, for no other reason than that he possessed a diffidence of character, which was unwilling to obtrude, and was apparently unconscious of those merits, which were obvious to all the world besides. Our readers will naturally conclude that we do not moralize thus for nothing, and that, strange as it may seem, these reflections are in some way or other applicable to Mr. Fellowes. That they are not advanced without a cause, will be evident from the very first sentence in his book. "The author of the following pages, though he has often appeared before the public in the habit of a theologian, has never yet been seen in the character of poet." This is modesty in an extreme. Dress is a thing, which varies with the fashion; and in this new habit we scarcely know how to recognize the divine; but Mr. F. has, long before this publication, been entitled to a distinguished place in the annals of poetry.

For what are the qualifications, which constitute a poet? Without entering into that minuteness of description, by which Imlac en-

deavoured to exalt his profession to the Prince of Abyssinia, we will venture in brief to assert, with the greatest critics of antiquity, that certain strength of diction and boldness of imagination are essential to his very name and character. And wherever we discover this, there, as if by common feeling and unanimous suffrage, we acknowledge the spirit of poetry. And there are few persons, we are persuaded, in the present dearth of genius and degeneracy of times, who have indulged in such daring flights, as are to be found in the earlier publications of Mr. Fellowes.

It is recorded of Milton, that he preferred the Paradise Regained to that great poem, which has rendered his name immortal. Other writers of eminence have fallen into a similar error with respect to the relative merit of their own productions; nor is Mr. Fellowes absolutely exempt from the charge. He would have given a much more appropriate description of his works, had it occurred to him to transpose their titles. His earlier productions ought in justice to be considered as poetry, if a grand style and bold fictions can confer that dignity without the aid of metre; and the work before us, instead of bearing the title of "Poems, chiefly descriptive of the softer and more delicate sensations, &c." would be more correctly designated by the character of "Essays on Love, morally, philosophically, and practically considered." It is in fact a plain, practical treatise, more particularly descriptive of that species of salutation, which children of a tender age are generally taught to practise.

We are ready to admit, that opinions so widely different from those of the ingenious author himself on the quality of his own works, viz. which are the poems and which the essays, ought in no case to be advanced without solid and substantial reasons. Our wishes on this point do most perfectly correspond with our duty. It will be proper therefore to introduce the subject by a few quotations from his poetical compositions, before we descend to the analysis of the essays before us.

In a work erroneously entitled, "Religion without Cant *," whilst speaking of certain persons, whom Mr. Fellowes, in his nervous and energetic manner, distinguishes by the name of *fanatics*, he sublimely sings, "They make the delirium of sensation a substitute for integrity of character." p. 27. "They confine the seat and habitation of faith, the bounds of its existence, and the sphere of its influence, to the sensations, within whose gaseous atmosphere they circumscribe its power, and to whose invisible operations they restrict its evidence." p. 120. "They confine the agency of grace within the volatile gas of the sensations, &c." p. 191. Now all this is downright poetry: and unless we labour under a great mistake, we are able by means of internal evidence to state from what source these splendid visions were derived. Who has not been at the Royal Institution, and who can be ignorant then of the effects of that gas, which all must have tasted? If perchance any of our country readers should have yet to learn the intoxicating properties of the nitrous oxide gas, he should be informed that it possesses virtues, which not even Falstaff himself could ever discover in Sherris Sack. "It ascends me into the brain; dries me there all the foolish and dull and crudy vapours, which environ it: makes it apprehensive, quick, *forgetive*, full of nimble, fiery and delectable shapes." These properties it has in common with sack; in other respects it resembles the wonder-working afflatus of the Pythian god: it carries you at once far beyond the confines of sobriety and reason;

* Its proper name, as we intimated on a former occasion, would be "Cant without Religion."

you see wonderful sights, and say wonderful things; you rave about the delirium of the senses, the volatile gas of the sensations, and spheres, and atmospheres, and invisible operations, and can speak no language but the language of empyrean poetry. One proof more would be sufficient to establish even a mathematical proposition: "The fanatic," says the author of Religion without Cant, "puts the victims of his rage to every torture, which he can contrive in this world, and then breathes fervent wishes to heaven for their eternal damnation in the next." p. 130. This it must be allowed is highly poetical; as bold a flight of the imagination as we ever remember.

We trust that, by this time, our readers are equally persuaded with ourselves, that Mr. Fellowes, notwithstanding his modest disavowal of such an opinion, has already appeared before the public in the character of a poet. The volume at present under examination, we have affirmed, to consist not of *poems* but *essays* "on love, morally, philosophically, and practically considered." This will abundantly appear from a review of the work.

In the second sentence of the advertisement, we are informed, that "many of the pieces in this little volume," are either "translated or imitated from a German writer of the greatest celebrity; who perhaps was never equalled in the simplicity, the richness, and the delicacy of his pastoral compositions." That writer is Gesner. Now all this may be extremely correct: but unless the spirit of Gesner has fired the bosom of his translator, what advantage do we gain by this piece of intelligence? There lived once upon a time a Roman author called Virgil, who in the opinion of some persons "was perhaps never equalled in the simplicity, the richness, and the delicacy of his pastoral compositions," except indeed by this German Gesner; but with how few of these good things has Dr. Trappe condescended to favour us? A bottle of good champagne possesses a briskness and a sparkling, which no small beer in the world could ever pretend to rival: yet if it be *slowly translated* from one vessel into another, we need not inform a writer who dates his advertisement from * Euston, that though the body of the liquor may remain, all the spirit and sparkling have escaped in the process.

Of the richness and delicacy of these essays we are not prepared to speak; it cannot however be denied that they are abundantly simple; and we feel pleasure in making this concession, on account of its conformity to the rule of Horace.

"Sit quidvis simplex duntaxat et unum."

Aristotle says something about poems having a beginning, a middle, and an end, and contends that they ought not to be too large or too small, but of such moderate dimensions that you may contemplate the whole at once. It cannot be denied that all these essays have a beginning, a middle, and an end, and you may generally take in the whole at one view: they usually begin at the top of the page, and end at the bottom; and with respect to unity of design, we have only to add, that the beginning is salutation, the middle is salutation, and the end is salutation †.

That the contents of this book have so much in common with the directions of Horace and Aristotle we cheerfully admit; but these properties alone are not sufficient to constitute a poem. Yet the subjects are highly important. The fifth page furnishes a detailed account of them; we will present the

* The seat of the Duke of Grafton.

† Salutation is a *long* word, and consequently not well adapted to a short composition. It is on this ground we suppose that Mr. Fellowes has generally adopted in place of it an expressive monosyllable, which he probably found in Piozzi's Synonymes.

reader with a sample, that he may be aware of the feast before him.

1. To Anna. 2. The Praise of Love. 3. Virtuous Love. 11. Hopeless Love. 12. The Sensations of *Insipient Love.* 14. Amintor or Filial Love. 16. Anna consecrated to Love. 19. Soon to be married. 20. Frederick and Lucy, or Frolic Love. 22. Arthur and Mabel. 26. Lovers parting, &c. &c.

The first of these essays is addressed to Anna; and as it states the object of the author in a plain and familiar manner, and is placed in the very front of his book, it may be considered as no unfair specimen of his best attempts.

"No bloody battles stain my page;
My muse records no heroes' rage:
Far from the noisy crowd she flies,
To seek the sensitive and wise.
Oft by some brawling brook she strays,
Or wanders through some wood's dark ways;
Or, &c. &c."

These lines, with the exception of the fourth, are pretty near sense, and as first impressions are powerful, we are happy to introduce Mr. Fellowes to our readers with so favourable an extract.

Our next specimen is from the second essay on the "Praises of Love."

"O Cupid! god of ecstasy,
How sweet to love, and lov'd to be!
Buds not love in the rosy child,
Who smiling plucks the daisies wild?
Yes; love is then first blushing born,
Like the prime tint of ruby morn.
O Cupid! god of ecstasy,
How sweet to love, and lov'd to be!"

This is simple and artless enough. So simple indeed and so artless, that we shall leave those to enjoy it who can, without a *comment.* To disturb Mr. Fellowes or his readers in the possession of such simple pleasures would be as cruel as to scare his own "rosy child" from plucking daisies.

The third essay is entitled, "Virtuous Love," and thus it commences:

"The virtuous, when the virtuous love,
That love is form'd to last;
In every change of life 'twill prove
Too strong for fortune's blast." (p. 7.)

We must pause a moment to remark on one obvious beauty in these philosophical speculations on "Virtuous Love." A sturdy grammarian, who never can endure a nominative case without a verb in the neighbourhood, would probably start at the passage, as containing a violation of one of the first principles of his art. But Mr. Fellowes writes not for philologists. His aim is to gratify minds of a nobler kind; and every man of taste is well aware, that what is invidiously called "bad grammar," is not only defensible from the practice of the best writers, both ancient and modern, but that a deviation from ordinary rules is, in certain cases, an evidence of superior intellect and transcendent ability.

"Great wits will sometimes gloriously offend,
And rise to faults true critics dare not mend."

So spake Pope, and so writes Mr. Fellowes. Had he not risen in the present instance far above the influence of Lilly and of Lowth,

"To snatch a grace beyond the reach of art,"

this stanza would have lost one of its principal beauties.

"A grace" of the same nature occurs in his next composition, "Anna recommended to the care of the Zephyrs;"

"But O! *thou* softest of the zephyr-train,
Thou, who ne'er *flew* upon the ruffled main, &c." (p. 10.)

"Contracta quis non in paupertate solutus?" If a man who has neither ideas or language is still willing to write, he ought in pity to be allowed some latitude.

It has been remarked of many persons, possessed of pre-eminent talents, from Demosthenes down to Mr. Fox, that they were sometimes so hurried on by the subjects, which occupied the full grasp and bent of their mighty minds, that they were

betrayed into inaccuracies, which a man even of vulgar conception would easily avoid. The public will be much gratified with observing several of these marks of genius in the work before us. We shall content ourselves with producing two luminous instances.

"WALK AT MIDNIGHT IN THE AISLE OF A CATHEDRAL."

"How well this gloom accords with my sad heart!
The nigh-bird twitters* from the gray church-pile,
As slow I roam along the midnight aisle;
At lonely intervals the moon-beams dart,
Shedding a soft endearing smile on those,
In consecrated peace, 'neath the dark cell,
Freed from this frail mortality, who dwell."
(p. 16.)

A poor uninformed man, who looks no farther than his Sunday lesson, or the solemn language of the burial service, would probably imagine that the bodies alone are committed to the dust, and that the soul had taken its departure for the world of spirits; if Mr. Fellowes has deposited them, both "'neath the" same "dark cell," it must be attributed solely to the rapidity of his thoughts and the boldness of his ideas.

Again,

"Whose is that haggard look and frantic air,
Up yon rude cliff that winds the weary way
In the deep night, and shuns the glare of day?
'Tis *hopeless love*, the victim of despair!"
(p. 18.)

To make short of a melancholy tale, "hopeless love" tumbles from a cliff and drowns herself.

This essay reminds us of a rule once laid down for conversation and essays by a gentleman of distinguished eloquence: "Never deal in particulars, always lay hold of something general; and if possible seize an abstract principle; it invariably excites attention."- Indeed it does.

We are unwilling to trespass too long upon the patience of our readers, by selecting farther marks of genius from this volume; but we must be permitted, in justice to the author, to give his account of "the sensations of insipient love." We at first doubted whether the word should not be read "incipient;" but were convinced, by the perusal, how totally such a correction would destroy the spirit and beauty of the piece. He who would do a thing well, should do it naturally. Mr. Fellowes had occasion to paint the sensations of a foolish lover, (possibly the idiot child of Betty Foy so charmingly described in the "Lyrical Ballads)"; he immediately transforms himself, according to the rules of Longinus, into the person of the unhappy youth, and exhibits his sensations in terms highly beautiful on account of their natural insipience.

"O why these unusual emotions I feel?
Why flutters my heart? from my breast soft sighs steal?
Why from thee are my eyes so unwilling to stray?
Or, why so dejected, when you are away?
Unless *you're* by my side, my *mind's* never at ease,
No female besides has one charm that can please!"
"Ah! I love thee—*that's* it" (how sweetly insipient!) "if, of love I may tell,
O how blest should I be did you love me as well!
'Tis true that my eyes thy eyes often will meet,
When sudden, as if half asham'd, they retreat.
A suffusion of red then will just *tint* thy cheek, &c."

Delightfully insipient again! One may read for a summer's day, without once hazarding the discovery, whose eyes are ashamed, and whose eyes retreat.

We will give but one specimen more of Mr. Fellowes's style of reasoning. The last essay is in two parts, entitled, "The First Seaman, or Love teaching the Art of Navi-

* Buffon takes no notice of a twittering owl. The twittering species we presume is peculiar to Suffolk.

gation." A mother and her daughter are living on a solitary island, which for the sake of perspicuity we will call A: just in sight of it is a distant land B. in the horizon: the daughter wishes for the society of some other beings like herself, though perfectly ignorant of their existence, and therefore falls violently in love with a possible inhabitant of B. A young man resident in B having heard from his father that a family once lived in the direction of A, before an earthquake separated the two countries, is smitten in his turn with the possible inhabitant of that island: he can scarcely sleep for the idea, and of course dreams about his imaginary fair. The great excellence of this young man consists in the strength of his body and the strength of his understanding.

A tree's huge trunk, which had for ages stood
Hallow'd by time, came rolling o'er the flood. (p. 121.)

He seized it alone, and drew it on the beach: so much for the vigour of his body. The following reasoning proves the strength of his understanding.

That on you isle some human footsteps tread,
Is probable from what my father said:
And the bright dream, which powers celestial drew
Before my fancy, prove that saying true. (p. 124.)

To a cold logician this might probably appear an argument not very decisive; but the truth of the fact is the best proof that the reasoning is correct. A young lady did live in the island A, and her name was "Ella." The sequel may be left to our readers imagination.

We have already stated our reasons, why we cannot rank these compositions in the class of poetical effusions. Our quotations must have proved to the satisfaction of most of our readers, that they ought rather to be entitled, "Essays on Love, morally, philosophically, and practically considered." But "de gustibus non disputandum:" every man must be left to his own judgment in the estimation. "It is surely superfluous to answer the question, that has once been asked," says the Colossus of English literature, "whether Pope was a Poet, otherwise than by asking in return, if Pope be not a poet, where is poetry to be found?" We are bold to answer, in this last work of Mr. Fellowes: for whatever the verses of Mr. Pope are not, precisely that thing the verses of Mr. Fellowes are. Pope remarks of himself,

"I lisp'd in numbers for the numbers came;"

and this constitutes the difference between them. Mr. Fellowes attempts to lisp in numbers, but the numbers will not come. As for example,

"A bubbling brook with murmurs sweet
Soon lull'd him in the arms of sleep."

The number, which should have come, was "sheet;" but it is unfortunate that we always speak of "sheets" in the plural. In the poetry of prose, he has, as we have seen, been eminently successful.

Few works are calculated to excite general attention: we will however venture to recommend these essays to four classes of readers, so numerous and extensive, that if only each procures one, the sale will certainly recompense all the trouble, and difficulty, and vexation, which the author must have experienced in reducing a set of awkward and unaccommodating words to order and decorum.

And first to school boys. Whoever has been concerned in the mysteries of theme-making, must be duly aware of the value of a quotation, which is at once in point, and which from its cast of composition is in no danger of exciting the suspicion of plagiarism. These essays are admirably adapted for the purpose. Take an example on the thesis, "Omnia vincit amor."

"Two birds had built themselves a *mossy* nest.

Then with sweet friendship on the neighbouring tree
They play'd: and O! what love, what ecstasy!
Soon in the nest I saw some eggs were laid,
O'er which one bird her brooding wings display'd.
All day I watch'd them from the arbour green,
Till young birds nestled, where the eggs had been.
The old birds now appear'd with joy elate;
More glad they flutter'd; O! their happy state!
And ever were they busy on the wing,
Fresh seeds and insects in their beaks to bring.
Sweet was each morsel to *the chirping things*,
Each day increas'd the feathers on their wings." (p. 105.)

We would secondly recommend these essays to foreigners. Much time and labour would be saved by persons ignorant of the language, if they could learn the meaning of two words at once. Mr. Fellowes's publication promises, in this view, to be of great utility. Examples of the "callida junctura," as Horace somewhere expresses it, crowd upon you almost in every page. Here you shall not only discover "wind-gods" and "sea-nymphs," but "tear-drops" and "flower-flags," and "sea-powers" and "zephyr-train," and "love-charms," and "co-mutual," and "well-a-day," and "heavenly-pure," and a hundred others, whose permutations and combinations cannot fail to afford a rich treat to every lover of hard words, and of the new system of the English language.

Thirdly, to nurses. Often have our ears been assailed, and our "sensitive" feelings wounded to the quick by the frivolous prattle, which these well-meaning characters deal out to their infant care. No sooner does the dear little creature shew symptoms of impatience, on account of the pricking of a pin, or the want of a dinner, than it must be soothed by such strains as,

"See saw sacchara down,
Which is the way to London town, &c."
"Rock-a-by baby in a tree top,
When the wind blows, the cradle will rock, &c."
"Queen Bessy, she crept and crept into a spout,
And she crept and she crept, but she could not creep out, &c."

—a set of rhymes, which are calculated to convey very little knowledge, either moral or philosophical, to the infant mind. Let mothers give it in charge to the nurse to discard these frivolities, and to adapt to such tunes as may seem in her wisdom the best, those moral essays in the work before us, of which children are able to comprehend the force.

Thus,

"Dear girl, said Arthur, when with glee,
He took his Mabel on his knee.
How blest thus to be lov'd by thee,
For thou art every thing to me." (p. 50.)

This may serve as a good substitute for

"Where does my lady's garden grow, &c."

and it is a fortunate circumstance that the same tune will answer for both.

Fourthly, to that class of *insipient* men and women who may be termed the *sentimental*. This class of mortals is always in love. Like Ella, in the last essay of Mr. Fellowes, without any exact determination of the point, what they love or why they love, they are confident in the assurance, that every pain which they suffer, whether bodily or mental, is the result of this universal feeling. To them we would strenuously recommend this work as an invaluable treasure. When the weather is fine, and their tea of proper flavour, whilst they are overflowing with cheerfulness and good animal spirits, what song can be better suited to their "breathing fibres" than "The Praises of Love?" It may be adapted with effect, either to the piano-forte or the harp.

"O Cupid! god of ecstasy,
How sweet to love, and lov'd to be!
Thy force each breathing fibre feels,
Through every *sentient* heart it steals,"
&c. &c. (p. 4.)

And when in the progress of the seasons the leaves are falling from the trees, and colds and agues and fevers announce the approach of winter, let them only attribute their sensations to "insipient love," and they have a song for November as well as for May:

"O! why these unusual emotions (do) I feel?
Why flatters my heart? from my breast
soft ideal steal," &c. &c.

They will thus be able to deceive both themselves and their neighbours into the persuasion, that they are smarting under the tyranny of the "love-god," when the wintry "wind-god" is the real author of all their maladies; and they will derive consolation from the idea, in proportion as the pangs of love are more easy to tolerate, than the shootings of rheumatism and the ravages of age.

To be serious however for a few minutes: can reverend clergymen now find no better employment than to foster folly, and to lead captive silly women? Is it for them to give force and inveteracy to those domineering passions, which never require to be stimulated, and which, if uncontrolled, will too surely corrupt the heart, and terminate in profligacy and dissipation? What opinion would have been entertained of Cranmer or Latimer, of Luther or Melanchthon, or Calvin, if they had so far forgot the nature of those sacred duties, which required all their time and all their talents, as to employ themselves in filling the heads of foolish girls with notions at once childish and prejudicial, and in acquiring the character, of which every clergyman should be cordially ashamed—that he is a pretty fellow among the ladies? If our Saviour and his Apostles are to be objects of imitation to those who pretend to inculcate their precepts, and to tread in their steps, by what part of their conduct can a clergyman justify this degradation of his profession? What layman even who acknowledges as a predominant principle of action that sublime rule, "whether he eats or drinks, or whatever he does to do all to the glory of God," who feels himself "a stranger and a pilgrim" here on earth, and is determined to know nothing below but "Jesus Christ and him crucified;" what human being under the guidance of principles like these, can prevail upon himself to corrupt the taste of the rising generation, and to encourage notions which in their best view are extravagantly foolish, and in their maturity are in open hostility with the word of God, and the eternal interests of man? Real virtuous love is in no way connected with these spurious feelings and sickly sensibilities. Milton has displayed it with all its beauty, and it has an advocate in every rational bosom; but if for this you substitute the "insipient sensations" of a Strangford, a Moore, or a ——.

We beg pardon of Mr. Fellowes and our readers, for being thus grave, where gravity may be thought a little misplaced. *De minimis non curat lex.* And though Mr. Fellowes deserves to be suspended for publishing a volume so profligate in its tendency as this is, he is too weak to be very noxious. Yet even Mr. Fellowes has doubtless his admirers, and some happy families may perhaps be found, in which the elder branches are singing in tragical chorus, that pathetic stanza,

"A boat upset by the fierce winds
Coastward the wild waves roll'd:
The moon-beam glimmering on the keel
Some dire disaster told." (p. 30)

The good maiden aunt talks of Cupid the "love-god;" and every little creature in the house, that has the gift of a tongue, is vociferating "the history of Arthur and Mabel."

Select Passages from the Diary and Letters of the late John Blackader, Esq. formerly Lieutenant Colonel of the XXVIth., or Cameronian Regi-

ment of Foot; and afterwards Deputy Governor of Stirling Castle. Written chiefly during the most interesting scenes and engagements of the War in Flanders and Germany, conducted by John Duke of Marlborough. Now first published from his own MSS., and interspersed with Explanatory and Historical Notes. To which is prefixed, an Account of the Life and Parentage of the Writer. With a Preface, by JOHN NEWTON, Rector of St. Mary Woolnoth, London. Edinburgh: Ritchie. Sold for the Benefit of the Edinburgh Magdalene Asylum. 1806. 12mo. pp. xxxii. and 269.

FROM an advertisement prefixed to these papers, it appears, that the greater part of the manuscripts from which they are printed, were sold a few years since as waste paper: but coming into the possession of persons who discovered the writer, and valued his principles, they were afterwards shewn to Mr. Newton. This gentleman, conceiving that their publication might be useful, undertook to recommend them to the attention of the public in a preface; which he accordingly composed in 1799. The notes and biographical narrative are compiled by an anonymous editor; and we think that he has executed his task with judgment and impartiality. The prefatory remarks of Mr. Newton are distinguished by their great simplicity, and by that genuine patriotism which combines the love of his country with sorrow for her impenitence.

The Diary of Colonel Blackader, as here published, commences January 1, 1704, and continues to the close of 1715. An estimate of its characteristic excellence may be formed by a perusal of the following extracts, which few readers will consider as tedious, or uninstructive. The first specimen that we have selected, relates to the celebrated battle of Blenheim, fought August 2, 1704.

"Many deliverances I have met with, but this day I have had the greatest ever I experienced. We fought a bloody battle, and by the mercy of God have got one of the greatest and compleate victories the age can boast of. In the morning, while marching towards the enemy, I was enabled to exercise faith, relying and encouraging myself in God; by this I was made easy and cheerful. I was looking to God during all the little intervals of action for assistance to keep up my own heart, and to discharge my duty well in my station. My faith was so lively during the action, that I sometimes said within myself, Lord, it were easy for thee to lay these men flat upon the ground where they stand, or to bring them in all prisoners; and for encouraging our regiment I spoke it out, that we should either chase them from their post or take them prisoners, and I cannot but observe the event against seven o'clock at night.

"Twenty-six regiments (some say thirty) laid down their arms, and surrendered themselves prisoners at discretion to the Duke of Marlborough, and our regiment was one of those who guarded them.

"This victory has indeed cost a great deal of blood, especially to the English. I was always of opinion that the English would pay for it in this country, and when I consider that on all occasions we conquer, but with much blood, I am at a loss to assign the reason; perhaps it is that our cause is good, but our persons very wicked. Among the rest, I have got a small touch of a wound in the throat. It is so far from making me doubt of the care of Providence, that it is really to me a great confirmation of his protection, for the wound is so mercifully directed, that there is no danger; whereas, if it had been half an inch either to one side or other, it might have proved mortal or dangerous. The Lord is a shield and buckler to me *." (p. 20—23.)

The opinion expressed by Colonel Blackader in the above extract, respecting the distinction between

* "The following is an extract of a letter written by him, dated 2d August, 1704, from the field of battle at Blenheim, to Lady ——— Campbell, at Stirling.

———"I am just now retired from the noise of drums, of oaths and dying groans. I am to return in a few minutes to the field of battle, and wrapping myself up in the arms of Omnipotence, I believe myself no less safe as to every valuable purpose, than if sitting in your Ladyship's closet."—

the *cause* of war, and the *persons* engaged in it, reminds us of a passage in an author, whom it is not very common to cite on subjects allied to divinity. "There is no king," says Shakspeare, "be his cause never so spotless, if it come to the arbitrament of swords, can try it out with all unspotted soldiers: some, peradventure, have on them the guilt of premeditated and contrived murther; some, making the wars their bulwark, that have gored the gentle bosom of peace with pillage and robbery. Now if these men have defeated the law, and outrun native punishment; though they can outstrip men, they have no wings to fly from God. War is his beadle, war is his vengeance. Therefore should every soldier in the wars do as every sick man in his bed, wash every moth out of his conscience; and dying so, death is to him advantage: or not dying, the time was well spent wherein such preparation was gained." (Henry V.) Colonel Blackader repeats the sentiment referred to, in a letter;—"we have a good and just cause, though we be foul-fingered hands that manage it." (p. 198.)

At p. 48, occurs this confession:

"I observe this of myself, and own freely, that any measure of courage or resolution that I can pretend to is solely the free gift of God, and not owing to natural temper, or constitution, or blood, or any thing of that kind, for I find that if God should withdraw his grace and assistance from me, I would be one of the poorest faint-hearted creatures in the army; but blessed be God who is my strength, heart, spirit, and courage. I own, to the praise of free grace, that whenever I am clear that I am in my duty called to such a post, be there ever so much danger, the Lord bears my charges, and gives liberal supplies; and proportionably as I am unsatisfied or doubtful of my being in my duty, so does my spirit fail." (p. 48, 49.)

We notice this paragraph, as evidencing the connection between principle and courage; but this alliance is more remarkably illustrated by the description of Colonel Blackader's behaviour at the battle of Oudenard, June 30, 1708.

"This day is another great Ebenezer of my life to be added to Hochstet, Ramillies, &c. never to be forgotten. We have fought the enemy, and by the great mercy of God beat them. I bless God he supplied me with every thing I wanted upon such occasions. I praise him for the courage and resolution he gave me, and for a calm mind. All is his gift.

"The battle began about five in the afternoon, and lasted till night put a screen of darkness betwixt us and them, and thereby saved them, in all probability, from as great a defeat as ever they got. The battle came by surprise, for we had no thought of fighting through the day. My frame was more serene and spiritual through the day than ordinary. My thoughts ran much upon the ciii. Psalm, which I sung frequently upon the march. Our regiment was not properly engaged in attacking, but, which was worse, we were obliged to stand in cold blood, exposed to the enemy's shot, by which we had several killed and wounded, for there was heavy firing for about two hours. I was sometimes engaged in prayer, sometimes in praise, sometimes for the public, sometimes for myself.

"*July* 1. We lay all night upon the field of battle, where the bed of honour was both hard and cold, but we past the night as well as the groans of dying men would allow us, being thankful for our preservation. I was mercifully supplied with the comforts of life, and wanted nothing good for me. We marched again by break of day and formed our lines, the enemy making still some appearance, but it was only their rear-guard which was easily repulsed, so we returned to our camp. I went again through the field of battle receiving a lecture on mortality from the dead." (p. 77, 78.)

At p. 81, we pause at the following relation:

"*Aug.* 8. The army was drawn out in the morning to review before the Prince of Hesse and King Augustus of Poland. This is the first time that I recollect of our reviewing on Sabbath for twenty years past. Lord, pardon this sin."

What would have been the reflections of Colonel Blackader, had he lived in the age of *Sunday Drilling!*

We now present to our readers one of the most impressive passages in the Diary, relating to events which ever after deeply afflicted the

mind of the writer, and were frequently recollected by him.

"*Sept.* 11. Ordered on command this afternoon with 400 grenadiers to go upon some attack at the siege. Committed myself to God. This is no surprise to me, as I have been laying my account with it; for since the commencement of the siege (though our regiment was not there) yet I have had constant impressions that I should have a share of some attack or other before it ended. So it is God who commands me there. I take the command from him, and not the Brigade Major. We were so late in arriving at the siege, that the attack is delayed till to-morrow, and we are sent to Marquett Cloyster to lodge all night. We lay down upon the beds prepared for the soldiers who shall be wounded upon the attack, and probably by to-morrow at this time, many of us may be lying here, groaning by wounds and broken bones.

"12. *Sabbath.* Serious all the morning in view of the hot and dangerous service we are to be employed in at night. Committing myself to God. We have got our orders to attack the counterscarp. I went into one of the chambers of the cloyster alone, took out my Bible, and read over several comfortable promises, such as Joshua i. 9. 2 Sam. viii. 6. 14. 1 Chron. v. 20. Psal. xviii. xxxii. 7, 8. lx. 12. Isa. xl. 29, 30, 31. xli. 10, 13, 14. xliii. to the 5th. I sung the xci. Psalm. When I had done, and was walking up and down, I cast my eyes upon the chimney-piece; there was a coat of arms, and the motto was *Deus fortitudo mea**. I held to that, was strengthened, and encouraged myself in the Lord.

"We marched into the trenches about twelve o'clock. There my thoughts were not so distinct, being fatigued—and my spirits dissipated. Went up and down to see where our attack was to be. Prince Alexander of Wurtemburg came in about four, made the disposition, and gave us our orders. When he posted me, he desired me to speak to the grenadiers and tell them that the Duke of Marlborough and Prince Eugene expected they would do as they had always done, chase the French; and that it was better to die there than to make a false step. I answered, 'I hope we shall all do our duty:' so he shook hands with me and went away.

"Near seven, the signals being given, by all our cannon and bombs going off together, I gave the word upon the right, *Grenadiers, in the name of God attack!* So they sprung over the trenches, and threw their grenades into the counterscarp, but they fell into some confusion. I then ordered out fifty more to sustain them and went out myself, and in a little time got a shot in my arm. I felt the bone was not broken, and all the rest of the officers being wound d, I thought it my duty to stay to encourage the grenadiers to keep their warm post. About a quarter of an hour afterwards, the fire continuing very hot, I got another shot in the head; I then thought it was time to come off. But these shots were so mercifully directed, that there is not a bone broken, and I still say, notwithstanding these two wounds, that God put a hedge round about me, and gave his angels charge over me. The nice ordering of the bullets to touch there, and go no deeper, is to me a clear proof of it, and that he only wounds, to make me a monument of great mercy and kindness.

"I had great difficulty in getting out of the trenches in three hours. I was mercifully provided with a good bed, a house, and good company. I rested well, though my wound broke out and bled during the night." (p. 85—86.)

Colonel Blackader was uniformly anxious to keep in the path of duty; and the least deviation was succeeded by self-disapprobation. Evidence of this may be found in the following extracts.

"The goodness of God to me is very great. It was by his great mercy that I was not killed or wounded to day, by a ball from the citadel *, while walking in the street where I apprehended no danger. The ball just passed me and battered upon the wall at my side. They mark at officers. O Lord, let me not forget thy mercy. I would have had no peace to have been wounded in this way, where I had no call." (p. 91.)

"Hurried out in the morning by company ere I got time for retirement, and was led away to a place in the trenches where we were needlessly exposed to great and small shot from the town. I have not peace in these needless exposings of myself. When I have a call to go into danger, then I depend upon God for suitable grace; but where I have no call I have no promise." (p. 130.)

* God is my strength.

* Of Lisle.

On the last day of August, 1709, was fought the famous battle of Malplaquet.

"The battle began about seven in the morning, and continued till about three in the afternoon. It was the most deliberate, solemn, and well ordered battle that ever I saw—a noble and fine disposition, and as nobly executed. Every one was at his post, and I never saw troops engage with more cheerfulness, boldness, and resolution. In all the soldiers' faces appeared a brisk and cheerful gayness which presaged victory. The Lord of Hosts went up on our head as captain of our hosts, and the army followed with a daring, cheerful boldness, for we never doubted but we would beat them.

"Providence ordered it so that our regiment was no farther engaged but by being cannonaded, which was the most severe that ever our regiment suffered, and by which we had considerable loss; but the soldiers endured it without shrinking, very patiently, and with great courage; for my own part I was nobly and richly supplied, as I have always been on such occasions, with liberal supplies of grace and strength as the occasions of the day called for. I never had a more pleasant day in my life. My mind stayed, trusting in God, I was kept in perfect peace. All went well with me; and not being in hurry and hot action, I had time for plying the throne of grace; God gave faith and communion with himself, by short ejaculations, sometimes prayer, and sometimes praise, as the various turns of providence gave occasion; sometimes for the public, sometimes for myself. I did not seek any assurance of protection for my life; I thought it enough to believe in general, to trust and depend with resignation, and hang about his hand.

"Our regiment with some others, in particular, were honoured to do some very good service, by marching up and manning a retrenchment which the French had left, for there we sustained our own horse, which were pushed by the French horse, and might have been of dangerous consequences if the foot had not sustained them. Take thou the glory, O Lord, to thyself. Not unto us, it was not our bow, but it was the Lord's doing.

"The French foot did not behave themselves well, they soon quitted their retrenchments, but the horse stood more stiffly to it. I did not expect to see their army fight so well. I believe the loss may be equal on both sides. It is as bloody a battle as has been fought, either this war or the last. God is working his holy ends, sweeping off sinners on both sides from the face of the earth. But blessed be God for this, that though he be angry with us, and mowing down our carcasses thick on the fields, yet he is not with our enemies; he is angry at them too, and laying their carcasses upon the face of the earth. He is staining their pride, for they are a vainglorious nation.

"*Sept.* 1. This morning I went to view the field of battle, to get a preaching from the dead, which might have been very edifying, for in all my life I have not seen the dead lie so thick as they were in some places about the retrenchments, particularly at the battery where the Dutch guards attacked; for a good way I could not go among them, lest my horse should tread on the carcasses that were lying heaped one on another. I was also surprised to see how strong they had made their camp. They had a breast-work before them, round about like the rampart of a town, to fire over. The Dutch have suffered most in this battle. Their infantry is quite shattered, so that it is a dear victory. The potsherds of the earth are dashed together, and God makes the nations a scourge to each other, to work his holy ends, to sweep sinners off the earth. It is a wonder to me the British escape so cheap, who are the most heaven-daring sinners in the whole army, but God's judgments are a great depth. He has many arrows in his quiver, and is not tied to our times and ways. We marched back to our camp we had left on the 29th. I bless thee, O Lord, who brings me back in peace, while the carcasses of others are left as a prey in the fields to the beasts and birds. 'A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not once come near to thee.' Every promise in that psalm has many a time been made out literally to me, every promise in it, and shall be. I trust in God." (p. 102—106.)

This is the last extract which our limits will permit us to transcribe from Colonel Blackader's Diary.

Subjoined to the journal are thirty-three letters, which, with a very few exceptions, are all addressed to Mrs. Blackader. The fourth of these shall be extracted.

Camp near Syrk, Saturday, June 2.

MY DEAREST,

"I RECEIVED your letter with the inclosed to Captain Lawson. I must quarrel with you for quarrelling with me for not writing oftener and longer letters. I have taken all occasions upon the march to write, and sometimes after fatiguing marches, when others lay down to sleep, I sat up and wrote to you. Many of my fellow officers write their wives only once in two months. My dearest, I ought to wish, both as a soldier and Christian, that it were so that I loved earthly enjoyments less, and that I kept a looser hold of them. I think I could part with all other comforts pretty easily without much regret beside thy dear self. I wish I may not provoke a holy God who seeketh the whole heart, and ought to have it all.

"I bless the Lord who supports and helps me to encourage myself in him. My earnest suit to him is, that he would in like manner support you, that you may encourage yourself by faith in him, for he has done great things for us. Let us not bind up his hands by unbelief.

"There is no news since my last. We are lying still here, expecting more troops to join us. We must look above all human help to that God who hath hitherto covered my head in the day of battle; he only is my sure defence. We hear the French are making progress in Flanders, besieging Huy. Brigadier Hamilton's regiment is in it.

"Let me know, dearest, what you are at present reading. I find Mr. Rutherford's books very sweet and comfortable. Though you have the world* up in the garret with you, yet I hope you take care to keep it out of your heart, and that you get better errands, better employment, better entertainment in the garret than with the world. May the experiences of the goodness of God to us both make you cheerful and easy, and trust in him generously without fear or doubting; he will give you a good account of all, and put songs of praise in your mouth. You will always find that God bestows mercies on his people proportionably as they believe on him, according to the trust they put in him. According to your faith so be it unto you. David sought no better; for he says, 'Let thy mercy be unto us according as we hope in thee.' O then, having such a liberal Lord and Master, let us not stop the course of our own mercies, nor bind up his hands, by misgiving fears, by doubting, unbelief, or narrowness of heart. My love to all who are kind to my dearest. (p. 203—205.)

"I am thine,

"J. B."

* Probably a map.

At the close of the twentieth letter (to Mrs. Blackader) occurs a short paragraph, which, on account of its elevation and dignity of conception, we are unwilling to pass over. The passage will lose none of its interest, if considered with reference to the state of the present times.

"Let us be living by faith, cheerfully committing future events to the direction of God, possessing our souls in patience. We are too hasty, and would have all great events crowded into our time, that we might see God's enemies destroyed by battles and victories. But we should consider that providences run in a parallel line to the time of the world's duration, some accomplished in one age, some in another, but all in their right and proper season, which shall make a beautiful and comely prospect when all is perfected." (p. 239, 240.)

We have already expressed a favourable opinion of the manner in which the Editor of the volume before us has performed the part assigned to him; but we cannot afford room for any abridgment of his biographical account. The following anecdotes, however, we will not deny ourselves the gratification of communicating to our readers.

"Colonel Blackader is said to have been the unhappy, but the innocent cause of taking away the life of a brother officer, the son of a noble family in this country. Colonel Blackader unfortunately gave him offence in conversation, which issued in his sending him a challenge. In vain did he attempt to justify himself, and to shew him that the words he had used, on a very trifling occasion, were not capable of the construction he put upon them: in vain did he assure him, that if he had given him just provocation, he was ready to make any proper apology, or any concession or reparation he had a right to demand. In a paroxysm of rage, deaf to the voice of reason, he rushed on Colonel Blackader sword in hand. He kept retreating, and

expostulating for some time, till at length, finding it impossible to move him, and perceiving his own life in danger, he was obliged to draw his sword in his own defence. An unfortunate thrust from the Colonel soon after put a period to his antagonist's life. Happily the contest was seen from the ramparts of the town where it took place, by some soldiers, who bore witness to the necessity under which he was laid to defend himself; in consequence of which, after a regular trial, he was honourably acquitted.

"The event, however, was too solemn to be forgotten, and the anniversary of it, as I have heard, was observed during all his future life as a day of fasting and prayer. I have not been able to discover this in the diary, but the fact has been so confidently affirmed by more than one person connected with him, as a circumstance handed down, and well known by them all, that it cannot be doubted.

"At another period of his military life, but when I cannot say, there is a tradition also of his having received a challenge, which he refused to accept. His adversary threatened, in consequence of his refusal, to post him as a coward; to which he is said to have replied coolly, 'that he was not afraid of his reputation being impaired by this.' Having known, however, that at this time an attempt was determined on against the enemy, of a kind so very desperate that the Duke of MARLBOROUGH hesitated to what officer he should assign the command, and had resolved to decide among those qualified for it by throwing dice, he went to him and offered to undertake the duty. His offer was accepted, and by the providence of God he came off, with great loss of men, but without any personal injury, and with the complete establishment of his character, not only as a brave man and an able officer, but also with general estimation as a consistent Christian." (p. xxiii—xxv.)

If the papers of Colonel Blackader are occasionally tainted with the religious vulgarisms and familiarities which are dispersed over the writings of his contemporaries, we conceive the circumstance to be purely accidental: nor will their occurrence permanently disgust any who unfeignedly value the principles with which they are too often connected. The writer did not escape the infection of the times, even in respect to some of his theological notions; and one of them is corrected with much judgment by the Editor (p. 186). When indeed we consider the errors and prejudices that prevailed, or had recently prevailed, in the northern division of this island, at the period wherein these papers were written, we are not a little surprised at the purity, both of the opinions and the language of their writer,—a layman and a soldier!

It is however a fact far more remarkable, that an individual should support the character of "*a good soldier*," not merely in a warlike, but in a spiritual sense; and the phenomenon may justly excite the surprise of such as have observed the temptations and general habits of military life. But a perusal of the interesting volume under review authorizes us to apply to its author, and, we presume, with equal justice, an eulogium which has been already referred to another Christian hero,—

——justior alter
Nec pietate fuit, nec bello major et armis.

We conclude this article, by inviting the attention of our readers to a Christian warrior, whose name we judge worthy of being introduced with those of Blackader and Gardiner. Of the officer alluded to, we know nothing but what is recorded by Burnet; who has mentioned neither his rank, nor country. "MACKAY," says the historian, "was a man of such strict principles, that he would not have served in a war that he did not think lawful. He took great care of his soldiers' morals, and forced them to be both sober and just in their quarters. He spent all the time that he was master of, in secret prayer, and in the reading of the Scriptures. The king" (William III.) "often observed, that when he had full leisure for his devotions, he acted with a peculiar exaltation of courage. He had one very singular quality. In councils of war, he delivered his opinion freely, and maintained it with due zeal. But how positive soever he

was in it, if the council of war overruled it, even though he was not convinced by it, yet to all others he justified it, and executed his part with the same zeal, as if his own opinion had prevailed." This extraordinary person was killed at the battle of Steenkirk, in 1692, "being ordered to a post that he saw could not be maintained. He sent his opinion about it. But the former orders were confirmed. So he went on, saying only, The will of the Lord be done." (*Bishop Burnet's History of his own Times.* Book V.)

Peculiar Privileges of the Christian Ministry, considered in a Charge delivered to the Clergy of the Diocese of St. David's, at the Primary Visitation of that Diocese, in the Year 1804. By THOMAS, Lord Bishop of St. David's. Durham, Pennington. Rivingtons, Hatchard, London. 1805. 4to. pp. 36.

IF we have been compelled to defer the gratification of noticing this interesting charge, our silence has proceeded from any cause except that of insensibility to its excellence.

The principal design of the right reverend author of the address before us, is, to impress upon his Clergy a conviction of the "peculiar advantages towards the acquisition of *happiness* here and hereafter," which "THE CHRISTIAN MINISTRY possesses in its opportunity of a *retired, studious, peaceful, religious, useful* life." (p. 5.) It is argued, with regard to the first of these advantages, that,

"Retirement, to be properly enjoyed, requires a mind well stored with knowledge, and desirous of new acquisitions; not unexperienced with the world; disciplined and well acquainted with itself." "If, however, a retired life, as it has been sometimes and truly objected, is capable of abuse: if it can be indulged to the extinction of the social sympathies; or the suppression of any Christian virtue; or the obstruction of any moral principle; if these consequences can, under any circumstances, result from retirement, where shall we find so effectual a corrective of such tendencies as in the Christian minister's duties? They are calculated, in the best manner, to obviate such effects. For though the love of a retired life should never lead him beyond his church, his garden, and his parish, yet that narrow sphere presents him with many opportunities of exercising his benevolence and knowledge; and of connecting with the repose of domestic retirement that degree of useful employment, which is greatly conducive to present happiness *." (pp. 6, 7.)

In describing the sacred profession as connected with a *studious* life, his Lordship observes, that,

"To find the means of pleasure in duty, and, so, to convert duty into pleasure, are sure sources of happiness: and that is fortunately the lot of him, whose 'business' (as it has been emphatically said) 'it is to teach, what is every man's concern to know;' whose profession induces him by present necessities and obligations to do, what others are led to by future and distant motives." (p. 10.)

The third characteristic of the Christian ministry here noticed is a *peaceful* life.

"By a peaceful life I do not mean the mere undisturbed enjoyment of outward repose; (that is included in the advantages of a retired life, and has been before mentioned;) I mean further, the peacefulness of a devout and resigned mind, emancipated in a great degree from the influence of worldly cares, and the power of worldly principles; the peacefulness of an humble and charitable spirit, that not only restrains any one from committing injury, but enables him to bear it: and disposes him for the daily and willing endurance of the cross, in whatever form it may appear, without which Christ says no one can be his disciple.

"Such a frame of mind is not the work of nature, but of grace and Christian discipline. In cases of injury, nature and worldly honour call for resentment, reparation, retaliation; Christ enjoins meekness, forbearance, and forgiveness. In

* "As a companion in retirement, I strongly recommend BATES's *Rural Philosophy*, which is a very valuable specimen of the moral literature of the 17th century." See the Christ. Obs. for 1803, pp. 486-90. ED.

losses and disappointments the natural temper is soon vexed, is full of complaint, and is not more uneasy to itself, than to every one near it; the Christian temper considers no earthly good as properly its own; easily bears the want of what it never possessed, and readily resigns whatever providence withdraws from its possession."

"If, now, there be any situation in life, any professional duties, any concurrence of outward circumstances, which tend to form such frames and habits of mind, it cannot but be considered as a very fortunate condition. And to such happy consequences the occupation and duties of the Christian ministry have a direct tendency. The Gospel is a message of peace from God to man. One of Christ's last promises to his disciples was the gift of peace. To interpret the terms of God's gracious offer to mankind; to explain the nature and condition of Christ's bequest to his faithful followers; to recommend, to illustrate, and enforce the grounds of Christian charity in the most trying circumstances of social duty, is the Christian minister's province. The study of these subjects tends to incorporate into his mind the principles of peace. The consciousness of his own defects, and the frequent comparison of his imperfections with his knowledge, of his instructions with his conduct; of his pastoral admonitions with his own advancement in holiness, are calculated to have the most beneficial influence on his heart and life; and contribute to shew, that one, and not the least, of the advantages of the Christian ministry, is its tendency to procure the happiness of a peaceful life." (pp. 10—12.)

A fourth privilege of the ministerial office is the mean of happiness derivable from a *religious* * life.

In illustrating this position, his Lordship observes, that "a religious mind finds" retirement "in the most populous society: and partakes of it not so much for its own ease, as for its spiritual improvement: to revive the decaying spirit of religion by closer intercourse with its maker, by freer communion with itself, by a more devout use of the oracles of God, and by juster views of the world and worldly things, than can be taken in the daily tumult of society." (p. 12.) "By a connected view of the two parts of this inestimable book (the Bible) he sees God's great plan of the redemption of mankind gradually unfold itself, from its opening in his gracious promise at the fall, through a series of literal and typical prophecies, to its final accomplishment in JESUS CHRIST." "As a religious man and a Christian, he is touched with a more affecting sympathy, when he finds *himself* a party concerned; and that he *himself* is one of the transgressors for whom the great sacrifice was made: when he sees his own cause pleading, and nothing less than everlasting happiness or misery at issue." (pp. 13, 14.)—"To have the affections set on things above, and not on things on the earth, and so to overcome the world: to find the yoke of Christ easy, and to enjoy the perfect liberty which is in Christ: to have confidence towards God, to come with boldness to the throne of grace, to be assured of acceptance with God in the name of Christ; these are the privileges of a sincere disciple of Christ, and sources of happiness derivable from a religious life, and eminently so from a conscientious exercise of the pastoral duties." (p. 15.) The last characteristic of the Christian ministry is its *usefulness*, which is described from the 15th to the 21st page.

Whatever advantages however, the clerical profession may possess towards the acquisition of happiness in the opportunities it affords of a *retired, studious, peaceful, religious,* and *useful* life, there are yet, as the Right Reverend Prelate apprizes his clergy, "some grounds of solicitude which may" "considerably diminish the personal satisfaction of a conscientious minister, I mean, the apparent inadequacy of the effects produced by his best endeavours †; and the awful responsibility of his office, with the great difficulty of doing justice to it.

"For the *first* of these grounds of solicitude, there are two reflections, one of which may, and the other ought to remove all immoderate anxiety. It *may* remove or lessen it to consider that more good may be done by him, than he is aware of. But if he is conscious that he has done his duty, this conviction *ought* to remove all anxiety about consequences, which are not in his own power." (p. 22.)

* We presume that the term *religious* properly signifies in this address *devotional.*

† "On this subject there is an excellent letter from Mr. Job Orton to Mr. Stedman. (Letter X.)"

The above is guarded from the abuse to which it is obviously liable by the following excellent observations.

" But, indeed, the duties of the pastoral function have so weighty a concern for their object, (nothing less than the salvation of a lost world, irrecoverably lost, but for the death of Christ, and redeemable only through repentance towards God, and faith toward our Lord Jesus Christ ;") * and this charge demands so large a share of his best faculties, that a conscientious minister will not be easily satisfied that he *has* done his duty ; that he has done *all* that his situation is capable of, or that is within his power. He will not be easily satisfied that he has made use of all the means of grace which God has bestowed upon him ; that he has profited by all his professional helps towards spiritual improvement, and his peculiar opportunities of doing good. The inestimable advantages, which his profession offers him towards the acquisition of happiness here and hereafter he will feel as his bitterest reproach, if he has lost them by neglect or abuse. It will little avail him (he will painfully think) that thousands do no more than himself, or, perhaps, that few do half so much, if but one of his flock be lost through his fault or neglect ; or, if " by any means, after he has preached to others, he himself should be a cast away."

" How may he, then, in the conduct of his office, most effectually secure to himself a conscience void of offence towards God and towards men ? The son of Sirach will supply him with a rule. ' Whatsoever thou takest in hand,' he says, ' remember *the end*, and thou shalt never do amiss.' *The end of the Christian ministry is to preach* CHRIST *and him crucified ; to proclaim redemption through his blood, even the forgiveness of sins : to invite men to righteousness by the gracious promises of the Gospel, or to persuade them by the terrors of the Lord.* It is a concern therefore of the utmost moment, (and may be attended with the happiest consequences) to them who are going to make their pastoral vows, as well as to those who have already made them, that they seriously and frequently consider the nature and end of the pastoral office, as described in the ordination service, till they are well impressed with this feeling, that it is a consecration of their lives to religion, by a most solemn covenant, a devotion of themselves to God, and to the most valuable of all services to their fellow-creatures. To their own endeavours let them add their earnest prayers for the assistance of that grace, which they are assured will be " sufficient for them." With these views and impressions they may balance the difficulty of doing justice to their profession by the hope of its immortal recompence ; and may heartily join in the words of the Psalmist : " O ! how amiable are thy dwellings, thou Lord of Hosts ! My soul hath a desire and longing to enter into the courts of the Lord. My heart and my flesh rejoice in the living God."

" Justice can never be done to any profession, which is pursued with aversion or indifference. Without loving his profession, no one can become an able and faithful minister of the Gospel of Christ †. But to such, the love which David had for the priesthood, for its occupations and duties, will become a living principle of conduct. A faithful minister of Christ will love his profession for the sake of Him who founded it ; for the sake of the Church, and the brethren ‡, for whom Christ died ; and for the invaluable advantages, which it possesses towards the acquisition of happiness here and hereafter." (pp. 23-5.)

The remainder of the charge (with an appendix) is occupied in proposing, and describing, a society for promoting Christian Knowledge and Church Union in the Diocese of St. David's §.

The illustration of truth, by opposing to it the effects of ignorance, misconception, and error, is a mode of teaching that many writers have

* " Christ came to save that which was lost." (Matt. xviii. 2.) Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed ? And how shall they believe in him of whom they have not heard ? And how shall they hear without a preacher ? Rom. x. 13, 14."

" † For many just and interesting views of clerical knowledge and duty, see LLOYD'S *Christian Theology*." Vide the Christ. Obs. for 1804. pp. 494-7. ED.

" ‡ Eph. v. 25. 1 John iii. 14. 1 Cor. viii. 12."

§ An account of which is postponed to the next article.

adopted, with a view to elucidate and impress their moral precepts. And we venture to imitate this procedure, by contrasting with the principles developed in the charge under consideration, an outline of a character, which, whether sketched from a living model, or from an exemplar existing only in the imagination, we wish to be contemplated in such a manner, as may excite in the spectator, especially if he be personally concerned in our subject, emotions of sorrow and shame.

A clergyman, as the Bishop of St. David's asserts, ought to be happy, because his profession affords him an opportunity of leading a retired, studious, peaceful, religious, and useful, life. But suppose, that instead of industriously improving this opportunity, his course of life assume a direction quite the contrary. Suppose, that to a calm and domestic *retirement*, he prefer a life consumed and lost in pursuing the busy and unsatisfying pleasures of the unthinking world around him; that, disregarding the rich stores of wisdom provided by the godly and learned fathers of his Church, his *studies* are confined to ephemeral and fashionable literature; that his *peace*, far from being that "which passeth all understanding," is a mere exemption from external affliction; that his *religion*, distinct from the principles, the consolation, and the practical influence of the Gospel, is a ceremonious respect for ecclesiastical rites and usages; and finally, that his *usefulness*, exhibiting no vital efficacy in the hearts and conduct of his flock, is acknowledged only by those who persuade or compel him to subserve their secular interests and gratifications!

Whether this characteristic sketch be real or imaginary, we leave to be ascertained by the observant and experienced reader. Should the accuracy of the outline be questioned, we have only to remind the objector, that man's unwillingness, or refusal, to improve advantages placed within his grasp, has ever been the melancholy theme of moralists and divines; and if this fact, which indeed is almost proverbial, be admitted by the objector, it remains with him to prove, either, that every candidate for holy orders is properly fit for the dignity to which he aspires, desires it from the purest motives, and will faithfully and perseveringly discharge the duties attached to it; or, that into each candidate, whatever be his moral habits, is infused, at the moment of ordination, an irresistible influx of religious principle, which will be permanently operative. Let either of these postulates be substantiated, and it will then follow, that every clergyman, without exception, is necessarily "a retired, studious, peaceful, religious, and useful" character.

We have frequently reflected, and our reflections on this subject, have been peculiarly awakened by the excellent charge before us, on the embarrassed, or rather, the enslaved condition of that clergyman, who has no interest in his profession; or, to accommodate the apostolic expressions, *takes the oversight* of the flock, *by constraint*, not *willingly*, nor *of a ready mind*. (1 Peter, v. 2.) Compelled by a respect for what is technically termed *the cloth* (if indeed this consideration be an effectual preservative!) to abstain from such lawless irregularities as the laity are permitted to practise with more impunity, he finds himself debarred from many sources of pleasure, forced to endure at intervals a kind of forlorn solitude, forsaken by his wonted associates—yet unable to taste those sublime and exhaustless gratifications of which *they* are privileged to partake, who approve themselves as the ministers of God, and who, if even they are troubled on every side, yet are not distressed; if perplexed, are not in despair; if persecuted, are not forsaken; if cast down, are not destroyed; if sorrowful, are yet

alway rejoicing; if poor, are yet making many rich; if having nothing, do yet possess all things *.

St. Paul's Zeal in the Ministry, and his Love for Christian Unity. A Sermon, preached at St. Peter's Church, Carmarthen, on Thursday, July 11, 1805, *before the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's, and published at their Request.* By the Reverend Moses Grant, M. A. Rector of Nolton, and Prebendary of St. David's. Carmarthen, Evans. 8vo. pp. 43. Price 1s.

The Society, before which this appropriate and useful Sermon was delivered, was formed in October, 1804, in consequence of the suggestions at the close of the Bishop of St. David's charge, and of two circular letters subsequently addressed by his Lordship to the Rural Deans and to the Clergy of his Diocese. The objects of the association are, to distribute Bibles, Common Prayer Books, and Religious Tracts among the poor; to establish libraries for the clergy; to facilitate the means of education to young men intended for Holy Orders; to encourage the establishment of English schools; and, to promote the institution of Sunday Schools. Peculiar importance is attached to that part of the plan which relates to the education of candidates for the ministry †; and the right reverend president of the Society recommends, in the address to his clergy, (appendix to the charge) that "every new incumbent may contribute the tenth part of one year's income of his benefice; and that the benefaction be payable at the end of the first year of his incumbency. And I trust," adds his Lordship, "that such a contribution from the *patrimony of the Church* towards the better support of *the household of faith* will not be thought burthensome by any sincere friend of the Church. To this object I am willing to contribute one hundred and twenty pounds, which is a proportionate part of what I am told is the average income of the See." (p. 35.) In a future paragraph the Bishop condemns the custom of converting Churches into school-rooms; but for his reasons, which we esteem just, as well as for more detailed particulars of the plan, we must refer the reader to the address itself.

The text of Mr. Grant's Sermon is Rom. i. 16. *I am not ashamed of the Gospel of Christ;* which the writer appears to have selected with a view to obviate the ridicule of those who consider every extraordinary exertion in the cause of religion, to be the effect of enthusiasm.

"When," says he, "it is so common to brand any one with the name of *enthusiast*, who is earnest in the sacred cause, some may be deterred, by *false shame*, from pursuing the glorious cause.....But there is a shame that bringeth sin."

"If there are any that fear that their efforts may be deemed enthusiastic, I would recommend to their consideration the character of the blessed reformers. A *deistical* historian called *them Fanatics!* But what would have been the consequence of

* 2 Cor. iv. 8, 9. vi. 10.—By incorporating these passages into the text, we do not mean to identify the present circumstances of the Christian Church with those of the apostolic age, so as that the reader should infer, that a conscientious minister of the Gospel is, at this hour, obnoxious to the penal terrors of the first century; but to affirm, that whatever afflictions a laborious and devout clergyman may endure, either in common with his fellow-mortals as an inheritor of sorrow, pain, and death, or, as exposed to the insult and hostility of the world, no distress can destroy the foundation of his present peace, or the promise of eternal felicity. "Be thou faithful unto death, and I will give thee a crown of life."

† It is obvious, that the measures recommended to effect this object, are regulated by the local usages of the diocese; and are applicable, we presume, to the whole principality of Wales.

indifference.. ...in our reformers?.....The Romanists would have triumphed in that spiritual darkness in which the middle age was enveloped." "Our *establishment* will not save us, if we do not employ the means, of which that establishment is capable." (pp. 12, 13.)

The preacher, having directed the attention of his audience to the example of many eminent characters of the present day, who have exerted themselves to diffuse the knowledge of Christian principles, observes:

"This, then, ought to animate us to proceed in an endeavour to impress the doctrine of a crucified Saviour on our people. And since *associations* are found necessary for 'gold and silver,' surely those, who love the Lord Jesus Christ, will think it *their* duty to *combine* their efforts in promoting a plan whose natural tendency is to revive a spiritual zeal in our Church." (p. 18.)

Subjoined to Mr. Grant's discourse, is a Report of the Proceedings of the Society for the year 1805; with which we have been particularly gratified. It is superfluous, we trust, to add our cordial hopes for the permanent prosperity of the Society; and to suggest the expediency of founding similar institutions, modified according to the diversity of circumstances, in every ecclesiastical district of the kingdom.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the Press: a Second Discourse on the Management of Infants and the Treatment of their Diseases by Dr. Herdman:—A new edition, with improvements, of Todd's edition of Milton's *Works*:—*A Chronological Register of Both Houses of Parliament*, from the Union in 1708 to the Election of the Third Parliament of the United Kingdom of Great Britain and Ireland in 1806; by Robert Beatson, Esq LL. D. in 3 vols. 8vo.:—The *Sweets of Solitude*, and other Poems, by Thomas Burnet:—A new edition in 2 vols. 4to. of Cullen's *Translation of* Clavigero's *History of Mexico*:—A Translation of Dr. Reinegg's *Description of Caucasus*, with *Marshal* Bieberstein's *Account of the Countries on the Caspian*, with a Map and 3 Plates; by Mr. C. Wilkinson:—*Memoirs of the Literary Life of the late Mrs.* Charlotte Smith, written by herself; with a *Collection of her Letters*:—The First Volume of *Specimens of Various Styles of Music*, referred to in a Course of Lectures, read at Oxford and London; by Dr. Crotch; price 21s.

We understand that a number of Articles, principally in the Bengalee language, sent to this country by the Baptist Missionaries in Bengal, are now on sale at Burditt's, in Paternoster Row.

The *Parliamentary Speeches* of the two great orators, Pitt and Fox, arranged in the order wherein they were delivered, are nearly ready for publication, in 6 vols. 8vo.

J. Gifford and R. H. Yorke, Esqrs. have in great forwardness, the *History of Mr. Pitt's Administration*, in 4 vols. 8vo.

The late Bishop Horsley had prepared a *Volume of Sermons* for publication, which will appear in the course of the winter.

The Prospectus of a new Periodical work has just been circulated, entitled, Records of Literature; which proposes to present a general statement of the progress of knowledge in all its departments; and, by giving a brief account of all works announced or published, to form an Index to the Literature of the world.

The Rev. Roger Ruding, Vicar of Maldon, has issued proposals for publishing, in 2 vols. 4to, a *Historical Account of the Coinage of Britain and its Dependencies*, from the earliest period of authentic history to the present time.

Mr. Bennett, of Pyt-house, in Wiltshire, has in his possession a number of *Original Letters of Charles* I. *and his Friends*, which he is preparing to lay before the public. They have been preserved in his family.

The Marquis of Lansdowne's MSS., which are speedily to be sold by auction, by Messrs. *Leigh* and *Sotheby*, form, it is said, a rich collection of Original State Papers. A great proportion of them belong-

ed to Lord Burleigh; from whose Secretary, till they came into the hands of Lord Shelburne, their descent may, it is affirmed, be traced. Among other curiosities, they comprehend a great number of Royal Letters, mostly, if not all, originals.

An important national work is in contemplation in Scotland. It is proposed to form a tunnel under the Frith of Forth, at a little distance from Queen's Ferry. The distance between shore and shore is about 1800 fathoms, or 2 miles. The sum requisite for the undertaking will be about £160,000; and the execution of it will occupy about four years.

A Public Lecture on agriculture is delivered twice a week in Dublin, under the patronage of the Lord Lieutenant. Lectures of a similar kind, it is said, will be delivered in the principal towns in Ireland.

FRANCE.

A *Monthly Repertory of English Literature* is about to appear at Paris, in English. It will contain a Catalogue of all the Books published in Great Britain; Reviews of the principal publications; Proceedings of Learned Societies; Progress of the Fine Arts; New Patents; Obituary; and Agricultural and Commercial Reports. The readers and admirers of English Works have increased, it is said, in France, tenfold within these few years.

M. Balthazar Solvyns is about to publish, in 4 vols. folio, *An Account of the Hindoos;* their Manners, Customs, and Ceremonies, &c. represented on 252 plates, drawn from nature in Hindostan; accompanied with a concise relation in French, English, and German.

M. de Lalande received, in April last, an anonymous letter from Frankfort, in which it was stated that a German of high reputation as a scientific man, discovered, 50 years ago, a remarkable period of 280,000 years for the return of the six planets of the Solar System then known, to the same point of the heavens; and his opinion thereon was requested. Lalande has, in consequence, reduced the number of revolutions found by the German Astronomer for each of the planets into seconds, from the revolution as at present known; and they are as under:

Mercury...1,162,577...8,836,135,098,921.
Venus..... 455,122...8,835,595,689,448.
Earth..... 280,000...8,835,940,680,000.
Mars..... 148,878...8,835,946,519,500.
Jupiter..... 23,616...8,835,946,544,448.
Saturn..... 9,516...8,835,946,558,608.

M. Lalande remarks that these numbers differ so little, that the deviation from the same precise number of seconds in each turn of revolutions is not greater than the uncertainty in the known durations of these revolutions. He, therefore, considers the return of the planets in a period of 280,000 years as a curious result; and is desirous of knowing the name of him who had the courage to make such a long calculation.

SWITZERLAND.

A Jewish Newspaper, in the Hebrew language, is about to make its appearance at Basle, principally on the subject of those deliberations which occupy the Jewish Assembly called together at Paris.

ITALY.

The Censure of Literary Works is abolished at Milan: but authors are to be responsible for their publications; and an office for superintending the liberty of the Press is established, in order to prevent all abuse of that liberty.

SPAIN.

An important Institution was formed in Spain, some years since, called *The Hydrographic Archives.* The object of this establishment is, to collect and arrange the vast number of nautical observations in possession of the Admiralty, for the purpose of projecting authentic Maps and Charts from them. A number of excellent maps has been already published; and the business of the Institution is proceeding with vigour under the direction of able and indefatigable men.

HUNGARY.

The number of students who attended the Catholic Seminaries in the five Literary Circles of Hungary, in the course of the year 1804, was 11,832: of which, 453 were pupils to the Piaristes; 1228 to the Benedictines, Cordeliers, and Minorites; and 6047 were educated in those Colleges, where the instruction of youth is committed to lay professors.

SWEDEN.

We learn from a Periodical Work conducted by the late Bishop of the Island of Gottland, that such are the regulations which obtain in Sweden, that every child throughout the whole kingdom has an opportunity of learning the principles of Christianity, and is actually instructed therein. And so vigorously is this regulation enforced, that no person, from the palace to the cottage, is considered as a member of society till he has been exercised and approved at the Confirmation. Till this regulation is complied with, no one can hold any office, nor take an oath, nor enter into a marriage contract.

RUSSIA.

A Committee of the ACADEMY OF SCIENCES AT PETERSBURGH, has laid before the Academy a system of *Rules for writing Russian Words with Foreign Characters; and Foreign Words with Russian Characters.* The German and French Alphabets are employed, to render the pronunciation of Russian words intelligible to foreigners. The plan was approved by the Academy. It will be of general utility with respect to Russian names, which have been much disfigured by the various ways of writing them, used by French, German, and English authors.

CHINA.

Sir GEORGE T. STAUNTON has succeeded, with the assistance of Mr. PEARSON, Surgeon to the British Factory at Canton, in establishing the practice of Vaccination in that great city. The virus was obtained from Manilla, through the medium of the Spaniards. Mr. Pearson wrote a concise treatise on the discovery and the mode of operation; which Sir George, by the assistance of a native Chinese who followed the medical profession, translated into the language of the country. The work consists of 14 pages, large 8vo.; on one of which are exhibited figures of the nature of the vaccine pustule; of the arm, with the proper place of puncture; the lancet charged with the matter; &c. The Chinese surgeons are ignorant and unskilful to a deplorable degree: and this rendered it necessary to furnish them with the most precise directions. The treatise has been published, and gratuitously distributed, at the expence of the Company.

SOUTH AMERICA.

The Viceroyship of Peru, according to the Peruvian Mercury, contains 66 Gold Mines, now in work; 29, not worked: 784 Silver Mines, now in work; 588, not worked: 4 Mines of Quicksilver; 4 of Copper; and 12 of Lead. It is computed that 9,000,000,000 ounces were exported to Spain, in 248 years, from the Discovery of the Mines of Peru, to the year 1740.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A NEW Testament, or the New Covenant according to Luke, Paul, and John; published in conformity to the Plan of the late Rev. Edward Evanson. 8s. boards.

The Cottage Library of Christian Knowledge: a New Series of Religious Tracts. Vol. II. 2s. 6d. bound.

A New Selection of Seven Hundred Evangelical Hymns (many Original), intended as a Supplement to Dr. Watts's Psalms and Hymns. By J. Dobell. 4s. 6d. bound.

Remarks on Two Sermons on Justification by Faith and the Witness of the Spirit, lately published by Mr. Joseph Cooke; in Five Letters addressed to the Author, by E. Hare. 1s.

The leading Features of the Gospel delineated, in an Attempt to expose some Unscriptural Errors; particularly the Absurd Tenet that Mistakes in Religion are of trifling Consequences. 7s. 6d. boards.

Important Trial in the Court of Conscience. By J. Jamieson, D. D. F.R.S. A.S.S. 2s. 6d.

Interesting Conversations on Moral and Religious Subjects, interspersed with Narrative. By a Lady. 5s.

An Essay on the Character, Immoral and Antichristian Tendency of the Stage. By John Styles. 3s. 6d.

MISCELLANIES.

Original Poems on various occasions. By a Lady. Revised by W. Cowper, of the Inner Temple. Second Edition. 2s. 6d.

A Treatise on Forming, Improving, and Managing Country Residences; and on the choice of situation appropriate to every class of Purchasers: with an Appendix. By John Loudon, Esq. F. L. S. 2 vols. 4to., 3l. 3s. boards.

Original Memoirs written during the great Civil War: being the Life of Sir Henry Slingsby, and Memoirs of Captain Hodgson; with Notes, &c. 8vo. 12s. boards.

The Life of Thomas Chatterton. By John Davis, Author of Travels in America. 12mo. 4s. boards.

A System of Chemistry. By J. Murray. 4 vols. 8vo. 42s. boards.

Encyclopedia for Youth; or an Abridgment of all the Sciences, for the use of Schools of both Sexes. 8vo. 10s. 6d.

Union Gazetteer, or Brooks and Walker Improved; with six Maps. 18mo. 4s. 6d. boards.

The Geographical Copy-Book, in Two Parts: I. for the Junior Class, containing Fifteen Outline Maps, to be filled in by the Student. II. For the Senior Class, containing Projections of Lines of Latitude and Longitude for Fifteen Principal Maps, to be filled in and finished by the Senior Students. 3s. each Part.

Sketch of the Revolutions of Medical Science, and Views relating to its Reforms. By P. T. G. Cabinis. Translated from the French, with Notes, by A. Henderson, M. D. 8vo. 9s. boards.

The West India Common-Place Book; shewing the State and Value of the British Sugar Colonies. By Sir William Young, Bart. M. P. F. R S. 1l. 5s. 4to. boards.

Tracts, Historical and Philosophical, relative to the important Discussions which lately took place between the Members of the University and the Presbytery of Edinburgh, respecting the Election of Mr. Leslie to the Professorship of Mathematics in that University. 2 vols. 1l. 11s. 6d.

The Comforts of Human Life; or, Smiles and hearty Laughs of Charles Chearful and Martin Merryfellow. 6s.

An Elegy on the Death of H. K. White (who died at St. John's College, Cambridge, Oct. 19, 1806), Author of "Clifton Grove," and other Poems. 1s.

RELIGIOUS INTELLIGENCE.

EDINBURGH SOCIETY'S MISSION TO TARTARY.

An interesting letter from Mr. Pinkerton, one of the Missionaries, dated at Karass, July 26, 1806, has been published, the greatest part of which we shall lay before our readers.

"I embrace the present opportunity to inform you, that we are all in tolerable health, and that our affairs continue to wear a promising appearance. We formerly mentioned, that the Tract we have printed and circulated against Mahommedanism, has occasioned a great stir among the people around us. When Shellive * the Effendi of our village read it, he frankly acknowledged that he could not answer it. Being very desirous to know if any of the priests or Effendis in the neighbouring districts, were able to answer our objections against their religion, he proposed to accompany Mr. Brunton and me, in a tour we intended to make among the Tartars who lie to the north and west of us, with a view to discover as much as we could their real situation, and to learn how they received the attack which we had made on their religion.

Accordingly, on the 6th June, Mr. Brunton, J. Harrison, and I, accompanied by Shellive, a Russian Kozak, and several Tartars, set out from Karass. We travelled north till we crossed the Pod-Kuma. We continued travelling till nine in the evening, when we arrived at the hut of a few Circassian shepherds, who killed a lamb for us, and entertained us through the night in as hospitable a manner as their circumstances could afford. We had much conversation about religion with our Effendi. A Mola (a priest) who was present, began to reproach us with some of our tenets. "Hold your peace," said Shellive, "the knowledge and judgment of these people are much superior to yours, therefore let alone those things which your judgment cannot reach."

On the morning of the 7th, we proceeded on our journey, and travelled over a hilly country, almost uninhabited, as it had been since we left the banks of the Pod-Kuma, till about nine, when we arrived at a range of villages called the Kulish. These villages contain, perhaps, three thousand people, and stand in a row betwixt two hills, about a verst distant from each other. We rode on till we came to the westmost village, where lives the

* Shellive is one of the most learned and respectable of all the Mohammedan doctors in that country. He has travelled through Syria, Arabia, Egypt, and other countries. He was brought to Karass by the Sultans, when Abdi connected himself with the Missionaries, and hopes were entertained by the Moslems, that he would be able to convert our people to the Mohammedan faith. At first he was very violent against Christianity: but after he became acquainted with Mr. Brunton, his violence subsided, and for some time past he has been very friendly to the Missionaries.

Effendi, who has the spiritual direction of these poor perishing sinners. When we drew near to the Effendi's house, "Collect your thoughts, and be serious," said Shellive, "for the conversation is to be about God." He approached us with an air of importance. We all rose up to meet him, and the Kulish-doctor with an affected cheerfulness, welcomed us to the place. In a short time the conversation turned on religion. The New Testament was produced at the desire of Shellive, and the meaning of Matth. v. 32. was discussed and determined. Afterwards the xvith chapter of John's Gospel was turned up, to examine the passages concerning the promised Comforter, which the Mohammedans maintain refer to their prophet. The doctor with much self-importance observed, that the passages were perfectly applicable to Mohammed; but our Effendi, with more sagacity, though little to the support of his own religion, replied, that the comforter promised by Christ was not only to be unseen by the world, but was an invisible spirit, and consequently could never be intended for Mohammed. In proof of the same thing, we observed, that the disciples were commanded to remain at Jerusalem, after the Resurrection of Christ, till the Spirit was sent down upon them.

A controversy carried on with so little success, on the part of the doctor, could not be expected to continue long. Accordingly, he went and brought one of our tracts that had fallen into his hands, and returned it. He then began to declaim against what is said in the New Testament, concerning Jesus being the Son of God. "According to your religion," said he, "you make Mary, God's wife." We expressed our surprise at such profaneness, and Shellive was evidently ashamed of what his brother Effendi had said, and explained to him the meaning of the phrase "Son of God." The doctor next asked us, whether or not there was a God in existence before the creation of Adam? We told him that we were not accustomed to answer such ignorant questions, and that we had never before met with any man who asked one of the kind. In reply to this, he told us a great many foolish things, and concluded by saying, that a Russian Interpreter had informed him, that before the creation of Adam there was no God. "The Interpreter observing your ignorance," replied one of the company, "wished to try your credulity, and has sadly imposed on you." Upon this he arose, called our Effendi aside, and gave him a severe reprimand for his intimacy with us; repeating to him a passage out of the Koran, to prove that he was both an infidel and a rebel. Shellive, in return, reproached him for his ignorance, and in particular upbraided him for not understanding the arguments contained in our Tract. At our departure, a number of people gathered round us, and as some of them had heard our dispute with their Effendi, we reminded them of his ignorance, and warned them of their danger if they continued to follow lies, and to reject the only Saviour of sinners.

In the evening we arrived at a village on the banks of the Clows. On the banks of this river, many thousands of Tartars have their habitation, all equally strangers to the knowledge of Christ as the Saviour of the world. A great part of the night was spent in conversation with the people, whom we found miserably ignorant. We had some particular conversation with our Effendi, who expressed the strongest inclination to agree with our religion, provided he might be allowed also to retain his own: but we pointed out to him the utter impossibility of such an union, and urged upon him the necessity of a sincere and entire dedication of himself to Jesus Christ. In the course of the night he made many prayers, and begged of us to interpret our prayers to him, which afforded us an opportunity of shewing him the great compassion that we felt for the miserable state of those who know not the Saviour.

On the 8th, we left the village about seven in the morning, and travelled along the banks of the river a number of miles. Conversation on various subjects rendered our journey agreeable, and frequently our company was increased by persons joining us, so that we had, as it were, a little travelling congregation. "What is your opinion," said our Effendi, "concerning the falling of the rain?" We replied, "that the rain was occasioned by exhalations from the earth, which being condensed in the atmosphere, became too heavy to be supported there, and of course descended in drops." As it is a fundamental article of the Mohammedan faith, or at least a point of general belief, that the water from which rain is produced is preserved in the heavens, and made to descend by an angel, who is sent from God for this purpose, when he thinks proper to refresh the earth, our Effendi thought himself bound to demand of us proofs for the account that we had given of it. We acknowledged the reasonableness of his demand, and endeavoured to illustrate our proposition by ex-

plaining the causes of evaporation, condensation, and the falling of the rain in drops. Instead of attempting to overturn our reasoning, Shellive confessed that such causes as we had mentioned had frequently struck his own mind, but that he was unwilling to give them any credit, as they militated against the principles of his religion. As he supposed likewise, that thunder was the voice of the angel who sent down the rain, we were led into a pretty long discussion in order to account for that phenomenon from natural causes. This insensibly led us to speak of miracles, and a long conversation took place on the impropriety of supposing any thing to be a miracle which might be traced to natural causes. Even when the cause cannot be traced, it was observed, that a miracle ought not to be acknowledged, unless it be accompanied with such a degree of evidence as would render the disbelief of it an absurdity. This principle we had reason to think Shellive would have readily acknowledged, had he not seen that it went to undermine the whole system of his religion. After tracing a number of effects to their causes, in order to illustrate the application of this principle, it struck his mind, that it might be applied to overturn the miracles both of the Old and New Testament. Accordingly he set to work with great spirit, and began to account in this way, for the Manna by which the Israelites under Moses were supported in the Arabian desert. But after making some strange suppositions, he was soon obliged to give up his point. As he admitted the truth of the history, that the children of Israel had really emigrated from Egypt to Judea, a few questions completely puzzled him: Is it possible do you think, Shellive, that the Israelites could have subsisted when marching through a barren desert, and surrounded with a hostile people, if their wants had not been supplied by a miracle? Would it not have been madness in Moses, to have appealed to the whole congregation of Israel for the truth of what they neither saw nor heard of? If Manna be a natural production of that country, how does it happen that it cannot be found now? When you yourself, Shellive, travelled to Mecca, and from Mecca to Mount Sinai, did you see or hear of any thing which the desert produces, or that falls from the heavens, that has any resemblance to what the Scriptures relate concerning the Manna? How did it happen, that what was gathered the preceding day, was eatable on the Sabbath, and on no other day? And why did none fall on the Sabbath? To these and some other questions that were put to him, our Effendi made no answer, nor did he attempt any more to account for the miracles of Moses or our Saviour by referring them to natural causes.

About three in the afternoon we arrived at a Jetson village, and chose a place to rest in through the night, near the house of their Effendi. In a short time the Doctor made his appearance. He seemed to be a man between 40 and 50 years of age, of a tall stature, with a thick black beard, and a countenance that indicated both kindness and suspicion. He was dressed in a long blue robe, and girt about the loins with a girdle. We were soon surrounded by a number of people, and the Effendi, after having ordered for us some milk and boiled millet, the common food of all the Tartars, came and seated himself beside us. The conversation, as usual, soon turned on religion. The death and resurrection of our blessed Lord were mentioned; and the New Testament being produced, we read the 27th and 28th chapters of Matthew. When this was done, the Doctor remarked, that there were many circumstances mentioned in these chapters, which would require a distinct consideration. After this we got into a long conversation. Many topics were discussed, of which I have not room to give you even the heads. We talked of the nature and existence of God—of the unity of the Godhead—of the nature, guilt, and depravity of man—of our need of a Saviour—of the necessity of a divine revelation—of the distinguishing characters of such a revelation—and particularly of its correspondence with the perfections of God. When we came to this last point, and endeavoured to shew that a revelation from God must of necessity correspond with those attributes of his nature which are manifested in his works and ways, the Effendi perceived that our arguments struck at the very root of his religion, by condemning the conduct of Mohammed, and proving, that not only the conduct, but many of the laws and institutions of that impostor, were unjust, and altogether inconsistent with the nature of a just and holy God. He therefore excused himself from continuing the conversation any longer, by rising up and saying that it was now time to go to rest. He accordingly retired to his own tent, taking along with him the Arabic New Testament, which he said he would look over. Though it was now between one and two in the morning, we continued the conversation a

with our own Effendi, by resuming whatsequences, not only on individuals and families, but on society in general. We exposed to them the low and grovelling tendency of their religion, which led them to seek their greatest satisfaction in the gratification of fleshly appetites, and even to look for nothing higher in another world than the enjoyment of sensual pleasures.

had been said respecting our need of a Saviour, proving that Christ is the only Saviour of sinners, and shewing the necessity there was for such a sacrifice as he offered, and for such an High Priest and Mediator as he continues to be. Our arguments this night seemed to influence the mind of our Effendi very much. After we had prayed to God, he said to us with much earnestness, "Though I do not understand your language, yet my heart's desire is, that your prayers may be heard, and I heartily give my approbation to your amen."

On the 9th, the Jetson Effendi came to us early in the morning, so that we got little rest. He brought along with him the New Testament, and returned it: but we requested him to keep it, telling him, that as we had some more copies of it, we should be glad that he kept this one and read it carefully by himself, and that he might give it to the other Effendis around him to do the same. He accordingly accepted of it, and also of a copy of our Tract, with which he immediately sat down, and began to read. After a good deal of conversation with him and the people around us, we bade them farewell, and rode off. We had not travelled above an hour, till we came up with a party of Tartars, we found that they were escorting home the daughter of the lately deceased sultan, who had been divorced from the Chief to whom she was lately married. On receiving this information our Effendi dismounted, and went to pay his respects to the lady. He said it was unlawful for us to accompany him. On his return we proceeded on our journey, but had not travelled above two versts, when looking behind us, we saw a man riding after us as hard as he could. On coming nearer, we perceived that it was the Jetson Doctor with the New Testament and Tract in his hand. He rode up to us, and begged of us to take them back again, for he was afraid of the rage of the people if he kept them in his possession. After he was gone, we laid them on the road, knowing that they would soon be picked up by some of the people in the neighbourhood. The circumstances of the divorced wife, and the secresy in which she was kept for fear of our seeing her, together with the Effendi's returning the books, furnished us with ample topics of conversation, and afforded us an excellent opportunity of pointing out to our little congregation the unlawfulness of polygamy, and its evil con-

We travelled on till about three in the afternoon when we halted at a large village. In a short time we were surrounded by numbers of people, among whom were several Priests and Effendis. After a good deal of conversation, we offered them some of our tracts, which they accepted, and promised to read. The natives of this village were very kind to us, and gave us a lamb to take with us for our supper. About eight in the evening, we came near to a village, where we saw an old man sitting upon the grass, with a number of people around him engaged in prayer. This old man we found to be their Effendi. He appeared to be above 60 years of age. Many of the people crowded about us; but we could not get the old Effendi to enter into any religious conversation with us. He took Shellive aside, and told him that he thought it a very improper thing for us to be going about the country; for we had too much knowledge, and might do a great deal of harm by influencing the minds of the people. We found the people here in great consternation on account of the day of judgment, which their Effendi had assured them would take place in 35 years. Several of them very anxiously inquired at us what we thought of the matter. This afforded us a good opportunity of preaching to them the gospel. We endeavoured to set before them the misery of their condition as sinners, and the inevitable destruction that would certainly overtake them, if they rejected the offers of salvation through Jesus Christ, by whom alone they could be saved. With regard to the day of judgment, we told them that many things were to take place before that day arrived, and particularly that the Christian religion was to be spread through all nations: but it behoved them to consider well their own situation, and remember that in the day of judgment they would have to answer for the manner in which they received the offers of mercy which we now made them in the name of him who was to be their judge. We conversed with the people during the most of the night, and early on the morning of the 10th we set out on our journey. As we were coming out of the village, I dropt

one of the tracts, which a woman picked up, and came running with it to our Effendi, asking if it belonged to him. He said that it did not. Upon which she told him that she was afraid there was witchcraft in it. But he assured her it would do her no harm, and desired her to take it to the old Effendi, and beg of him to read it for her: which she promised to do. About an hour after this, we came up to a boy who was travelling on the road, at whom I inquired, if there were any Effendis in the village where he lived? He said there were two, an old one and a young one. I then offered him one of our tracts, which I begged he would carry to them. The boy seemed struck with terror when I held it out to him, and for some time could not be prevailed on to take it. However, a Tartar Chief who had travelled with us the greatest part of our journey, and whose mind seems to be a good deal influenced by the conversations he has heard concerning the Christian and Mohammedan religions, came up to us and advised the boy to take the tract, and give it to the oldest Effendi, and beg of him to read and consider it. After riding this day not less than 70 versts, we returned to Karass about nine in the evening.

We cannot tell, what effects this journey may have upon the minds of the people; but there is a great stir among them at present about religion. Shellive the Effendi who travelled with us, is certainly much influenced in favour of Christianity, as are several other Effendis in the country around us. The prejudices of the people in general on account of our religion are much abated. It is seldom that any of them reproach us, or any of the people whom we have ransomed, on account of our being Christians.

I have printed another tract, of which you will receive a copy along with this. It contains the substance of our Shorter Catechism, and is much esteemed by the Effendis. Shellive calls it an invaluable treasure.

We hear that the Russians have taken Derbent from the Persians. The plague is raging dreadfully in Mosdok, and several other places.

LONDON MISSIONARY SOCIETY.

One of the missions of this society in SOUTH AFRICA (viz. that stationed at *Klaar Water*) appears by the last account from that quarter to be in a flourishing state. The number composing the settlement is stated to be 784, of whom 80 can read. There is among them, it is said, "a great desire to hear the word of life; and numbers are brought to a saving knowledge of divine things." The mission at *Zak river*, under the Rev. Mr. *Kicherer* does not seem to enjoy the same degree of prosperity. A long drought had occasioned a dispersion of the settlers, and the depredations of the neighbouring Boschemen placed both the lives and the property of those who remained in imminent danger. The school however still contained 31 children and 11 adults, and the whole number in the settlement was 193.

A missionary, Mr. Creighton, has been sent to the newly captured colony of BUENOS AYRES, containing a population of 70,000 souls.

A free school is about to be opened by this society for the *instruction of children of Jewish descent*, both male and females, at No. 5, Raven Row, Artillery Lane, Spitalfields. Grown up females of the same race, who wish for instruction, may have it at the same place from ladies, who attend daily to superintend the girls school.

IRELAND.

We formerly mentioned that a society had been formed under the title of "The Hibernian Society," for the purpose of diffusing religious knowledge in Ireland. The committee appointed to conduct its concerns, have lately published a report, in which, after taking it upon them in a way which we can by no means approve, to fix the precise number of ministers in the provinces of Connaught and Munster (two in the former and seven in the latter) who "are known to preach the Gospel," proceed to state many circumstances, which, if correct, are highly important, and ought to call forth the warmest exertions of the friends of religion and humanity, in order to rescue our fellow-subjects in Ireland from their present state of barbarism and moral degradation. In the South, the proportion of Papists and Protestants is said to be 20 to one; scarcely any of the former, and few even of the latter, possess a copy of the Holy Scriptures. Schoolmasters are much wanted in every part of Ireland; and such is the solicitude manifested by the Roman Catholic poor for the instruction of their children, that it is believed they would be willing to send them even to Protestant schools, and to permit them to read the Bible as a school book.

The committee state that they have been forming a plan for instituting schools in every parish in Ireland, in which no religious tract or catechism is to be introduced, but the Scriptures only. This is a great and good work; but we trust it will be superseded by the provident care of the government, which, we understand, is now directing its attention, too long withheld, to this momentous object.

GREAT BRITAIN.

CONVOCATION OF THE CLERGY.

On the 16th instant, the two Houses of Convocation for the province of Canterbury assembled, according to antient custom, at the Chapter House of St. Paul's Cathedral. The Archbishop of Canterbury, the Bishops of Bristol, Exeter, and Norwich, were the only Members of the Higher House who attended, those of the Lower House were more numerous.

From the Chapter House, the two bodies went in procession to the Cathedral. A Sermon in the Latin language was there preached to them by the very Reverend the Dean of Gloucester, Dr. Luxmore.

On their return to the Chapter House, the two Houses separated.

The Lower House were required by the Archbishop to choose their Prolocutor, who, being shortly afterwards presented, addressed their Lordships in Latin, as did one of the Members accompanying him, to whom the Archbishop replied in the same language. After some forms, the Assembly adjourned *sine die*, as has been customary since the reign of Queen Anne.

PENITENTIARY.

An address has recently been circulated, signed by about twenty respectable merchants and others in London, containing proposals for a new institution to be called "THE LONDON FEMALE PENITENTIARY, the object of which shall be to afford an asylum to unfortunate females who shall have deviated from the paths of virtue, and are anxious to be restored by means of Christian instruction, moral discipline, and the formation of industrious habits, to a respectable station in society." All who are acquainted with the extensive prevalence, and the fatal effects of the evil which it is intended to remedy, must feel a lively interest in the formation and progress of such an institution. The Magdalen charity however excellent, both in its design and in its effects, is obviously inadequate to meet more than a very small proportion of the enormous mischief in question; and it must therefore be admitted that one or more additional institutions of the same kind are loudly called for. We only hope that they will be formed with a due regard to the extreme delicacy of the case, and with the same prudence and circumspection which have distinguished the management of their prototype.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

EVERY mail which arrives from the Continent, brings intelligence of the farther progress of the French arms. Magdeburgh, and Hameln, though both capable of standing a long siege, have opened their gates to the assailants, after a few days of feeble resistance. The division of the Prussian army under General Blucher, having endured extraordinary privations and fatigue in their endeavours to elude the pursuit of the enemy, and effect a junction with the king in Poland, were intercepted by a superior force, and forced to abandon their purpose. The General on this directed the march of his corps to Lubeck, which he gained with great difficulty. Here he was attacked by the French, who, though opposed with great gallantry, forced their way into the town. The engagement was continued for some time in the streets; but the Prussians at length gave way; and a capitulation was entered into, by which they surrendered themselves prisoners of war. Lubeck was given up to the pillage of the French soldiery, and many of the peaceable inhabitants were killed, although they had taken no part in the war, and although they would have gladly resisted, had they been able, the entrance of the Prussians into their town. The French state the number of Prussians who surrendered on this occasion to have been about 20,000 men; and the whole number taken from the commencement of the campaign about 140,000.

The faith of Bonaparte had been solemnly pledged by his diplomatic agents to the people of Hamburgh and Bremen, that they should experience no molestation whatever; and in this assurance, they were so strangely infatuated as to place confidence. No sooner however had the fall of Hameln, and the surrender of Blucher, left the French troops at liberty for this minor service, than they marched into these towns, and into Cuxhaven, and immediately put all the English property which was found there in a state of sequestration, and every Englishman in a state of arrest. About twenty-four hours before the French made their appearance at Hamburgh, suspicions began to be entertained of their intention, and such good use it is said was made of the interval, that not one English ship was taken, and that the amount of the English property in the warehouses on shore fell greatly short of Bonaparte's expectations.

Hanover and Hesse are in the possession of the French. The sovereign of the latter country, it is declared, "will pay for his phrenzied conduct by the loss of his dominions;" the existence of his house being "*incompatible with the safety of France.*" The timid policy of this Prince in affecting to remain neutral when Prussia was attacked, and his extreme folly in hoping for immunity if that power should be conquered, prepared his fate, and seem almost to have deserved it.

The same kind of fatuity seems now to direct the councils of Austria. Her neutrality will serve to render the triumph of Bonaparte in his present contest with Prussia and Russia less dubious; and that triumph can hardly fail to prove in the end as disastrous to Austria as if she had taken an active part in the war. By doing so she might have contributed to deliver Europe from the iron yoke of France; whereas now, though her overthrow may be somewhat retarded, it will probably become only the more certain.

The fate of Prussia furnishes a striking lesson to all the governments of the universe. Actuated by a weak and wicked ambition, her policy during the last fourteen years seems to have aimed but at one object, the extension of her territory; and in the pursuit of this object she has not scrupled to employ the most dishonourable means. Faithless to her engagements, and insensible to every generous impulse, she remained for years the tranquil spectator of the misery and devastation of the surrounding world; and sought only how she might profit by the spoil of her wretched neighbours. While engaged in this course of base and selfish policy, she deemed no sacrifice of dignity or good faith, which she was called to offer at the shrine of France, too great. At length the very power which by these sacrifices she had assisted to aggrandize, and from whose alliance she had looked for increasing wealth and security, deeming it no longer necessary to temporise, required her to part with some of those acquisitions by which she had been deluded into an acquiescence in its schemes of plunder. With a presumption only equalled by her former pusillanimity she challenges to the field the numerous and warlike armies of France; and without waiting for the promised support of Russia, she stakes her existence on the issue of a single battle.

Quem Deus vult perdere prius dementat. The day of retribution is now arrived. Her unprincipled partition of Poland, the treacherous desertion of her alliances, her profligate spoliations in Germany, her selfishness and her perfidy * receive their merited punishment at Auerstadt; and with unexampled rapidity she is brought down from her eminence, and laid in the dust: her armies are annihilated, her Generals are either slain or taken prisoners, her extensive territory is converted into a foreign province, and her king becomes a fugitive in the very land, whose monarch she had iniquitously dethroned, and whose dominion she had rapaciously usurped.

It is impossible to forget in contemplating the fall of Prussia, that her capital was for a time the very focus of that antichristian conspiracy which aimed to extinguish the light of evangelical truth. And were we as well acquainted with the state of private corruption among the Prussians as we are with the crimes of their government, we should perhaps be able to discover still more clearly the grounds of those providential inflictions which have blotted them out as a nation from the map of Europe.

We are aware that we may be referred to the astonishing success of the French as disproving those views of providential interposition which the foregoing remarks are calculated to convey. But let the psalmist teach us the true answer to this objection. He also had seen the prosperity of the wicked;[t] (Psalm lxxiii.) and was per-

* One of her complaints against France was, that that power had proposed to restore Hanover to Great Britain!

plexed by the circumstance. But when he went into the sanctuary of God, then understood he their end. "Surely thou didst set them in slippery places, thou castedst them down into destruction. How are they brought into desolation as in a moment!" In ancient times the Babylonians and Assyrians were employed, as the French now are, to "smite the people in wrath," "to take the spoil and to take the prey, and to tread them down like the mire of the streets;" but when they had performed their appointed work, they were in their turn "swept with the besom of destruction." "Be wise now therefore, O ye kings; be instructed ye that are judges of the earth: serve the Lord with fear, and rejoice with trembling."

It appears by the last accounts from the Continent, that a Russian force had advanced into Poland, and was joined by the small remnant of the Prussian army which had escaped across the Vistula. On the approach of the French to Warsaw, the allies prudently retreated without risking an engagement. It seems to be Bonaparte's object to restore the kingdom of Poland. His views however with respect to that country have as yet been imperfectly developed. In the mean time the King of Prussia has refused to agree to an armistice proposed by Bonaparte.

The disagreement between Russia and Turkey, it is said, has been amicably adjusted, and apprehensions are no longer entertained of a rupture between those two countries. Some of the Turkish provinces appear to be in great disorder, the insurgents in many places setting the power of the Porte at defiance.

At a meeting of the French senate on the 2d inst. it was decreed that 80,000 conscripts should be raised in 1807, and that these conscripts should all be taken from among the natives of France born between the 1st of January and the 31st of December 1787. Not one of them therefore will exceed twenty years of age. This circumstance points us to one great cause of the superiority of Bonaparte's armies. They are composed entirely of young men, and they move therefore with a celerity which no other troops can rival, and which in the last and present war has greatly outrun the calculations of all their military opponents. The object of this fresh conscription is declared to be to secure to Europe a general and durable peace. "It is from the bosom of the Continent which England wished to set in flames that a terrible war shall hereafter be made upon her. It is only in applying to England, upon all the European shores, the principles she has applied upon every sea, that the Emperor wishes to bring her back to the ancient principles of the rights of civilized nations. It is by banishing the vessels of England from every shore to which his Majesty may extend his victorious arms, and his avenging justice, that he will punish the English ministry for their culpable refusal to give to the world, that peace for which the world sighs." To justify this inculpation of England, a variety of documents respecting the late negotiation carried on with this country has been presented to the senate. These exhibited a very curious specimen of the chicanery of French diplomacy; but at the same time they seemed to countenance to a certain degree the charge which had been brought against our government. The exposure of the whole of the correspondence, however, which has since taken place in the British parliament, has satisfactorily explained this point, and has proved that the documents laid before the French senate must have been purposely garbled, in order to delude the people of France into an opinion, that the continuance of the war is to be ascribed, not to the ambition and pride of Bonaparte, but to the unreasonableness and obstinacy of Great Britain; and the complete control which Bonaparte possesses over the press, renders the practice of such gross deceit easy. Bonaparte has recently made known to us the terms on which he will now condescend to make peace. "The French army," he says, "will not quit either Poland or Berlin, until the Porte shall have been in the full extent of its independence, nor until Wallachia and Moldavia shall have been declared to belong in complete sovereignty to the Porte; and until the possessions and colonies, both Spanish and Dutch and French, shall have been given up, and a general peace made."

In order to carry into full effect the principles on which the French government has announced its intention of conducting the war with England, an imperial decree has been issued from Berlin, in which, after accusing England of the most gross and systematic violation of the laws of nations, and the rights both of neutrality and of war; accusations we need hardly say, which have no just foundation; Bonaparte expresses his determination to employ against England the principles of her own maritime code, and he therefore decrees that the British islands are in a state of

blockade; that all commerce and correspondence with those islands are prohibited; that no letters to or from England, or Englishmen, shall be forwarded; that every Englishman found in the countries occupied by French troops shall be made a prisoner of war; and that all English property, and every article of English produce or manufacture, or of the produce of her colonies, shall be good prize. The folly and extravagance of this decree are obvious; and yet the consequences to us may be distressing. The blockade of the British islands may justly indeed excite ridicule; but it is impossible to deny that serious inconvenience may result to the mercantile world from the obstruction of all correspondence as well as commerce with the Continent. We will not pretend to say what are the means of counteraction which our government ought to employ; we trust however that they will be of that vigorous and decisive character which will convince the Emperor of France, that while we continue to possess, by the favour of providence, the empire of the sea, no maritime commerce can flow to the countries under his dominion, but by our permission, and under such regulations as we shall chuse to prescribe.

GREAT BRITAIN.

On the 15th instant the new Parliament met, when Mr. ABBOTT was reelected Speaker of the House of Commons without any opposition. On the 19th the Lord Chancellor delivered a Speech to both houses, which, after alluding to the rupture of the negotiations with France, and the resistance and subsequent calamities of Prussia, (who, it appears, entered into no previous concert, nor explanations with this country,) extols the unshaken fidelity of our allies the Emperor of Russia and the king of Sweden. Economy in the public expenditure is recommended in conjunction with such exertions as the honour and independence of the country demand. A compliment is then paid to the firmness, energy, and unanimity of the people at large, and to the valour and discipline of our fleets and armies: "with these advantages, and with an humble reliance on the protection of the Divine Providence," his Majesty expresses himself "prepared to meet the exigencies of this great crisis."

On the motion for an address to his Majesty, Lord Hawkesbury in the House of Lords, and Mr. Canning and Lord Castlereagh in the House of Commons, spoke at considerable length in censure of the conduct of ministers. The topics of censure were the dissolution of parliament, and the undue influence exerted by government in the course of the elections which followed it; the errors committed in the course of the negotiation with France, as deduced from the official documents published by the French government; the tardiness of our interference in favour of Prussia; the inefficiency of the measures for increasing our military force which were adopted in the last session; with some minor points. The right to dissolve the parliament, it was maintained in reply, was the undoubted prerogative of his Majesty; and the measure had been deemed expedient on the failure of the negotiations with France, in order that the sense of the nation with respect to the prosecution of the war might be obtained. The exercise of undue influence in the elections was denied; and it was affirmed that not a shilling of the nation's money had been spent upon them. The documents published by the French government relative to the negotiations, it was declared, were garbled: when the whole of the correspondence came to be laid before the house, a very different impression would be produced. As for Prussia, her conduct had been so unadvised and precipitate, that before an attempt at concert with her could be made, she had already ceased to exist as an independent power. Ministers also denied that their military plans had failed; on the contrary they expected from them the most satisfactory results.

It appeared from Lord Howick's speech, that so strangely infatuated was the Prussian government, that its resolution to commence hostilities against France was not made known at St. Petersburgh till the 31st of September, only fifteen days before the fall of the Prussian monarchy was decided at Jena. Orders were immediately issued for the march of troops to its assistance, but it was already too late. This accounts for the nonappearance of the Russian troops in Poland till so late a period of the war.

It likewise appeared that General Baird and Sir Home Popham had been recalled on the ground of their having undertaken, without orders, the expedition which ended in the capture of Buenos Ayres, and of their having in other respects acted improperly. Lord Howick particularly animadverted on the great impropriety of which Sir H. Popham had been guilty, in addressing a kind of official letter to the different manufacturing towns.- "Perhaps," he added, "this letter to seek mercantile gratitude, while offending against professional duty, was one of the bad effects to be apprehended from that *mischievous system of rewards administered by the Committee at Lloyds.*"

The papers, on the subject of the negotiation with France, which have been laid before Parliament, supply the chasms which had been left, evidently for purposes of gross deceit, in those which were presented on the same subject to the French Senate. The offer to negotiate, it clearly appears, came from France; and the rupture of the negotiation may be very fairly ascribed to her shameless departure, during its progress, from every principle to which she had been pledged. The conduct of the two governments, as exhibited in the course of their late correspondence, (we speak of the honesty shewn in conducting it) forms a contrast which is certainly honourable to this country.

We have observed with some regret, that there has been little or no recognition, in Parliament, of the increased dangers of this country, in consequence of the vast increase, during the last three months, of the power and resources of Bonaparte. He is now absolute master, with the exception of Portugal, which may not long be an exception, of every harbour from the borders of Turkey to the banks of the Vistula. The naval stores of the Baltic are now open to him; and the seamen of Venice, Genoa, Spain, Holland, the Hanse towns, and Prussia, are as much at his disposal as those of France. Provided he sustains no reverse on the continent, and on that it would be folly to rest much of our hopes, he will have a population of at least fifty or sixty millions from which to draw his armies of invasion; and with respect to a great part of that population, he will feel few scruples either as to the extent of his compulsory levies, or the dangers to which, in the prosecution of his projects, he may expose them. If, at the commencement of the war, it was calculated that he could afford, and would be willing, to sacrifice fifty or a hundred thousand men, even to insure a landing in any considerable force on our shores; now that the whole of Italy and the whole of Germany are at his feet, no longer objects of jealousy but sources of military strength, what sacrifices may he not feel himself at liberty to make? We mean not indeed to affirm that Bonaparte, while the war lasts, can acquire the means of contending with us at sea; but this we have no hesitation in saying, that, if in the first years of the present war the danger of invasion was deemed imminent, a sentiment in which men of every party concurred, that danger is now greatly augmented. Our readers cannot forget how strongly our first political men, Mr. Pitt and Mr. Fox, Lord Grenville and Lord Sidmouth, felt the pressure of this danger. Its magnitude appeared to be such as to render it, in the opinion of parliament and of the country, the first duty of government to call forth all the energies of the people. And it was a supposed failure in the execution of this primary duty which was made the ground of a change in administration, at the time that Mr. Pitt returned to office. But let any man calmly compare the relative situation of this country and France at that period with what it is at present, and he must admit that our means of internal defence are very disproportionate to the increased magnitude of our danger. Our navy, it is true, has obtained some signal advantages since that time; but it has been agreed on all hands, that the superiority of our navy ought not to relax or diminish our internal preparations; both because the utmost vigilance of our navy may be eluded, and because, if a hostile army should once land, our navy could then contribute nothing to our defence. Suppose then that a French army had obtained a footing on our shores: do we possess adequate means of arresting its progress, and crushing it, as we ought to do, on its first landing? Are our regular troops sufficiently numerous to effect this, or are our volunteers sufficiently disciplined, or sufficiently capable of sustaining the fatigues and privations of actual warfare, to interpose themselves between the capital, and such an enemy as they would have to cope with? We fear that people in general mistake the sense of security which pervades the country, and which is the effect of inconsideration and of familiarity with the bugbear invasion; for security itself. But if the danger be real, this insensibility to its existence will be so far from warding it off, that it will only serve to increase its amount, by leading us to neglect

the means of repelling it. Important as this subject is, we cannot at present pursue it farther. We shall be happy to find, by the close of another month, that it has been rendered unnecessary to resume it. A precious interval is now afforded us by the mercy of providence, in which we ought to prepare for the approaching danger; and we trust that it will not be neglected.

NAVAL INTELLIGENCE.

The gazettes of the present month record the capture of a number of small vessels, gunboats, and privateers, taken from the enemy. The account contained in our number for October (p. 658) of an exploit performed by two English frigates near the Havannah, is confirmed. They not only captured the Spanish frigate Pomona, though defended by batteries on shore, and by a number of gunboats, but destroyed twelve of the gunboats. During the engagement an explosion took place in a castle on shore, which mounted sixteen 36 pounders, by which it was demolished.

The Bellona French privateer, which had greatly annoyed our trade in India, has been taken. Our losses in that quarter have been considerable, many prizes having been made and carried into the isle of France. Among these was the Warren Hastings Indiaman, which struck to a French frigate of 48 guns, after an obstinate and well fought engagement of five hours. This action reflects the highest honour on Captain Larkins, and his brave crew, who do not appear to have entertained a thought of yielding to the superior force of the enemy, until the fall of the mizen mast, along the deck, completely obstructed the working of the upper guns. The gallantry and determination displayed on this occasion, on which a deeply loaded merchantman withstood, for so long a time, the fire of one of the finest frigates in the French service, affords a striking and consolatory proof of our maritime superiority; and though that superiority furnishes no ground of presumption, yet surely it calls for our gratitude, and renders it incumbent on us to cherish, by every means in our power, that invaluable bulwark of all the rich blessings which providence has showered down on this favoured land—our naval force.

We are concerned to state the loss of the Athenian man of war of 64 guns. She struck on a rock in the Mediterranean, on the 24th of October, and foundered. No fewer than 347 persons, including Captain Rainsford, three lieutenants, the officers of marines, and the surgeon, perished on this melancholy occasion. 123 persons have been saved.

OBITUARY.

THE RIGHT HON. CHARLES JAMES FOX.

(Continued from page 726.)

SINCE Mr. Fox, after the commencement of Mr. Pitt's administration, is principally to be contemplated as his opponent, we shall here endeavour to describe the character and parliamentary talents of the new minister.

Lord North had resisted the attacks of Mr. Fox, partly by the aid of Wedderburne and Thurlow, partly by the wit and pleasantry with which he abounded, partly by the general weight of his character and by the superior intelligence which is possessed by every man who has been long invested with the highest office. Even in the vigour of his life he scarcely would have been able to descend into the plain, and to wrestle on equal terms with his adversary in close argument.

Mr. Fox, however, found his perfect match in Mr. Pitt. The battering engine which appeared to have beaten down the walls of one administration, began indeed to play on the new ministry, but the building never seemed to totter. Every shaft was now driven back by an arm at least as strong as that which sent it; and a great majority of the House of Commons beheld, both with admiration and complacency, the vigour of the new combat, and were proud to shelter themselves under Mr. Pitt's ample shield, and to commit themselves to his auspices.

Mr. Pitt was powerful in the very point in which Mr. Fox excelled. He was masterly in argu-

ment. Endowed with an understanding which enabled him intuitively to discern the strong parts of every case, and not less forcible and vehement than Mr. Fox in pressing his point; to the full as acute in discerning distinctions and detecting sophisms, and a perfect master of all the topics of debate; possessing at the same time a most astonishing command of language — he seemed to find in Mr. Fox rather a competitor, who was qualified to call forth his faculties, than an adversary who could overthrow him. In replying to Mr. Fox he occasionally employed a severity of language which was fully equal even to that with which he had been attacked; he did not stand merely on the defensive; he carried the war into the quarters of the enemy; he disdainfully repelled the accusations brought against himself; he also preferred a heavy charge of ambition, of violence, of inconsistency, and want of political principle, against his adversary.

When Mr. Pitt led in the debate he shewed himself to be large and comprehensive in his views, and he was clear and orderly in his arrangement. He opened his subject with conciseness, he unfolded the intricacies which involved it, and presented it plainly to the house; he anticipated objections, balanced the arguments on the one side, against those on the other, and having pointed out the preponderance, he seemed authoritatively to demand the assent of the understandings of his hearers, without much appealing to their passions or feelings, and without having deviated for one moment from the point. When he spoke in reply he for the most part followed the course, often an irregular one, in which his opponent had proceeded, and though he scarcely ever assisted his memory by notes, he omitted no material point.

Mr. Pitt as a speaker was *uniformly* great. Mr. Fox hesitated and laboured in the commencement of a speech; and sometimes ran into repetition; he claimed a right (as we before intimated) to the utmost latitude of digression; he occasionally hazarded a rash opinion, or a too broad assertion, and not unfrequently pursued a course of declamation or of reasoning better calculated for the mass of the people, or for the gallery of the House of Commons, than for the members of it. No man however could be more fluent than Mr. Fox when his feelings were roused. No man was better able to defend his own greater as well as smaller inconsistencies. No man could more adroitly explain down his meaning, or when pressed to give up a point, could more skilfully tread back his steps without incurring the discredit of a retreat. Mr. Pitt was nearly the opposite to Mr. Fox in these particulars. He was fluent from the very commencement of his speech, and appeared always to be travelling regularly forward towards his conclusion. His arrangement was such that it was at any moment easy to perceive at what part of his course he had arrived. He took his ground with peculiar judgment, and seldom receded from it. Though less acquainted than Mr. Fox with the feelings of the common people, and less disposed to consult them, he most perfectly understood the temper of the house, and, to borrow an expression applied by Mr. Burke to a very different minister *, he "hit them precisely between wind and water." He seldom or never digressed. He measured his expressions with care, and in consequence of this accuracy and caution was thought by some to be less open and honest than his competitor; as if openness and honesty consisted in not regarding or defining those distinctions and qualifications which occur to a statesman exercised in the conduct of affairs.

But we must confess our incapacity to give an adequate idea of the oratory of Mr. Pitt. Our difficulty indeed arises in a great measure from the very perfection of it. In

* Mr. C. Townshend.

him nothing was disproportionate, nothing defective, nothing redundant; nothing unsuitable to the subject of which he treated, or to the place in which he spoke. His taste was simple. There was in him, as Mr. Fox observed after his death, no puerile, ambitious, or even studied ornament. His ordinary style indeed was elevated; his expressions, however, adapted themselves to his subject, and his subject was usually great. He seemed to be most himself when he was treating of the largest interests of mankind and of the most important concerns of state. But no topic was so minute as to escape his attention. His mind has been likened by Mr. Windham to the proboscis of an elephant, which is alike capable of picking up a pin, and of tearing down the trees of the forest. He manifested the superiority of his intellect no less perhaps by the surprising facility with which he rectified in a committee the little errors which had crept into the clauses of a bill, than by the ability with which he retorted a bold invective, or overthrew a formidable argument. His manner, though not graceful, indicated at least the vigour of his mind, and his voice was articulate and loud as well as commanding and majestic. When a subject occurred which was calculated to try his utmost strength, and to call forth all his fire, he seemed to possess powers not of elocution alone, but of mind, which no other man could ever hope to equal. He appeared on these occasions (we speak of his intellectual powers) not only to belong to the very highest order of men, but to be a being elevated by Providence above men of every order.

It has been objected to the oratory of Mr. Pitt, that it was less natural than that of Mr. Fox, and had too much sameness. It has also been said, that he shewed less philosophical and theoretical knowledge, and a less extensive acquaintance with human life than his competitor. Some of these observations apply chiefly, perhaps, to his later days. Many of his first speeches were enriched by classical quotations and allusions, and it has been questioned by some, whether in his early life he was not too theoretical in his views, and too bold a reformer. By others it has undoubtedly been thought that he afterwards deviated to the contrary side. These are points on which we shall not presume to deliver any judgment. We nevertheless may safely pronounce, that the habits which he must have acquired by long continuance in office were obviously unfavourable to that general expansion of mind and variety of ideas which distinguished some of his opponents. At the time of which we now speak, he undoubtedly was inferior *in some points* to each of his antagonists. Less natural and familiar, less ardent than Fox, less good humoured than North, less flowery, less various, less learned and philosophical than Burke, he on the whole nevertheless was greater than each, and he sustained the conflict with them all. The eloquence indeed both of Mr. Pitt and Mr. Fox suited the two characters in which they now appeared—the one the accomplished servant of the crown; the other the practised assailant of the ministry; the one the dignified champion of prerogative; the other the impassioned leader in popular debate.

But it is time to proceed with our narrative of Mr. Fox's life.

At the period of the dissolution of parliament, a large part of the country had been led to believe that Mr. Fox had formed a most unprincipled coalition with Lord North; that by means of this coalition he had condemned a peace which he had himself demanded, and which Lord North had rendered necessary; that he had thus overthrown the preceding ministry, and had taken the government by storm; that his India Bill was a device by which he meant to strengthen himself in his usurpation; that moreover when Mr. Pitt

was called to the helm of state by a very proper exertion of the King's prerogative, Mr. Fox had most unconstitutionally denied his Majesty's right to appoint his ministers, by urging motions with a view to their dismission antecedently to their having done any act which could subject them to the censure of parliament; and that he had aggravated these offences against the constitution by the means taken to prevent the exercise of another unquestionable prerogative of the crown, that of dissolving the parliament.

More than 160 members lost their seats, and a great proportion of these were the friends of the coalition. They received the ludicrous appellation of Fox's martyrs. Mr. Fox, however, after a difficult, and at the first an unpromising contest, was himself re-chosen for Westminster, and he obtained in parliament an advantage over Mr. Pitt in a question which arose respecting his own return. So many of the partisans of Mr. Fox having lost their election, the government were perhaps too ready to believe the representations of their friend Sir Cecil Wray, that Mr. Fox's majority over him of 235 votes would be disallowed by the high bailiff of Westminster, if the house should permit the high bailiff to proceed with a scrutiny upon which he had entered. The legality of continuing the scrutiny after the parliament had met was affirmed by the one party and denied by the other. The length of time which the scrutiny was found to occupy at last indisposed the house to continue to support the minister upon this question. — A majority of about forty voted against him; and thus afforded a proof of independence, at a period of the greatest conformity to his wishes. Mr. Fox, on this occasion, made strong complaint of persecution. "I believe no one can doubt," said he, "that the only object the minister can have in view is to harass and persecute an individual, whom he has chosen to make the victim of his resentment. I had always wished to stand well with the right honourable gentleman. I remember the day when I first congratulated the house on the acquisition of his abilities; it has been my pride to fight side by side with him the battles of the constitution, little thinking that he would one day desert his principles, and lend himself to be the instrument of that secret influence which we had both so successfully combated. I was prepared to find in him a formidable rival; a rival that would leave me far behind in the pursuit of glory; but I never could have expected that he would have descended so low as to be the court persecutor of any man." Mr. Pitt observed, in reply, that the right hon. gentleman would doubtless be glad to attain the honour, not of persecution only, but even of martyrdom, if he might but hope by these means to recover the popularity which he had lost. He added, that it would have been more for the ease and accommodation of ministry to allow Mr. Fox quietly to take his seat; but that they had thought themselves bound to consult not so much their own convenience as the just rights of the electors of Westminster, and the purposes of substantial justice.

One of the first measures of Mr. Pitt's administration was his India Bill, which, though framed on the model of a bill brought in by him, which had been negatived in the preceding House of Commons, was now carried through both houses by a great majority. The bill of Mr. Pitt erected a Board of Controul, which was empowered to superintend the political concerns of India, all commercial transactions being left in the sole hands of the company. The power of removing the governor general of India, and the members of the several councils, as well as of negativing their appointment when made by the directors of the company, was given to the king, as was also the power of appointing the commanders in chief. The

patronage of India, subject to this exception, was left to the servants so appointed, and to the company; many subordinate regulations were introduced, and a new court of judicature for Indian affairs was instituted, consisting of a certain number of the judges and of members of parliament, the latter of whom were to be annually balloted for that purpose. This bill was of course opposed by Mr. Fox and his party. The ground taken was chiefly that of the supposed confusion of powers, and of its consequent inefficiency.

We shall not attempt to enumerate the occasions on which Mr. Fox opposed the administration of Mr. Pitt. A few, however, of the most remarkable instances, both of agreement and hostility, shall be specified. Mr. Fox supported a motion of Mr. Pitt for a reform of parliament, by the abolition of thirty-six rotten boroughs, and the communication of an equal right of representation to other places; but he objected to that part of Mr. Pitt's plan, which provided a pecuniary compensation for those who should be willing to renounce their property in the boroughs which were to be disfranchised. He approved of the bill brought in by Mr. Pitt for providing a permanent sinking fund, and suggested a clause which was accepted. We may take occasion here to mention, that he brought in a declaratory bill, highly favourable to liberty, which gave to juries, in cases of libel, a right of judging, which was supposed by Lord Mansfield, and other high authorities, to belong to the judges. Mr. Pitt supported Mr. Fox in the bill in question; and we contemplate with pleasure every agreement of these two leading men in the great principles of constitutional liberty. Many of the measures of finance which Mr. Pitt proposed, and in particular the Commutation Act, and the transfer of certain duties to the excise, with a view to the diminution of existing frauds in the collection, were vehemently opposed both by Mr. Fox and his party. The beneficial effects of some of these transfers proved to be considerable. The commercial treaty with France was another subject of Mr. Fox's opposition. The fault of that treaty appeared subsequently to be that it was too favourable to Great Britain. It excited a degree of discontent in France, which probably contributed to indispose the French people both to their own government and to the British nation, and it afforded a proof of the inexpediency of endeavouring to carry points by negotiation, which are likely to prove unfavourable to the interests of either of the contracting parties.

Another measure which excited Mr. Fox's hostility was that of Mr. Pitt's Irish propositions. The seeds of discontent and of disunion had been sown in Ireland as early even as in the time of Queen Elizabeth, and the perseverance of every British parliament and ministry, in a selfish and narrow policy, had increased the danger of disunion. In the unfortunate days of Lord North, Irish discontents had grown up nearly into rebellion. Much had consequently been conceded by Lord North's government, but some political jealousy remained, and the commercial connection of the two countries had been left in a state which had been generally acknowledged to be unsatisfactory. The coalition ministry had bestowed little attention upon Irish topics. Mr. Pitt now applied all the powers of his comprehensive, and at the same time penetrating and exact mind to this difficult, and at the best unpromising subject, and while he laboured in the closet to settle all the nice details of many complicated questions, and to remove the objections which successively arose, he endeavoured also to convince the people of both countries of their having a common interest in a new and systematic arrangement to be formed on a principle of reciprocity. To produce conviction of this kind

in either country, was by no means easy, for the jealousy of trade is ever awake, and it is only perhaps by the means of some predominating influence or talents, that the jarring claims of commercial competitors can be settled. It is true, that in the times of Lord North, many commercial points had been adjusted, and adjusted favourably for Ireland. The dread however of a hundred thousand Irish volunteers had smoothed down the difficulty of these adjustments. "The light then broke in", (as Mr. Burke eloquently expressed it) "not through regular and ordinary apertures, not through well constructed windows, but through flaws and breaches, and through the yawning chasms of our ruin;" and "not a town in England, presumed therefore to have a prejudice, or dared to mutter a complaint." On the present occasion the fears expressed by the manufacturers and merchants of both countries were great, and they were encouraged by the opposition party. The commercial difficulty however was in a measure overcome, and a new subject of political jealousy became a principal occasion of defeating this favourite measure of Mr. Pitt, and of affording a triumph to his adversaries. It was necessary, in order to the accomplishment of Mr. Pitt's plan of equalizing the duties of the two countries, and of affording to both the same liberty of trade, that similar laws respecting navigation and commerce should prevail in England and Ireland, and that in the event of future alterations in those laws being deemed necessary, some means should be devised of providing that the one country should adopt the alterations of the other. Great Britain, the larger country, naturally claimed to take the lead in such alterations, and if Great Britain led, Ireland could only follow. A clause which had for its object the settlement of this difficulty, and which *seemed* to bind Ireland to legislate in subserviency to England, awakened the political jealousy of that country. Mr. Fox urged this point in the British House of Commons. In vain did Mr. Pitt reply, that Ireland was not bound, as was supposed, to surrender up that principle of independence in her legislature, of which she was just become so jealous, since she would be still entitled to refuse assent to the trade and navigation laws previously made by England, if she should think fit to do so, the clause merely compelling her to renounce the benefits of the present arrangement and to return to her antecedent condition, in the event of the refusal. The Irish propositions were sanctioned by the British Houses of Parliament. The flame excited in Ireland was nevertheless so great, that the Irish legislature shewed little disposition to adopt the arrangement. They supported it by so small a majority, that it was abandoned by the minister.

The Regency Bill formed another subject of violent hostility between Mr. Pitt and his competitor. On the afflicting occasion of the king's illness and incapacity, Mr. Fox, who had been called suddenly from Italy, affirmed that the two Houses of Parliament had no other power than that of declaring the temporary vacancy of the Throne, and that the Prince of Wales had a right to assume the vacant place clothed with all the prerogatives of the monarchy. Mr. Pitt vehemently protested against this doctrine, which he considered as little less than "treason against the Constitution," and declared that it belonged to Parliament to appoint a regency, the powers of which the Parliament had the right of limiting in such a manner as the circumstances of the case might appear to render necessary. He admitted the expediency of nominating the Prince of Wales to be sole Regent, and of not fettering his Royal Highness by any Council; but asserted, that he had no more *right* to the regency than any other

persons. Mr. Fox in one of the later debates on this subject, corrected himself so far as to observe, that the *adjudication* of the right of the Prince of Wales belonged to the Parliament, an expression which he appeared to consider as not inconsistent with his antecedent assertion that the Parliament had a right merely to declare the vacancy, an expression, however, which might unquestionably be construed to imply a material departure from his former sentiments. It may appear singular, that Mr. Fox, who, when Mr. Pitt came into power, had carried to so great a height the claims of the House of Commons, and who, moreover, as well as Mr. Burke, was one of the warmest advocates for those doctrines of our own revolution, which had infringed the principle of hereditary succession, should in this case appear as the champion of hereditary right and indivisible prerogative†. It occurred however to every one that the Prince of Wales had favoured the political party of Mr. Fox, and had also been favoured by them, and that his Royal Highness being now likely to bring his friends into power, the principles which led to the full enjoyment of prerogative would naturally be asserted in that quarter, while Mr. Pitt, jealous of the use which might be made of the prerogative during the period, possibly a very short one, of the King's incapacity, would as naturally incline to some limitation of the regency, and especially in the two points of restraining the Regent from the appointment of his majesty's own household, and of denying to him, at least for a time, the power of bestowing peerages, a power, the exercise of which might materially obstruct the subsequent administration of the King's Government. Happily, the ardent wishes of the country were gratified by the King's recovery, and thus the passing of Mr. Pitt's Regency Bill was prevented. The tide had already begun to turn in favour of Mr. Fox; for the Bill was supported only by a small majority. Mr. Fox's party so far prevailed in the Irish Parliament as to render the Prince of Wales sole Regent for that country, with all the powers of royalty. We are by no means disposed to ascribe this disposition of the Irish Legislature either to superior virtue or to better constitutional principles.

The impeachment of Mr. Hastings is another subject which we must not omit to mention. Mr. Fox moved the second article of charge respecting the Rajah of Benares, and Mr. Pitt surprised both Mr. Fox and the House by agreeing to adopt this charge, as containing matter of impeachment, though he imputed to the person accused a much less degree of criminality than had been presumed in the speech of Mr. Fox. Other articles of impeachment having been added with the consent

† The party of Mr. Fox pleaded, however, the precedent of the revolution in favour of their doctrine. They said that the parliament on that occasion having in the first place merely declared the vacancy of the throne, and having then proceeded to fill up the vacancy, proposed *subsequently* to the Sovereign bills limiting the prerogative. Mr. Fox and his friends recommended therefore that the Prince should now in like manner be raised in the first place to the throne, and invested with all the royal prerogatives, and that a Bill of limitation should then be offered for his acceptance. The answer was, that the Prince was not circumstanced like King William, inasmuch as the Prince was called to the throne only for a limited and probably a very short interval, and that the *general spirit* of the revolution favoured the assumption of the right of judging by the two Houses of Parliament alone, in such degree as was rendered necessary by any new and extraordinary emergency. In truth, if the proposal of adhering to the letter of the precedent in the time of King William had been adopted, Mr. Pitt's Bill of Limitation would probably have been lost, since in that case it would have been proposed by Mr. Pitt after the introduction of another administration.

both of the minister and of a large portion of his friends, who nevertheless qualified their opinions, Mr. Pitt was accused of desertion by the partisans of Mr. Hastings. He reserved his judgment until the subject was fully opened in the House, and by the line of moderation which he pursued, as well as by some endeavours which he used to shorten that protracted cause, he happily avoided the imputation to which he might otherwise have been subjected, of being either on the one hand, the instigator of a harsh and vexatious proceeding, or, on the other, the patron of Indian delinquency. The talents of Mr. Fox were displayed on this occasion before a large audience in Westminster-hall, and the manner in which he conducted his own part of the impeachment confirmed the public in that opinion which they entertained of his severity in censuring, of his skill in arguing, of his force, his vehemence, and his ingenuity.

The Russian armament formed another important subject of difference between Mr. Fox and Mr. Pitt. The right of Great Britain to interfere by an armed mediation, in order to prevent Russia from occupying a territory which she had already conquered between the Bog and the Dneister, seems extremely open to objection, and Mr. Fox urged his opposition with so much force, that the majority of the minister was reduced to about ninety, a majority, which was deemed by Mr. Pitt too small to justify perseverance in the system of interference upon which he had entered. Mr. Fox obtained some popularity by this powerful interposition of his party. He was considered as having saved the country possibly from a war, certainly from much additional expence. In one respect, however, he exposed himself to animadversion. He is understood to have sent his confidential friend, Mr. Adair, to St. Petersburgh, in order to frustrate the objects for which the minister of the crown was at the same time treating. This proceeding, (as Mr. Burke some years afterwards observed *) was, to say the best, a very unconstitutional act; and if Russia, who was then on bad terms with us, had been declaredly at war, would have amounted to high treason. The crown, according to the constitution of Great Britain, is the only channel of intercourse with other nations, and it must obviously be very mischievous to teach foreign courts to divide their communication into two parts, the one addressed to the king's government, the other to the head of a party in the opposition. It has been surmised, that Mr. Pitt had some reasons for the Russian armament, in addition to those which were publicly professed; and it has been imagined, that the last partition of Poland would have been prevented, if Great Britain had not abandoned her claim to mediate in the case of which we have spoken,

How mysterious are the ways of Providence; and yet how often is the retributive justice of Heaven made conspicuous in the course of national events! Mr. Fox, by opposing in parliament the measures instituted by Mr. Pitt for curbing the ambition of Russia, even though he should not have prevented a war, diminished the enmity which had begun to subsist between the two countries, and thus predisposed Russia to join us in that coalition against France into which, contrary to his sentiments, she afterwards entered. His bust was procured by the Empress Catherine from this country, and the name of Fox stood for some time beyond measure high in her estimation. Russia, however, was no sooner freed from the dread of England, than she proceeded to dictate to Poland; and England, again unwilling to strike, made only a solemn protest against the unprincipled partition of the Polish territory. Prussia, whom Mr. Pitt had intended to unite in interest with England, for the sake of opposing with her aid the encroachments of Russia, and of thus establishing a balance of power in

* See his posthumous works.

the north; and who was expressly bound to guarantee the independence of Poland, was persuaded by Russia to promote the partition, and became a sharer in the spoil. At this moment we behold the same Prussia overthrown by a new destroyer of empires, and the capital of Poland occupied by his avenging armies. The kingdom which the Prussian and Russian, as well as Austrian monarchs, had set the example of unjustly seizing, with the view of consolidating their power, seems likely, in consequence of that very seizure, to be converted into a frontier subservient to the purposes of their enemy. We are persuaded that our readers will pardon this digression.

Mr. Fox, who seldom failed to push to the utmost every advantage, attacked his political adversary in a succeeding session with more even than his usual violence, and partly on the very ground of the abatement of our claims, to which it had been thought necessary to agree in concluding the Russian negotiation. He descanted at large on the whole of what he called this dirty transaction *, and defied any man to produce a case half so degrading from the page of history. "If it were asked, what right had the right hon. gentleman to interfere at all in the dispute between Russia and Turkey, the answer, he conceived, would be obvious—the right of a proud man, anxious to play a lofty part. France had quitted the stage; the character of the miserable disturber of empires was vacant: the right hon. gentleman therefore came forward, resolved to boast and vapour, and play his antic tricks on the same theatre. What has been the consequence? After menacing, twisting, and turning; after keeping up an armament for four months, and spending half a million of money; after having resorted to all the severities of impressing, he had been obliged at last to crouch at the Empress's foot, to ask 'from her goodness some slight modifications of her first proposals, and finally to accede to all her demands.' Careless of fame, and attached only to power and emolument, the right hon. gentleman had preserved his place, but had lost his reputation. That the pride and presumption of one man should thus bring calamity and disgrace on a whole nation, was almost more than philosophy could teach human nature to endure." Mr. Pitt in reply expatiated on the necessity of maintaining a balance of power on the Continent; he complained of the inconsistency of his antagonists, who admitted this doctrine in theory, but contradicted it by their practice, and he affirmed, that two points had been gained by our intervention, the one concerning the navigation of the Dniester, the other the independence of certain Turkish provinces; that moreover if no division of sentiment had prevailed in England, he was persuaded that our whole object would have been obtained, for that the empress would not have ventured upon a single campaign; and he concluded by claiming a liberal construction of the motives which had induced him to desist from urging to the utmost the interference of Great Britain in a case which appeared to be not sufficiently countenanced by parliament.

We now turn with pleasure to another subject, which began to attract attention nearly at the period of which we have been treating, and which tends to place the character of Mr. Fox in a very favourable light. We allude to the measures taken in parliament for the abolition of the Slave Trade. Mr. Fox manifested an early zeal in that cause, and he would have preferred a sudden motion in parliament, condemning the traffic as iniquitous and inhuman on the very face of it, to that course of previous examination which was resorted to by Mr. Wilberforce. No man ever seemed to

* See Annual Register.

give his heart more unreservedly to every cause in which he engaged than Mr. Fox, and in no cause did Mr. Fox's heart ever appear more warmly interested than in this. He had usually pleaded on the side of liberty, and perhaps his native feelings as well as the circumstances of his life had impelled him in that direction. Many of his very errors took the shape of an excessive love of freedom and hatred of oppression. His earnestness, therefore, in favour of the injured Africans contributed in this respect to give consistency to his character, and to accredit some of his leading principles. He himself observed, in an early debate on the Slave Trade, that much as he valued political liberty, he esteemed personal liberty as unspeakably more important, and though, like the other friends to the abolition of that traffic, he abjured every intention of interfering in the internal government of the colonies, as well as every wish to see the West India slaves suddenly emancipated, he boldly declared his belief of the general hardship of their situation, and his anxiety both for the amelioration of their present lot, and for their final emancipation. We reserve the subject of Mr. Fox's conduct in respect to the French Revolution and the war which followed it for a future paper. We shall conclude the present by presenting a few extracts from a speech of Mr. Fox in favour of the abolition of the Slave Trade, which will manifest at once his ardour in that cause, and the general character of his eloquence.

A preference having been expressed by a preceding Speaker to gradual over immediate abolition, Mr. Fox, with a sagacity for which the event entitles us to give him credit, as well as with a warmth which was characteristic of him, began by saying, "I confess, Sir, that while I was attending to the right hon. gentleman who spoke before me, I felt infinite uneasiness instead of any satisfaction; and I cannot help rising to express that I have never heard a more severe or more efficacious resistance made to the hon. gentleman's motion. I do not mean to insinuate that the gentlemen who spoke were not serious, but something so much more mischievous has been said, and something so much more like a foundation has been laid for preserving, not only for years to come, but for aught I know *for ever*, that detestable traffic, that I cannot excuse myself from stating with the utmost plainness the grounds on which I act in this most important concern. I must with all the zeal and force of which I am master deprecate all such deceptions and delusions upon the country. They may not be intentionally so, but I must call every thing deception and delusion which may prevent the committee from seeing what alone is and must be the question—*Whether this execrable Slave Trade is fit to be continued* or must be abolished. The hon. gentlemen call themselves moderate men; but upon this subject I confess I neither feel nor desire to feel any thing like the sentiment of moderation.—Sir, to talk of moderation upon this matter reminds me of a passage in Middleton's Life of Cicero—he says, to enter a man's house, and kill him, his wife and family, in the night, is certainly a most heinous crime and deserving of death——but still it may be very right *provided it is done with moderation.* This is absurd it will be said, and yet it is not so absurd as to say that the Slave Trade may be carried on with moderation; for if you cannot break into a single house, or murder a single man with moderation, with what moderation can you pillage and destroy a whole nation? Sir, I never could think of this abolition, but as a question of simple justice. It is only whether we should authorize by law respecting Africa, the commission of crimes for which in this country we should incur the severest *penalties* of the law, and even *forfeit our lives* in the most ignominious form." In respect to the manner of procuring slaves, Mr. Fox thus expressed himself. "Now, Sir, a

word or two as to the specific crimes for which the Africans are sold as criminals. Witchcraft is one. Of this we entertain so sacred a horror, that there being no subjects to be found at home, we make as it were a crusade to Africa, to shew our indignation at the sin. As to adultery, to be sure, the case is different. Adulterers *are* to be met with in this country, but then this crime is, I suppose, *so common* here, that we know not whom to single out for punishment from among the number. Determined however to shew our indignation of the crime, we send to Africa to punish it. Thus, Sir, we send to Africa to punish witchcraft, because there are no witches to be found here, and we send to the same country to punish adultery, because the adulterers here are too many to incur punishment."

Of the familiarity of Mr. Fox's manner, and the happy effects of it, some judgment may perhaps be formed from the following passage. He is still treating of the manner of procuring slaves. "In one part of the evidence (says Mr. Fox) we find a well known black trader bringing a girl to a slave ship to be sold. The captain buys her. Some persons afterwards come on board and find out who she is. They then discover who the trader is that sold the poor girl—and they go and catch *him*, bring him to the same ship, and sell *him* for a slave. 'What, says the black trader to the captain, 'do you buy *me* grand trader?' 'Yes, (says the captain) I will buy you or any one else. If they will sell you, I will buy you.' Now, Sir, I have a reason for dwelling on this story; at the first view it appears to be an instance of barefaced villany and nothing else. But if we examine the subject, we shall find that this is the common conduct resulting from the nature of the trade itself. How could this captain decide otherwise? What means had he of knowing who was the real owner of the girl? The captain said, when the men sold the grand trader, the same thing which he had said when the trader sold the girl, and the same thing which he had always said, and always must say, and which all slave captains must also say, namely, 'I cannot know who has a right to sell you—that is no affair of mine. If they will sell you, I will buy you. I cannot enter into these controversies—my rule is to buy and ask no questions.' But, Sir, we are accused of enthusiasm. Are we then fanatics because we cry, 'Do not rob, abstain from murder?' I now come, (said Mr. Fox) to that which I consider as the foundation of the whole business. The more I think on the subject, the more am I convinced that there is one ground, and only one, on which it is possible for the side of our adversaries to stand, I mean that there is a difference of species between black men and white, which is to be assumed from the difference of their colour. Why, Sir, if we can but establish that blacks *are men* like ourselves, is it possible that we can have any patience on this subject? There exists now in France, or in several of its provinces, a very great degree of animosity, and there are two contending parties; I believe indeed the accounts are much exaggerated, but let us suppose that at Marseilles for instance, the Aristocrats were to sell the Democrats as fast as they could catch them, and the Democrats to sell the Aristocrats in like manner, and that we had ships hovering on the coast ready to carry them all off to the West Indies. If we were to hear of such a circumstance, would it not strike us with horror? What is the reason? Because these men are of our own colour—there is no other difference in the two cases whatever." In reply to the West Indians, Mr. Fox plainly said, "Better be without the islands than not abolish the Slave Trade. We never, (added he) will give up the point, but even if all those who are now engaged in

this question were to be removed away, there never would be wanting men who would cry out for justice. We who think that these things are not merely impolitic, but inhuman and unjust, that they are not of the nature of trade, but that they are crimes, pollutions which stain the honour of a country, we, Sir, will never relax our efforts. We wish to prevent man from preying upon man, and we must do our duty let the world think of us as they may; we must not permit a practice to continue, which puts an entire bar to the civilization of one whole quarter of the habitable globe. This nation will not long allow the commission of crimes that shock human nature, for the sake of the West Indies. And if the West India gentlemen will insist on the continuance of such a trade, they must not expect to be very popular in this country. They have no right to demand that crimes shall be permitted by this country for their advantage*."

Mr. Pitt followed Mr. Fox in this debate, and delivered one of the most eloquent speeches on the same side that was ever heard from him in parliament. He took however in some respects very different ground. He congratulated the House, that whatever might be the difference as to the time of abolishing the Slave Trade, the determination to abolish it was now generally avowed. He chose to consider therefore its sentence as sealed. He then entered into much argument respecting the expediency of the abolition, and while he endeavoured to remove the fears of the West Indians, he made it manifest that he had bestowed a very studious attention to this subject. He afterwards entered with the utmost animation and feeling into the African part of the question, and urged the absolute duty of abolition on the same ground with Mr. Fox, of the incurable injustice and inhumanity of this traffic.

(To be continued.)

* The speeches on this occasion were taken with great care, and were published in a small volume by Phillips, George Yard, Lombard Street. The above quotation is extracted from that volume. The other quotations of speeches from the Annual Register and the Parliamentary Debates.

NOTICE *is given to the Readers of THE CHRISTIAN OBSERVER, that on the First of February next will be published the usual Appendix to the present volume, price* 6*d. together with the First Number of the volume for the ensuing year, price* 1*s.* 6*d.—At the same time will be published, the Second Edition of the two first volumes of the Christian Observer, which may be had either in boards at* 18*s.* 6*d. each volume, or in single numbers, at* 1*s.* 6*d. each.*

ANSWERS TO CORRESPONDENTS.

We intimated in our last that objections had been made to the proposed rise in the price of the Christian Observer. We can have no doubt that those objections will be removed by the following statement of facts:

Each number of our work contains at the least 64 pages, (some more) and has been sold for 1s. The Eclectic Review contains 96 pages and is sold for 2s.: The Monthly, Critical, and Anti-jacobin Reviews, and the British Critic, contain each 112 pages, and are sold for 2s. 6d.: The Edinburgh Review contains 252 pages and is sold for 5s. Even supposing therefore that the quantity of letter in each page of the Christian Observer was no more than is contained in each page of these other works, the price of the former, in order to be proportionate, ought to be raised. But if any one

will be at the pains to investigate the point, he may satisfy himself, that the quantity of letter is greater in proportion in the Christian Observer, than in either of the other publications. The quantity, for example, contained in a number of the Christian Observer, is very nearly equal to that contained in a number of the Eclectic Review, while the price has been only one half. The proportion again between the quantity of letter in the Christian Observer, and in the Monthly and Critical Reviews, is somewhat more than as four to five; while the price has been as two to five. And even in the case of the Edinburgh Review the proportion of quantity is somewhat more than as one to three, while the price has been as one to five.

After this explanation, we are persuaded that the reasonableness of the proposed alteration cannot fail to be manifest to our readers. We admit, indeed, that when the alteration has taken place, works may be named which will be cheaper than the Christian Observer; but every one who is acquainted with the business of book-making must be aware that in proportion as the circulation of a work is extended, will its price admit of being lowered, without injury to its conductors. If the zeal of our friends therefore will be exerted in giving encreased circulation to the Christian Observer, they may be gratified at some future period by witnessing a reduction of its price to the original standard.

It may, perhaps, be supposed by some, that the alteration in the price which has been adopted may have originated in a diminution of the sale of our work. This is certainly not the case, as may be seen by the preceding notice. Had the demand for our work suffered any abatement, a second edition would scarcely have been necessary.

We very sincerely regret the mistake by which M. O. was led to expect that his paper would be inserted. It was not *intended* to give any such promise, the subject on which he writes being deemed unsuitable to our work.

We are much obliged to O. for his friendly suggestions, and are only sorry, whatever may be the event, that we cannot comply with them. We do not contend for the justice of *Hardwicke's* remarks, but they were at least written with temper. O. is much mistaken if he supposes that his plain dealing has given us any offence; for, as he has probably perceived, we like plain-dealing ourselves. We are glad to find that he so freely forgives us; and certainly we should not be backward in exercising the same temper towards him, did we feel that there was any call for it. But we can assure him, with the utmost truth, that he has never excited in our minds the slightest shade of displeasure.

A Constant Reader seems to reason as if we also were not family-men, and had nothing to do with housekeeping, taxes, rents, &c. &c. &c. If an increase of six shillings a year affects him so sensibly, what must we feel in continuing to sacrifice that sum to each subscriber to our work, merely because there are a few persons so unreasonable as to require it?

To a great part of X. Y.'s letter, for which we thank him, an answer is already given. We assure him that we shall not be backward in inserting any *good* religious poetry that is sent to us.

A Sincere Well-wisher to the Christian Observer; O. R.; C. L.; an anonymous paper *on reading the Scriptures*; R. S.; Marcellus; will be admitted.

G. B.'s case, and the Queries of Ignoramus, will be considered.

Œcolampadius has been received.

Amicus seems to us to have entirely mistaken the drift of the observations on Bishop Ridley. However his paper shall have a place as soon as we can find room for it.

In reply to the letter of An Enquirer, we would observe, that we believe polygamy to prevail in every Mohammedan and Pagan country. The form of government varies very much in those countries; but, generally speaking, the lower classes are subjected to great oppression. It is not true that human beings are always considered as dis-

posable property where polygamy prevails; witness the Hindoos, and the Indians of North America.

We would advise J. P. to go to church, and improve the ordinances there. If he will worship with none but exemplary Christians, he may be reduced to the folly of those Brownists, some of whom worshipped alone, finding no church so pure as they conceived it ought to be. If he makes a faithful use of his opportunities of improvement, God will bless him, and may probably provide for his spiritual welfare in a way beyond his hopes. We conceive that it cannot be his duty to introduce dissenters into his town. He ought to be aware that there are blemishes among those who dissent from the church, as well as among those who adhere to it.

When An Impartial Observer has to speak of great and eminent men, on a public occasion, we do not know that he is called to discuss the private character of the individual, though he is bound to say nothing which is not strictly consistent with truth. When he preaches a funeral sermon on one of his own congregation, or personal friends, he must then use due discrimination, tempered with charity.

We admire the spirit of R. Z.; but his paper is too diffuse and declamatory. His *moral* men appear to us to be very *immoral*.

The letter of Ignotus shall be referred to the consideration of the correspondent mentioned by him. We conceive that no one commentary on the Bible is sufficient for the purposes of the Christian minister. Poli synopsis Criticorum, Patrick, Lowth, Calmet, Ainsworth, Calvin, Vitringa, Wetstein, Whitby, Burkitt, Doddridge, Powell, Henry, Macknight, Horsley, Horne, Scott, &c. &c. &c. may be read with advantage.

We must again repeat, that *Literary intelligence*, in order to be inserted, must be sent to the publisher on or before the 15th day of the month. Several articles are omitted in consequence of inattention to the notice formerly given on this point.

There are no circumstances which can *justify* any person, whether minister or layman, in using the name of God irreverently in conversation. But it would be rash and unwarrantable in the extreme, to conclude from the use of an irreverent expression, at least without knowing all the circumstances of the case, that the profession of the person who employed it was hypocritical.

The communication of R. has been received; but as we have not seen the work to which it refers, it is impossible for us to estimate the merits of his paper.

As the able examination of Dr. Taylor's (of Norwich) *Key*, which has been communicated to us, will necessarily extend through several numbers; we defer the insertion of any part of it till the ensuing year.

A wish to prevent the unnecessary protraction of controversy leads us to remark that H. T. seems to us not to have perceived the exact bearing of the remarks of *Biblophilos*; at least if we may judge from the authorities which he has produced in confutation of that writer's opinions. It appears to us that there is not a sentiment contained in the quotations from *Luther, Calvin, Zanchius, Usher, Baxter, Owen*, &c. which is not perfectly consistent with the views expressed by *Biblophilos*. We do not mean to say that it therefore follows that *Biblophilos* is right; but only that to insert extracts which contain nothing inconsistent with that writer's *avowed* principles, and which therefore would not be decisive of the point at issue between him and H. T., would be needlessly to lengthen the discussion. H. T.'s supplementary paper has been received.

We should be glad if I. S. c. would instance the cases in which we had endeavoured to promote what he calls a *philosophical* religion. Our endeavours we will be bold to say have been uniformly directed to discourage the admixture of metaphysical subtleties with *the truth as it is in* Jesus.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE FIFTH,

FOR 1806.

List of the Members returned to the House of Commons, December 15, 1806.

ENGLAND AND WALES

Speaker, Right Hon. C. Abbot.

Abingdon...Sir T. T. Metcalf, bart.
Agmondesham...Thomas T. D. Drake, esq.
Thomas T. Drake, esq.
St. Alban's...W. S. Poyntz, esq.
Hon. J. W. Grimston.
Aldborough...Gilbert Jones, esq.
Henry Fynes, esq.
Aldeburgh...Sir John Aubery, bart.
John Macmahon, esq.
Andover...Thomas Asheton Smith, esq.
Thomas Everett, esq.
Anglesea...Rt. Hon. Sir A. Paget, K. B.
Appleby...J. Courtenay, esq.
Sir Phil. Francis, bart.
Arundel...Sir Arth. Pigot.
Francis J. Wilde, esq.
Ashburton...Walter Palk, esq.
Hon. G. E. M. Kynynmound.
Aylesbury...Sir G. Nugent, bart.
G. H. C. Cavendish, esq.
Banbury...William Praed, esq.
Barnstaple...Viscount Ebrington.
William Taylor, esq.
Bath...Rt. Hon. Lord John Thynne
John Palmer, esq.
Beaumaris...Lord Newborough
Bedfordshire...John Osborn, esq.
Francis Pym, esq.
Bedford...Samuel Whitbread, esq.
W. Lee Antonie, esq.
Bedwin...Viscount Stopford
James H. Leigh, esq.
Beeralston...Hon. Jocelin Percy
Lord Lovaine
Berkshire...G. Vansittart, esq.
Charles Dundas, esq.
Berwick...Sir J. Callander, bart.
Alex. Tower, esq.
Beverley...John Wharton, esq.
Richard Vyse, esq.
Bewdley...Miles P. Andrews, esq.
Bishop's Castle...W. Clive, esq.
John Robinson, esq.
Blechinley...William Kenrick, esq.

Bodmyn.. Davies Giddy, esq.
William Wingfield, esq.
Boroughbridge...Henry Hawkins, esq.
W. H. Clinton, esq.
Bossiney...J. A. Stuart Wortley, esq.
Henry Baring, esq.
Boston...W. A. Maddocks, esq.
Thomas Fydell, Jun. esq.
Bracley...R. H. Bradshaw, esq.
Ant. Henderson, esq.
Bramber. .Henry Joddrell, esq.
John Irving, esq.
Breconshire...
Brecon...Sir R. Salisbury, bart.
Bridgnorth...J. H. Browne, esq.
John Whitmore, esq.
Bridgewater...John Langston, esq.
Hon. Vere Poulett
Bridport...George Barclay, esq.
Rt. Hon. Sir E. Nepean, bart.
Bristol...Rt. Hon. C. Bragge Bathurst
Evan Baillie, esq.
Buckinghamsh...Marquis Titchfield
Earl Temple
Buckingham...Rt. Hon. T. Grenville
Sir W. Young, bart.
Callington...Rt. Hon. W. Wickham
William Garrow, esq.
Calne...Joseph Jekyll, esq.
Osborne Markham, esq.
Cambridgesh...Rt. Hon. C. Yorke
Lord C. S. Manners
Cambridgebo...R. Manners, esq.
Hon. Edward Finch
Cambridge Un...Earl of Euston
Lord Henry Petty
Camelford...R. Adair, esq.
Viscount Maitland
Canterbury...John Baker, esq.
James Simmons, esq.
Cardiff...Lord William Stuart
Cardigansh...Thomas Johnes, esq.
Cardigan...Hon. John Vaughan
Carlisle...J. C. Curwen, esq.
W. S. Stanhope, esq.
Caermarthensh...Sir W. Paxton
Caermarthen...G. Campbell, esq.
Carnarvonsh...Sir R. Williams, bart.
Carnarvon...Hon. C. Paget
Castle-Rising...Charles Chester, esq.
Richard Sharp, esq.
Cheshire...T. Cholmondeley, esq.
D. Davenport, esq.
Chester...T. Grosvenor, esq.
R. E. D. Grosvenor, esq.

Chichester...Rt. Hon, T. Steele
G. W. Thomas, esq.
Chippenham...J. Maitland, esq.
C. Brook, esq.
Christchurch...Rt. Hon. G. Rose
W. Sturges Bourne, esq.
Cirencester...M. H. Beach, esq.
Jos. Cripps, esq.
Clitheroe...Hon. R. Curzon
Hon. John Cust
Cockermouth...James Graham, esq.

Colchester...R. Thornton, esq.
W. Tufnell, esq.
Corfe Castle...H. Bankes, esq.
Rt. Hon. N. Bond
Cornwall...Sir W. Lemon, bart.
J. H. Tremayne, esq.
Coventry...P. Moore, esq.
W. Mills, esq.
Cricklade...Lord Porchester
Thomas Goddard, esq.
Cumberland...J. Lowther, esq.
Viscount Morpeth
Dartmouth...Edm. Bastard, esq.
A. H. Holdsworth, esq.
Denbighsh...Sir W. W. Wynn
Denbigh...R. M. Biddulph
Derbysh...Lord G. A. H. Cavendish
E. M. Mundy, esq.
Derby...E. Coke, esq.
W. Cavendish, esq.
Devizes...Josh. Smith, esq.
T. G. Estcourt, esq.
Devonsh...J. P. Bastard, esq.
Sir L. Palk, bart.
Dorsetsh...W. M. Pitt, esq.
E. B. Portman, esq.
Dorchester...Hon. C. Ashley
F. Fane, esq.
Dover...C. Jenkinson, esq.
John Jackson, esq.
Downton...Hon. Bart. Bouverie
Hon. D. P. Bouverie
Droitwich...Hon. And. Foley
Thos. Foley, esq.
Dunwich...Lord Huntingfield
S. Barne, esq.
Durham co...Sir R. Milbanke
Sir T. H. Liddell, bart.
Durham...R. J. Lambton, esq.
R. Wharton, esq.
East Looe...J. Buller, esq.
E. Buller, esq.
Edmondsbury...Lord C. Fitzroy
Viscount Templetown
Essex...J. Bullock, esq.
Eliab Harvey, esq.
Evesham...W. Manning, esq.
H. Howorth, esq.
Exeter...Sir C. W. Bamfylde, bart.
Jas. Buller, esq.
Eye...Marquis of Huntley

Flintsh...Sir T. Mostyn, bart.
Flint...Sir E. P. Lloyd, bart.
Fowey...Rt. Hon. R. P. Carew
R. Wigram, esq.
Gatton...Mark Wood, esq.
J. A. Wood, esq.
St. Germain...Rt. Hon. Sir J. S. Yorke
M. Montague, esq.
Glamorgansh...Tho. Wyndham, esq.
Gloucestersh...Hon. G. C. Berkeley
Lord R. E. H. Somerset
Gloucester...H. Howard, esq.
R. Morris, esq.
Grampound...H. Fawcett
Sir C. Hawkins, bart.
Grantham...T. Thoroton, esq.
R. Manners, esq.
Great Grimsby...Hon. C. A. Pelham
Hon. G. A. Pelham
Grinstead, East...Sir H. Strachey, bart.
D. Giles, esq.
Guilford...Hon. T. C. Onslow
G. H. Sumner, esq.
Hampsh...T. Thistlethwaite, esq.
Hon. W. Herbert
Harwich...Rt. Hon. J. H. Addington
W. H. Freemantle, esq.
Haslemere...Rt. Hon. C. Long

Hastings...Sir W. Middleton, bart.
Sir J. Nicholl
Haverfordwest...Lord Kensington
Hellestone...J. De Peuthieu, esq.

Herefordsh...Sir G. A. Cornwall, bart.
Sir J. G. Cotterell, bart.
Hereford...T. P. Symonds, esq.
R. P. Scudamore, esq.
Hertfordsh...W. Plumer, esq.
W. Baker, esq.
Hertford...Hon. E. S. Cowper
N. Calvert, esq.
Heydon...G. Johnstone, esq.
A. Browne, esq.
Heytesbury...Sir W. P. Ashe O'Court, bart.

Higham Ferrers...F. F. Foljambe
Hindon...B. Hobhouse, esq.
W. Beckford, esq.
Honiton...Hon. A. C. Bradshaw
Lord Cochrane
Horsham...Viscount Fitz-Harris
Viscount Palmerston
Huntingdonsh...Viscount Hinchingbrook
Viscount Proby
Huntingdon...W. H. Fellowes, esq.
J. Calvert, esq.
Hythe...T. Godfrey, esq.
Viscount Marsham
Ilchester.. Sir W. Manners, bart.
N. Saxon, esq.
Ipswich...R. Wilson, esq.
Hon. R. Stopford
St. Ives...S. Stevens, esq.
F. Horner, esq.

Kent...Sir. E. Knatchbull, bart.
W. Honeywood, esq.
King's Lynn...Lord Walpole
Sir M. B. Folkes, bart.
Kingston-upon-Hull...J. Staniforth, esq.
W. J. Denison, esq.
Knaresborough...Lord J. Townshend
Lord Ossulston
Lancashire...Thos. Stanley, esq.
J. Blackburne, esq.
Lancaster...John Dent, esq.
J. F. Cawthorne, esq.
Launceston...James Brogden, esq.
Earl Percy
Leicestersh...G. A. L. Keck, esq.
Lord R. Manners
Leicester...S. Smith, esq.
T. Babington, esq.
Leominster...Sir J. Lubbock, bart.
H. Bonham, esq.
Liskeard...Hon. W. Eliot
W. Huskisson, esq.
Lestwithiel...Lord Lismore

Lewes...H. Shelley, jun. esq.
T. Kempe, esq.
Lichfield...G. Anson, esq.
G. G. V. Vernon, esq.
Lime Regis...H. Fane, esq.
Lord Burghersh
Lincolnsh...Sir G. Heathcote, bart.
C. Chaplin, esq.
Lincoln...R. Ellison, esq.
Hon. W. Monson
Liverpool...Isaac Gascoyne, esq.
W. Roscoe, esq.
London...Sir W. Curtis, bart.
H. C. Combe, esq.
Sir C. Price, bart.
James Shaw, esq.
Ludgershall...M. D. Mugens, esq.

Ludlow...Hon. R. Clive
Viscount Clive
Lymington...John Kingston, esq.
Sir H. Neale, bart.
Maidstone...G. Simson, esq.
G. Longman, esq.
Malden...J. H. Strutt, esq.
Ben. Gaskell, esq.
Malmesbury...R. Ladbroke, esq.
N. W. R. Colburne, esq.
Malton...B. Cooke, esq.
Viscount Milton
Marlborough...Lord Bruce
Earl of Dalkeith
Marlow...O. Williams, esq.
P. Grenfell, Jun. esq.
St. Mawes...Scrope Bernard, esq.

Merionethsh...Sir R. W. Vaughan, bart.
St. Michael...W. French, esq.

Middlesex...G. Byng, esq.
W. Mellish, esq.

Midhurst...John Smith, esq.

Milborne Port...Hugh Leycester, esq.
Lord Paget
Minehead...Lord Ranclife

Monmouthsh...Sir C. Morgan, bart.
Lord A. J. H. Somerset
Monmouth...Lord C. H. Somerset
Montgomerysh...C. W. W. Wynn, esq.
Montgomery...W. Keene, esq.
Morpeth...W. Ord, esq.
Hon. W. Howard, esq.
Newark...H. Willoughby, esq.
S. Cotton, esq.
Newcastle-under-Line...E. W. Bootle, esq.
J. M'Donald, esq.
Newcastle-upon-Tyne...Sir M. W. Ridley, bart.
C. J. Brandling, esq.
Newport...W. Northey, esq.
E. Morris, esq.
Newport, Hants...Sir J. Doyle, bart.
Rt. Hon. Sir I. Corry, bart.
Newton...T. Brooke, esq.
P. Heron, esq.
Newtown...Sir R. Barclay, bart.
Rt. Hon. G. Canning
Norfolk...T. W. Coke, esq.
Rt. Hon. W. Windham
Northallerton...H. Peirse, esq.
Hon. E. Lascelles
Northamptonsh...W. R. Cartwright, esq.
Viscount Althorp
Northampton...Hon. E. Bouverie
Hon. S. Perceval
Northumberland...Viscount Howick
T. R. Beaumont, esq.
Norwich...R. Fellowes, esq.
J. Patteson, esq.
Nottinghamsh...Viscount Newark
A. H. Eyre, esq.
Nottingham...D. P. Coke, esq.
John Smith, esq.
Okehampton...R. B. Robson, esq.
J. F. Barham, esq.
Orford...Lord R. Seymour
Lord H. Moore
Oxfordsh...Lord F. A. Spencer
John Fane, esq.
Oxford City...F. Burton, esq.
J. A. Wright, esq.
Oxford Uni...Rt. Hon. Sir W. Scott
Rt. Hon. C. Abbott.
Pembrokesh...Lord Milford
Pembroke...Hugh Barlow, esq.
Penryn...H. Swann, esq.

Peterborough...F. Lawrence, esq.
Rt. Hon. William Elliott
Petersfield...H. Jolliffe, esq.
Hon. J. W. Ward
Plymouth...T. Tyrwhitt, esq.
Sir C. M. Pole, bart.
Plympton...Viscount Castlereagh

Pontefract...Rt. Hon. John Smyth
R. P. Milnes, esq.
Poole...J. Jeffery, esq.
G. Garland, esq.
Portsmouth...J. Markham, esq.
Sir T. Miller, bart.
Preston...Lord Stanley
S. Horrocks, esq.
Queenborough...Sir S. Romilly
W. Frankland, esq.
Radnor...W. Wilkins, esq.
Radnor, New...R. Price, esq.
Reading...C. S. Lefevre, esq.
J. Simeon, esq.
Retford, East...C. Crawford, esq.
Thomas Hugnam, esq.
Richmond...A. Shakespeare, esq.
Hon. C. L. Dundas
Ripon...Sir J. Graham, bart.
Lord Headley
Rochester...John Cavcraft, esq.
James Barnett, esq.
Romney...John Perring, esq.

Rutland...G. N. Noel, esq.
Lord Henniker
Rye...P. C. Bruce, esq.
M. A. Taylor, esq.
Ryegate...Viscount Royston
Hon. E. C. Cocks
Salop...J. Kynaston Powell, esq.
John Cotes, esq.
Saltash...M. Russell, esq.
A. Champernowne, esq.
Sandwich...Sir H. Mann, bart.
T. F. Freemantle, esq.
Sarum, New...W. Hussey, esq.
Viscount Folkestone
Sarum, Old...Lord Blayney
N. Vansittart, esq.
Scarborough...Hon. E. Phipps
C. M. Sutton, esq.
Seaford...J. Leach, esq.
G. Hibbert, esq.
Shaftesbury...E. L. Loveden, esq.
Sir H. Popham
Shoreham...T. Shelley, esq.
Sir C. M. Burrell, bart.
Shrewsbury...Hon. W. Hill
Hon. H. G. Bennet
Somersetsh...W. Dickinson, esq.
T. B. Lethbridge, esq.
Southampton...G. H. Rose, esq.
A. Atherley, Jun. esq.
Southwark...H. Thornton, esq.
Sir T. Turton, bart.
Staffordsh...Sir E. Littleton, bart.
Lord G. H. Gower
Stafford...Hon. E. Monkton
R. M. Phillips, esq.
Stamford...J. Leland, esq.
A. Bertie, esq.
Steyning...J. M. Lloyd, esq.
R. Hurst, esq.
Stockbridge...G. Porter, esq.

Sudbury...Sir J. C. Hippesley, bart.
John Pytches, esq.
Suffolk...Sir T. C. Bunbury, bart.
T. S. Gooch, esq.
Surry...Lord W. Russel
Sir J. Frederick, bart.
Sussex.. John Fuller, esq.

Tamworth...Sir R. Peel. bart.
W. Loftus, esq.
Tavistoc...Rt. Hon. R. Fitzpatrick
Lord R. Spencer
Taunton...J. Hammet, esq.
A. Baring, esq.
Tewkesbury...Jas. Martin, esq.
C. Codrington, esq.
Thetford...Lord W. Fitzroy
James Mingay, esq.
Thirsk...J. Topping, esq.
R. Greenhill, esq.
Tiverton...Hon. R. Ryder
W. Fitzhugh, esq.
Totness...W. Adams, esq.
B. Hall, esq.
Tregony...G. Wentworth
Hon. J. O. Callaghan
Truro...John Lemon, esq.
E. L. Gower, esq.
Wallingford...W. L. Hughes, esq.
R. Benyon, esq.
Wareham...And. Strahan, esq.
J. Raine, esq.
Warwicksh...D. S. Dugdale, esq.
Sir C. Mordaunt, bart.
Warwick...Lord Brooke
C. Mills, esq.
Wells...Clem. Tudway, esq.
C. W. Taylor, esq.
Wendover...Viscount Mahon
G. Smith, esq.
Wenloe...Cecil Forester, esq.
Hon. J. Simpson
Weobly...Lord G. Thynne
R. Steele, esq.
Westbury...W. Jacob, esq.
W. Woolmore, esq.
West Loce...R. A. Daniell, esq.
Jas. Buller, esq.
Westminster...Rt. Hon. R. B. Sheridan
Sir S. Hood
Westmorland...Lord Muncaster
Jas. Lowther, esq.
Weymouth and Melcombe Regis...C. Adams, esq. / Sir J. M. Pulteney, bart. / G. T. Steward, esq. / R. T. Steward, esq.
Whitchurch...Hon. W. Broderick
Hon. W. A. Townshend
Wigan...R. H. Leigh, esq.
John Hodson, esq.
Wilton...R. Sheldon
Hon. C. Herbert
Wiltshire...H. P. Wyndham, esq.
R. Long, esq.

Winchester...Sir R. Gamon, bart.
Sir H. P. St. J. Mildmay, bart.
Winchelsea...Sir F. F. Vane, bart.
C. Bewick, esq.
Windsor...L. Desborough, esq.
R. Ramsbottom, esq.
Woodstock...Sir H. W. Dashwood, bart.
Hon. W. F. E. Eden
Wootton-Bassett...R. Williams, esq.
R. Knight, esq.
Worcestersh...Hon. W. B. Lygon
Hon. W. H. Lyttleton
Worcester...Ab. Robarts, esq.
H. Bromley, esq.
Wycombe...Sir J. D. King, bart.
T. Baring, esq.
Yarmouth...Hon. E. Harboard
A. Lushington, esq.
Yarmouth, Hants...J. C. Jervoise, esq.
T. W. Plummer, esq.
Yorkshire...W. Wilberforce, esq.
W. Fawkes, esq.
York...Sir W. M. Milner, bart.
Hon. L. Dundas

SCOTLAND.

Aberdeensh...Jas. Ferguson, esq.
Ayrsh...Sir H. D. Hamilton, bart.
Argyllsh...Lord J. D. E. H. Campbell
Bamfsh...Rt. Hon. Sir W. Grant
Berwicksh...G. Baillie, Jun. esq.
Bute and Caithness...Hon. J. S.W. M'Kenzie
Cromartysh...H. F. Campbell, esq.
Dumbartonsh...C, Edmonstone, Jun, esq.
Dumfriessh...Hon. H. Erskine
Edinburghsh...Hon. R. Dundas Saunders
Elginsh...Jas. Brodie, esq.
Fifesh ..R. Ferguson, Jun. esq.
Forfarsh...Hon. W. Maule
Haddingtonsh.. Hon. C. Hope
Invernesssh...C. Grant, esq.
Kincardinesh...W. Adam, esq.
Kinrosssh..Hon. G. Abercromby
Kircudbright...Hon. M. G. J. Stewart
Lanarksh...Lord A. Hamilton
Linlithgowsh...Hon. A. Hope
Orkneysh...R. Honeyman, esq.
Peeblessh...Sir J. Montgomery, bart.
Perthsh...Thomas Graham, esq.
Renfrewsh...W. M'Dowall, esq.
Rosssh...A. M. Frazer, esq.
Roxburghsh...J. Rutherford, esq.
Selkirksh...W. E. Lockhart, esq.
Stirlingsh...Hon. C. Elphinstone Fleming
Sutherlandsh...Rt. Hon. W. Dundas
Wigtownsh...W. Maxwell, Jun. esq.
Annan, &c...Hon. H. Erskine
Anstruther, &c...Rt. Hon. Sir J. Anstruther
Brechin, &c...Hon. J. Ramsay
Cullen, &c...G. Skene, esq.
Dornoch, &c...Sir R. Mackenzie, bart.
Dumfermlin, &c...Sir J. Henderson, bart.
Edinburgh...Sir P. Murray, bart.
Fortrose, &c...G. Cumming, esq.
Glasgow, &c...A. Campbell, esq.
Jedburgh, &c...Hon. W. Lamb
Kirkaldy, &c...R. C. Fergusson, esq.
Rothsay, &c...John Campbell, esq.
St. Andrew's, &c...Sir D. Wedderburn, bart.
Selkirk, &c...Sir C. Ross, bart.
Stranraer, &c...Hon. G. R. Stewart

IRELAND.

Antrimsh...E. A. M'Naghten, esq.
Hon. R. B. O'Neil
Armaghsh.. Viscount Acheson
Hon. H. Caulfield
Armagh..P. Duigenan, esq.
Athlone...Rt. Hon. G. Tierney
Bandon Bridge...Hon. C. Boyle
Belfast...Ed. May, esq.
Carrickfergus...Lord S. S. Chichester
Cashel...Viscount Primrose
Catherloghsh...D. Latouche, esq.
Walter Bagenel, esq.
Catherlogh...Hon. F. Robinson
Cavansh...N. Sneyd, esq.
J. Barry, esq.
Claresh...Hon. F. N. Burton
Sir G. O'Brien, bart.
Clonmel...W. Bagwell, esq.
Colraine...
Corksh...Viscount Boyle
Hon. G. Ponsonby
Cork...M. Longfield, esq.
Hon. C. Hutchinson
Donegailsh...Sir J. Stewart, bart.
H. V. Brooke, esq.
Downsh...F. Savage, esq.
Hon. J. Meade
Downpatrick...E. S. Ruthven, esq.
Drogheda...H. M. Ogle, esq.
Dublinsh...H. Hamilton, esq.
F. J. Falkiner, esq.
Dublin...Rt. Hon. H. Grattan
R. Shaw, esq.
Dublin Univ...Hon. G. Knox
Dundalk...
Dungannon...Hon. G. Knox
Dungarvon...Hon. G. Walpole
Emis...Rt. Hon. J. Fitzgerald
Enniskillen...
Fermanaghsh...M. Archdall, Jun. esq.
Hon. G. L. Cole
Galwaysh...R. Martin, esq.
D. B. Daly, esq.
Galway...Jas. Daly, esq.
Kerrysh...Rt. Hon. M. Fitzgerald
H. A. Herbert, esq.
Kildaresh...Lord R. S. Fitzgerald
R. Latouche, esq.
Kilkennysh...Hon. J. Butler
Hon. F. Ponsonby
Kilkenny...Hon. C. H. Butler

King's Co....Rt. Hon. Sir L. Parsons, bart.
T. Bernard, Jun. esq.
Kinsale...H. Martin, esq.
Leitrimsh....H. J. Clements, esq.
Hon. W. Gore
Limericksh....W. Odell, esq.
Hon. W. Quin
Limerick...C. Vereker, esq.
Lisburne...Earl of Yarmouth
Londonderrysh....Lord G. T. Beresford
Hon. C. W. Stewart
Londonderry...Sir G. F. Hill, bart.
Longfordsh....Sir T. Fetherstone, bart.
Viscount Forbes
Lowthsh....Rt. Hon. J. Foster
Viscount Jocelyn
Mallow...D. Jephson, esq.
Mayosh....Rt. Hon. D. Browne
Hon. H. A. Dillon
Meathsh....Sir M. Somerville, bart.
T. Bligh, esq.
Monaghansh....R. Dawson, esq.
C. P. Leslie, esq.
Newry...Hon. F. Needham
Porturlington...Sir O. Mozley
Queen's Co....Hon. W. W. Pole
H. Parnell, esq.
Roscommonsh....A. French, esq.
Hon. S. Mahon
Ross, New...C. Leigh, esq.
Sligosh....C. O'Hara, esq.
E. S. Cooper, esq.
Sligo...George Canning, esq.
Tipperarysh....Hon. F. A. Prittle
Hon. M. Mathew
Tralee...
Tyronesh....Jas. Stewart, esq.
Hon. T. Knox
Waterfordsh....J. C. Beresford, esq.
R. Power, esq.
Waterford...Rt. Hon. Sir J. Newport, bart.
Westmeathsh....G. H. Rochfort, esq.
W. Smyth, esq.
Wexfordsh....J. Colclough, esq.
R. S. Carew, esq.
Wexford...Sir R. Wigram, bart.
Wicklowsh....W. H. Hume, esq.
W. Tighe, esq.
Youghall...Viscount Bernard

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

(*Continued from Page* 776.)

GREAT BRITAIN.

THE late Mr. RUSSELL left, at his death, Two Lunar Planispheric Drawings, one of which exhibits the Lunar Disk in a state of direct opposition to the sun, when the eminences and depressions are undetermined and every intricate part, arising from colour, form, or other causes, is delineated: the other, of the same proportion, represents the eminences and depressions of the moon, determined as to their form, producing their shadows when the sun is only a few degrees above the horizon. The former of these was engraved by Mr. Russel, the latter was left in such a forward state, that it will soon be finished. Mr. William Russell, son of the late Mr. Russell, proposes to publish by subscription these lunar plates. These engravings, it is believed, will be found useful in ascertaining the longitude, and in the observations on lunar eclipses, and may also lead to important speculations in natural philosophy. The diameter of each Planisphere is fifteen inches, and the price to subscribers is five guineas.

Mr. Blair's Lectures on Anthropology: or the Natural History of Man, illustrated by anatomical preparations, &c. (for the information of scientific and professional gentlemen, ameteurs of Natural History, students of the liberal and fine arts, &c.) recommence on the 27th of January, at the Bloomsbury Dispensary, No. 62, Great Russel Street, to be continued every Tuesday and Friday evening, at eight o'clock precisely. Twenty transferable tickets are given for two guineas, which admit gentlemen to all the lectures in one season.

No progress has been yet made in unrolling the six Herculaneum MSS. which were presented by the King of Naples, about two years since, to the Prince of Wales. A corner only of one of the rolls was unfolded; and the whole was afterwards submitted to the action of steam. The steam, however, instead of giving pliability and consistency to the tinder, as was hoped, has more firmly united the mass; and, in a great measure, obliterated the writing. The ill success of this experiment has discouraged further attempts on the other five rolls.

Mr. ARTHUR YOUNG, in the course of his experiments on manures, has discovered that hydrogen gas, admitted to the roots of plants, increases their growth and vigour more than most other stimulants.

Carbonated hydrogen would, probably, have a still greater effect than pure hydrogen. This discovery might be turned to good account in hot-houses, constructed like those for admitting steam beneath the plants. Carbonic hydrogen is procured by the distillation of coal, in the manner practised for the gas lights; and might, in a hot-house so constructed, be forced beneath the plants in great abundance, at a small cost, by a similar apparatus.

Mr. TAYLOR, of Morton, has discovered that hawthorn hedges may be formed in a more expeditious manner than usual, by cutting the roots of the plant into small pieces, and planting them with the top one-fourth of an inch above the ground. The upper end of each piece may be marked, when cutting, by giving it two cuts; and the lower end, but one. The spring is the best time to plant the sets. Of those planted by Mr. Taylor, not five in one hundred were lost. For this discovery, Mr. Taylor received the Silver Medal from the Society of Arts.

According to the Annual Report of the Company of Parish Clerks of London, there have been, from December 17, 1805, to December 16, 1806; in the 97 parishes within the walls, Baptisms, 1,121—Burials, 1,152: in the 17 parishes without the walls, Baptisms, 4,763—Burials, 3,673: in the 23 out-parishes in Middlesex and Surry, Baptisms, 9,734—Burials, 7,342: and in the 10 parishes in the City and Liberties of Westminster, Baptisms, 4,762—Burials, 5,271. Total Baptisms, 20,380; of which 10,452 were of Males; 9,928 of Females. Total Burials 17,938; of which 9,215 were of Males; 8,723 of Females: and an increase of 363 has occurred in the burials of this year.

AGES OF THE DECEASED—

Under two years	5,405
Between two and five	2,029
Five and ten	822
Ten and twenty	635
Twenty and thirty	1,329
Thirty and forty	1,782
Forty and fifty	1,793
Fifty and sixty	1,503
Sixty and seventy	1,265
Seventy and eighty	859
Eighty and ninety	414
Ninety and a hundred	99
A hundred	2
A hundred and four	1

Of this number 3,996 are stated to have died of consumption, 3,602 (chiefly children we presume) of convulsions, 1,158 of small-pox, and 1,354 of fevers of all kinds. There have been executed in the city of London and county of Surry, 15.

A method of pruning has been practised in the garden of the Margravine of ANSPACH, which has much improved the fruit produced. It consists in leaving the interval between the shoots on each branch as short as possible, cutting every branch off beyond its first shoot, and leaving a very short stem. By this means the sap will have the least possible distance to run to the fruit; and the vigour of the tree will, consequently, be spent in producing fruit, instead of wood and leaves.

The spirit of commercial enterprise in this country, and the opinion (we fear an ill-founded one) entertained of the importance of our recent conquests in South America, are strongly manifested by the fact of 72 vessels of upwards of 44,000 tons burthen, having already sailed for Buenos Ayres. About half the vessels are from London.

Interesting experiments have been recently made in the Artillery Service. Lieut. Col. CRIGHTON, with two six-pounders, mounted on a carriage of a new construction invented by him, together with the artillery-men attached to them, was directed to set out from Edinburgh for Woolwich, taking post horses at the ordinary stages. One of the axle-trees broke on on the road, which occasioned a considerable stop; and some other delay occurred: yet the party reached Woolwich, a distance of 400 miles, in 77 hours; the men arriving in perfect condition for service. In consequence of the accident which had happened, a second experiment was ordered. The party went from Woolwich to Southampton, and returned to Woolwich, a journey of 160 miles, in 24 hours, without fatigue. These trials have ascertained, that, in case of an enemy's landing at any distant point, where few or no guns might be stationed, a powerful force of artillery may be transported to the spot, before the invader could have made any considerable progress.

The 28th report of the *Society for bettering the Condition and increasing the Comforts of the Poor*, just published, contains some interesting articles, viz. two extracts from Mr. Clarkson's portraiture of quakerism, the one giving an account of the system of the quakers with respect to their poor, the other, an account of the execution of criminal law in Pennsylvania; an account of a retreat for old age at Chaillot

near Paris, provided by the monthly contributions of the individuals who enjoy it; and a farther account of the school for the indigent blind at Liverpool. The efficacy of whitewashing the houses of the poor, in preventing contagion in cases of typhus, is established by a report of the Dublin house of recovery. The medical gentlemen of Liverpool, greatly to their honour, have publicly announced their resolution to discourage the practice of inoculation for the small-pox, and to use all their influence in promoting vaccination. An interesting account is subjoined of the measures taken by the Spanish government to extend the benefits of vaccination to their foreign dominions, and to other countries.

FRANCE.

So large a demand is expected for the *New French Catechism*, that a bookseller has purchased the copy right for 25,000 dollars. It is to be stereotyped.

A historical column is to be erected in the Place Vendôme; denominated *the column of Austerlitz*. It is to be 120 feet in height, and entirely covered with bronze. It will display the most memorable events of the campaign of 1805 in basso relievo. The subjects to be represented will be distributed to different artists, who will furnish designs. The pedestal of this column is already begun.

GERMANY.

The first part of an edition of WOLF'S *Homer*, in folio, appeared at the Leipsic Fair, which is the most splendid work yet produced in Germany. The text is said to be immaculate. Four parts will complete the work. Only 15 subscriptions have been received, and 100 copies printed. The King of Prussia has presented a copy to each of the universities in his dominions.

RUSSIA.

Twenty years since, there were but two booksellers' shops in Moscow; the returns of which did not amount to 10,000 roubles per annum. The number is now twenty; and their yearly return is about 200,000 roubles. The increase of the trade and circulation of books in Moscow, is principally owing to the exertion of Mr. Novikow. He procured translations from foreign languages, established libraries, studied and anticipated public taste, and traded in books with acuteness and success. Not more than 600 copies of Moscow newspapers were formerly sold; but under his management, the demand increased, in ten years, to 4,000 copies: at present their sale has reached 8,000.

The University of Dorpat, in Livonia, established in 1802, has made great progress in opening schools under its direction, throughout the four provinces of Livonia, Courland, Fionia, and Esthonia. Attention has hitherto been chiefly directed to those establishments, which are especially destined for the instruction of youths intended for commerce, trade, or the arts; and as preparatory schools for those, who are subsequently to make literature their profession. The parochial schools, where the first elements of education will be taught, begin also to be organized: of these, every town, however small, will contain two; one for children of each sex: and similar institutions are formed in the country. But, as able teachers are greatly wanted, five seminaries have been formed in the district of the university, for the express purpose of training and qualifying schoolmasters. The Emperor has granted 42,000 roubles per annum, for the support of these five seminaries; which will continue in full activity for three years. Each student receives, while in these seminaries, 300 roubles yearly; and engages to take the charge of one of the public schools, when appointed, and to continue in his office for at least ten years.

The Emperor suppressed, by ukase, in February last, the imperial seminary for the reception of young ladies, which was amply endowed by Catharine II. In the preamble of his edict, he declares, that the funds of this institution would be employed to greater advantage, in the education of those youths, who are intended to serve their country: and that the education of a female, being chiefly limited to the management of family affairs, she will sooner acquire the knowledge of them in her father's house, than in a sumptuous school, where it is attempted, but in vain, to teach them the rudiments of sciences, the knowledge of which nature does not allow them to acquire.

The crews of the two Russian ships which lately sailed round the world, were extremely healthy. During the whole three years' voyage, they lost only two men. It is already known that their fresh water was preserved in casks charred within; but it is not so generally known that they used the same precaution, for preserving their salted provisions. The beef, which they carried out with them, tasted as pleasantly on their return, as it did three years before, when first salted.

NORTH AMERICA.

Since Louisiana became a part of the United States, two literary societies have been formed there; one at New Orleans, which publishes monthly a journal, intended to render the country better known; the other at Natches, on the River Mississippi.

The following English works are reprinting in America: Bigland's *Letters on the Study and Use of History.* Walker's *Critical and Pronouncing Dictionary.* Graham's *Sabbath.* Southey's *Madoc;* and his *Thalaba.* The Bishop of London's *Sermons;* and the second American edition of his *Lectures on St. Matthew.* Scott's *Commentary on the Bible.* Gill's *Exposition of the New Testament.* Carr's *Stranger in France,* and his *Travels round the Baltic.*

The following periodical works appear in the United States.

The *Literary Miscellany:* quarterly; at Cambridge: 100 pages: 8vo. price 50 cents.

The *Monthly Anthology and Boston Review;* at Boston: 50 pages: 8vo. 37½ cents.

The *Literary Magazine and American Register;* monthly; at Philadelphia.

The *Mathematical Correspondent;* at New York: 24 pages: 12mo. 18½ cents.

The *Medical Repository;* quarterly; at New York.

The *Collection of the Historical Society,* at Boston; generally an annual volume.

The *Transactions of the American Philosophical Society.*

The *Memoirs of the American Academy of Arts and Sciences.*

The *Polyanthos;* monthly; at Boston; with plates.

The *Medical and Agricultural Register;* monthly: 16 pages: 8vo. 1 dollar per an.

The *Monthly Register and Review of the United States;* at Charlestown, 6 dollars per annum.

The profits of the following religious periodical publications are appropriated to the support of missions.

The *Connecticut Evangelical Magazine;* monthly; at Hartford: 40 pages: 8vo. 12½ cents.

The *Massachusett's Missionary Magazine;* once in two months; at Boston: 40 pages: 8vo. 12½ cents.

The *Piscataqua Evangelical Magazine;* once in two months; at Portsmouth: 40 pages: 8vo. 12½ cents.

The *Assembly's Missionary Magazine,* or *Evangelical Intelligencer;* monthly; at Philadelphia: 50 pages: 8vo. with portraits: 25 cents.

The *Massachusett's Baptist Missionary Magazine;* occasionally; at Boston: 12½ cents.

The *Christian's Magazine;* quarterly; at New York: 120 pages: 8vo. 37½ cents.

The *Christian Monitor;* quarterly; at Boston.

The *Panoplist,* or *the Christian's Armoury;* at Charlestown: 48 pages: 20 cents.

EAST INDIES.

A singular method of forming firm walls has been long practised in India, though no account of it was made public in this country till last year. The walls are first built of moistened earth, like those called *cob* walls in Devonshire. When dry, they are surrounded with a framework, at a proper distance; to support firewood in contact with every part of them in different stages, so that the quantity in the lowest stage is greatest. This, as it burns down, bakes the walls, like bricks, to the depth of ten inches. These walls are so strong, that they resist the attacks of floods, and last for centuries.

UNIVERSITY PROMOTIONS.

Oxford.

Nov. 15. The appointment of the Rev. J. Cole, D.D. Fellow of Exeter College, as one of the Public Preachers, in the room of the Rev. Mr. Philpotts of Magdalen College, who has resigned, was approved in full convocation. In the same convocation, the appointment of the Rev. G. Shepherd, M. A. Fellow of University, and the Rev. R. Dixon, M. A. Fellow of Queen's, to be Public Examiners, was approved.

The following is a list of the ten public preachers. The Rev. M. Marlow, D. D. President of St. John's; Rev. J. Parsons, D.D. Master of Balliol; Rev. J. Cole, D.D. Fellow of Exeter; Rev. R. Lawrence, D.C.L. of University; Rev. J. Buckland, B.D. of Corpus Christi; Rev. W. Wood, B.D. Student of Christ Church; Rev. R. Churton, M.A. of Brasennose; Rev. H. Hatton, M.A. of Balliol; Rev. G. Heathcote, M.A. of New College; Rev. J. Browne, M.A. of Corpus Christi.

The six public examiners are the following: the Rev. G. Smith, Fellow of Magdalen; Rev. J. Dean, of Brasennose; Rev. W. Corne, Student of Christ Church; Rev. R. Hughes, Fellow of Jesus; Rev. G. Shepherd, Fellow of University; Rev. R. Dixon, of Queen's.

Nov. 19. Rev. T. A. Methuen, B.A. of Oriel, admitted M.A.; Messrs. W. Vaux of

Christ Church, and R. H. Carne, of Exeter College, admitted, B.A.

Nov. 26. Rev. T. Welles, B.D. of Worcester College, admitted D.D. Mr. TownsendSelwyn, of Christ Church, and the Rev. C. D'Oyley Aplin of Lincoln College, B.A. admitted M.A. Messrs. W. M. Holdyn of Christ Church, T. Knox, of Brasennose; C. Meryon and C. J. Craven of St. John's admitted B.A.

Nov. 26. The Rev. Dr. W. Cleaver was presented to his Majesty by Earl Spencer, upon his being translated from the Bishoprick of Bangor, to St. Asaph, when the Rev. Prelate did homage before his Majesty with the usual ceremonies.

Nov. 29. The following gentlemen duly appointed to succeed those of the Public Preachers who will go out of office at Michaelmas next, were approved in convocation: the Rev. Dr. Beeke, of Oriel; Rev. Dr. Barrow, of Queen's; Rev. Mr. Kett, of Trinity; Rev. Mr. Williams, of Christ Church; Rev. Mr. Crow, of New College.

The same day Mr. T. Moore, B.A. was admitted Actual Fellow of Balliol College; and Mr. W. Vaux, B.A. of Christ Church, and Mr. C. Barter, Scholar of Balliol, were elected Probationer Fellows of that society.

Dec. 5. Mr. D. Huges, B.A. and Mr. E. Thomas, Commoner of Jesus College, elected Scholars of that society.

Cambridge.

Nov. 19. Mr. W. L. Pinder, of Pembroke Hall, and Mr. F. S. Bevan, of Emmanuel College, admitted M.A.

Mr. T. Turton, B.A. elected a Skirne Fellow of Catharine Hall.

The Rev. J. Walker, M.A. Tutor of Trinity Hall, has been instituted by the Lord Bishop of Lincoln to the rectory of Cottered, in Herts, vacated by the death of the Rev. A. Trollope.

The Rev. R. Jones, B.D. of St. John's, is presented by the Master and Fellows to the rectory of Soulderne in Oxfordshire, vacated by the death of the Rev. John Horseman, B.D.

The Rev. P. Leigh, B.A. of Trinity College, is instituted by the Lord Bishop of Chester to a mediety of the rectory of Lymm, in the county of Chester, in the presentation of Egerton Leigh, esq. of Twemlow, in the same county.

The Rev. J. Mitchell, LL. B. is instituted to the rectory of Toynton, in the county of Gloucester, in the presentation of the Dean and Chapter of the Cathedral.

The Rev. C. Coxwell, M.A. Chaplain to the Lord Bishop of Bristol, is empowered, by a dispensation, to hold the vicarage of Bibury, together with the rectory of Barnsley, both in the county and diocese of Gloucester.

At an ordination held in Ely Cathedral, November 16, the following gentlemen were ordained by the Lord Bishop of the diocese:—*Deacons.* F. H. Maberly, B.A. and H. Wiles, M.A. both of Trinity College; E. Simons, B.A. of St. John's; W. Davey, B.A. of Bene't.—*Priests.* W. Clarke, B.A. of Bene't; J. Rose, M.A. of Trinity; H. Finch, M.A. of Christ's.

The Rev. J. Barker, B.A. of Trinity, is instituted to the rectory of Newmarket St. Mary, with the vicarage of Wood Ditton annexed, in the presentation of the Duke of Rutland.

The Rev. M. Whish, B. A. of Caius, Prebendary of the Cathedral Church at Salisbury, is instituted on his own petition, by the Lord Bishop of Bath and Wells, to the vicarages of Bedminster and Abbots Leigh, with the chapels of St. Mary Redcliffe, and St. Thomas in Bristol.

The Rev. J. Lloyd, M.A. one of the senior Fellows of King's, is presented by the Provost and Fellows to the valuable vicarage of Lewesden, in Northamptonshire, vacated by the death of the Rev. J. Goodwin.

The Rev. W. Hardyman, B.D. senior Fellow of Emmanuel, is presented by the Master and Fellows to the rectory of Great Lussenham, in the county of Rutland, vacant by the death of the Rev. W. Affleck.

ERRATA.

Number for Decem. at the top of the two last pages, *for* 729 and 730, *read* 799 and 800.

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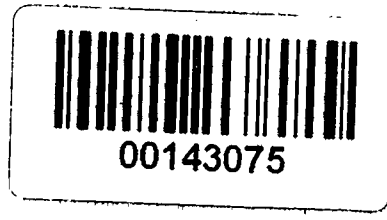
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